

# GOSPEL VISITOR,

A MONTHLY PUBLICATION,

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

VOL. XXI. JANUARY, 1871. NO. 1.

TERMS: One Dollar and twenty five cents per year in advance.

DAYTON, OHIO:
H. J. KURTZ, PRINTER & PUBLISHER.





## CONTENTS

| Introduction                               | 3  |
|--|----|
| Christian Usefulness                       | 1  |
| Gog, the Man of Sin                        | 7  |
| Broken Purposes-Thoughts for the New       |    |
| Year                                       | 13 |
| Rules for Christian Conduct                | 15 |
| The Theory of the Civil Oath               | 17 |
| Character of a Christian in Paradoxes and  |    |
| seeming Contradictions                     | 20 |
| The light of the body-The light of the     |    |
| soul                                       | 23 |
| A short Address to the unskillful Reader   | 26 |
| Dr. Tyng teaching a Baptist how to baptize | 27 |
| Biblical Criticisms                        | 28 |
| Correspondence                             | 30 |
| Editor's Table                             | 31 |
| Poctry:                                    |    |
| Listening                                  |    |
| Obituaries                                 |    |
|  |    |

### Letters Received.

From John R Wellington, John Wolf, A Reinhart, Geo Irwin, Israel Roop, Franklin Forney, D B Mentzer, John Roberts, Win Sadler (2), Anan Hensel, A Leedy, Jr., David L Williams, Eman'l Stifer, Adam Lichliter, Eliza A Board, J A Ridenour, C C Gibson, Mrs. S M Minnich, Mary Kinsey, Jacob II Fishel, S B Strockey, Levi II Metzger, J A Richard, Win E Snavely, Samuel Mummert, James Harvey, Benj Brindbaugh, Ein J Meyers, S A Honberger, S S Mohler, Jos. Hartsengh, Naney Wise, H B Brunbaugh, Dan'l Wegomon, J B Stoner, John M Mohler, John Butterbaugh, Dan'l Zook, R S Irig, Jacob Scott, A D Esshelman, Eman'l Hower, J B Tawer, Philip Boyle, J. G. Winey, Jos. H Isopple, Flass Huffert, Eli Stoner, Abr H Cassel, John Knisely, Jacob Miller, Dr. D Smith, C F Wirt, George Long O II Sheldan, J F Oller, Thomas Major, Jesse Crosswhite, R S Hajnes, Adam Beelman, S S Mohler, George Albright, Susan Jihn B Bolinger, G W Ferguson, John P Ebersole, D J Peck, E C Packer.

### WITH MONEY.

From Anna Englar, Eli Pletcher, S.C. Oswald, Sarah Scherer, John F. Hawkins, John Pool, John Keiser, Eli Wilson, Mas J.E. glar, Matt. Tyson, David Moore, Henry Rodes, Jacob Andr. ws, John Zuck, Jacob Richard, Joel Ohmert, Jes Warfield, Jos M. Elhutt, Eli Stoner, Eman'l Stifer, Rehecca L. Shively, Benj L. Bowman, Susan Caylor, J.R. Ritter, C. Lesh, W. D.Jacobs, Eliz Shellaherger, Upton R. Waltz, D.E. Bowman, J.C. Medallen, M.C. der, John Flack, Susanna Hess, S.S. Mohler, Geo V. Kollar, Leah C. Taylor, James Harden, Geo Buckwalter, David Yuang, Mary rouse, Win Barnhart, W.C. Roberts, Jesse Schlers, John Mohler, John Neaer, Jacob D. Rosenberger, Cath. Longenecker, David Bock, John D.Bier, Margaret Deadorff, Amos S. Gough, Win R. Harshberger, J.C. Lohmann, Jos B. Light, Jacob Shook, Abr Pefley, Jacob Beeghly, Benj Leatherman, Win

C Miller, David Earley, Jacob Lehman, Mary Morton, I Fike, Jonas Price, Jacob M Betwiler, Peter Rodes, Jucob Berkey, Jacob B Landis, J B Wampler, Henry Meyer, Shas Morton, Jos J Hoover, Robert Samiz, J I Trantz, C Grisso, Cath Jehnsen, J H Owney, Elder Jehn Knisely, Geo Row, Jonathan Pletcher, R C Ross, John Lutz, D R Sayler (2), Suama Sidle, Benj Keeny, Baylt Keim, David Flory, Jacob Faw, Jehn Barnet, Eliz Hyde, J R Flobr, Hiel Hamiltor, Hetty Engel, John B Wolfinger; John R Wellington; Noah Henrick, Geo Swartz; John R Wellington; Noah Henrick, Geo Swartz; John R Wellington; Noah Henrick, Geo Swartz; John R Wellington; Soah Henrick, Geo Swartz; John Barnet, Eld. Jacob Sprankle; Levi Kntinger; Amas Caylor; Sam'l Bock: Abr Creeger; S Diehl Jos Mishler; Gilbert Brower: Geo Long; M M Black; J Neff; Sarah Albungh; Geo Mathias; And Hoffert: John T Lewis; San'l Heffert; Itaniel Shidler; Josiah Rensberger: Peter C Lehmann; Eld. Jacob Miller; S B Christien; LJ Resenberger: Lizzie Hendricks; Suam Long; Adam Hock: J E Pfortz: Martin L Snider; C Kn'l n; Sol Wine; Rob A Boone; Jonas Leckrone; Robert Curry, S Harley, Jos Workman, Sam Arnold, Jon Witnerer, Henry Ellaberger, Mich Schrantz, Jacob Mohler, Noah Horn, Sam'l Ryman, Peter Smith, C Gnegy, Leonard Stephens, Michael Bashore, sen., John Long, Susan Lesher.

### PUBLISHER'S NOTES.

Some of our agents wish to know whether we will wait for subscription money when persons can not pay now. We will gladly do so and agents may send us as many names as they can get and pay within the year. Any brethren or sisters that would like to have the Visitor and cannot pay for it now will please send their names, and we will wait for the money.

We caution our friends not to send us letters addressed to "Visitor" as there are two other papers of the same name published in this city.

Any number of the January No. can be supplied and new subscribers can be furnished with the first number: at any time.

In making our new books, it is possible that mistakes will occur. Should any therefore not receive their numbers right they will please inform us without delay. We shall exercise the greatest eare in transferring names.

We are still short of some of the books on our list, especially hymn books. We have just rescived a lot of hymn books of the old selection. Of the new selection we expect to have a last supply shortly. We regret the delay.

### CLUBBING.

We have made clubbing arrangements with the Christian Family Companion, and will send the Companion and Visitor for 1871 for \$2.50.

We have made similar arrangem ats with the Pilgrim, and will send the Visitor and the Pilgrim for 1871 for \$2.25.

## THE

# GOSPEL VISITOR:

## A MONTHLY PUBLICATION,

DEVOTED TO THE

EXHIBITION AND DEFENCE

OF

GOSPEL PRINCIPLES AND GOSPEL PRACTICE,

IN THEIR

PRIMITIVE PURITY AND SIMPLICITY,

IN ORDER TO PROMOTE

CHRISTIAN UNION, BROTHERLY LOVE,

AND

UNIVERSAL CHARITY.

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Rom. 1: 16.

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

VOLUME XXI, 1871.

DAYTON, OHIO: HENRY J. KURTZ, PUBLISHER.



## THE GOSPEL VISITOR.

Vol. XXI.

JANUARY, 1871.

No. 1.

### INTRODUCTION.

circulated for the promotion of right. accomplished. eousness, and the checking of ungodliness. press for the promotion of good or good, and have acted under a deep evil according to the character of sense of the responsibility connected its productions, is becoming more with our position. How far we have apparent each succeeding year, and succeeded in our humble efforts, we an agent so powerful should be as presume not to say; the day of the extensively employed as possible in Lord will reveal that. spreading the "truth as it is in Jecounteracting its influence.

you," asking a share of public pa-Periodical literature is a subject of tronage. It has grown in size and growing interest in the present age. favor with the brotherhood, and has Periodicals containing reading mat- become so much endeared to many, ter fresh from the press are sought that its absence would be regarded for, when literature in the form of as the loss of an old and valued books is neglected, or at least not friend. Well, its absence from no sought for with the same interest. family to which it has made its This fact is well understood and act | monthly visits, is absolutely necesed upon by many publishers; and sary. The terms upon which it is hence the great amount of periodical offered make it available to all. And literature that is offered to the read we hope we shall have no occasion ing community. It should be equally to drop the names of any of our well understood by the Christian subscribers from our list. We feel minister, and all who take an inter- that we cannot spare any; for it is est in the spiritual welfare of man- not only desirable that we keep up kind, and who sympathize with our present number, but that we Christ in his ardent desires for the have a considerable addition to it. salvation of souls, and a Christian And with a little labor on the part literature provided, and extensively of all our friends, this can be readily

From the commencement of our The influence of the editorial labors, we have tried to do

In introducing a new volume, and sus," and in exposing error, and in after fifteen years of editorial labor, we can say there is not only no di-In view of the foregoing consi-minution in our interest in our work, derations, we offer to you, dear or in our desires to render the Visireader, another volume of the Gospel tor useful, but rather an increase of Visitor, believing that so far as it both. And we hope we shall still has exerted an influence, that influe have the sympathy and prayers of ence has been in favor of pure and all who have hitherto been friendly primitive Christianity. Nearly twen. to the Visitor, and that our hands ty years ago it came before the will be held up, and our hearts enbrotherhood and public, with the couraged by their cooperation, that Christian salutation, "Peace be with the important work in which we

are engaged may be more successful clared, "The Spirit helpeth our inthan ever.

We shall, according to our best judgment, and the resources furnished us, fill the pages of the Visitor with such articles as will promote the edification and spiritual weltare of our readers. We hope our contributors will furnish us with Essays upon various subjects pertaining to Christian life and doctrine, and our own editorial labors in part will be directed to the same end. Our usual departments of News, Queries, Correspondence will be continued as heretofore. We shall also try to add new features of interest to the Visitor, and make it as entertaining and useful as possible.

Finally, we ask all our patrons to try the Gospel Visitor another year, and not only so, but to use their endeavors likewise to extend our circulation. And may the Lord help us all to labor diligently in well doing, that in due season we may reap the glorious harvest of everlasting life. J. Q.

### CHRISTIAN USEFULNESS.

"To do good and to communicate forget not: for with such sacrifices God is well pleased." Heb. 13:16.

Under the present arrangement of things in the world, but little is accomplished without labor. This remark applies more or less to things of a physical, intellectual and moral character. Hence there is a wide field to labor in, and much to do. And all are busy in accomplishing cessary effort? Will any Christian that which they are desirous of hav- excuse himself from doing his part ing done. Holy beings are busy in of the work? We presume he will doing good. Said Jesus, "My Father not. All should know, that every worketh hitherto, and I work," member of the Christian Church

firmities," Rom. 8: 26. Angels are busy. Paul asks, "Are they not ministering spirits, sent forth to minister for them who shall be heirs of salvation?" And if we look at evil characters, we shall find that, they too, are busy. It is said that "the devil, as a roaring lion, walketh about, seeking whom he may devour," 1 Peter 5: 8. And his emissaries or servants are by no means idle.

As there is then much to do, and as all moral agents are busy in promoting their various schemes, Christians should be up and doing, endeavoring to make themselves useful in promoting the cause of christianity in the world. This is the work that was dear to Christ, and should be dear to every Christian. And if he has the mind of Christ, which he must have, to sustain his claims to a christian character, he will be exceedingly anxious to see the work of christianity prospering, and willing and even anxious to share in the labor necessary to promote its prosperity. Every Christian must know that labor, and faithful, hard, and persevering labor is necessary to promote and advance the cause of christian truth. truth has many adversaries, and the sinner many excuses. And to overcome these, and deliver the soul from the power of sin and satan, and to bring it to a saving knowledge of Christ, requires no little ef-And who is to make the nefort. John 5: 17. The apostle Paul de who fails to perform his part of the

"thou wicked and slothful servant."

As Christians, the example of our Lord and Master appeals to us with much power. That was a high eu logy that Peter pronounced upon the Savior when he referred to him as one "who went about doing good." And in this respect he was our example, and we should strive to imitate him. When the apostle Paul admonishes believers to "Let this mind be in you which was also in Christ Jesus," it is worthy of our special notice, that in the connection with that admonition, the servantlike character of Christ is alluded to in a manner which plainly shows that it was designed for our imitation. The apostle follows the admonition just quoted with these words: "who being in the form of God, thought it not robbery to be of no reputation, and took upon him the form of a servant." Phil. 2:6, 7. Then as "the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom profess to make him their example, the world.

work which the church is commis-| Christians should feel that they sioned to do, forfeits his claim to a are to be useful in promoting the christian character, and, consequent salvation of souls, as well as in proly, will receive no recompense of re- moting the interests of humanity ward. The vineyard of the Lord is in whatever way they may have it a field of labor, and the idlers in in their power to do so. They should that field will fare no better than understand that it was to save souls the idlers outside of it. Let us re- that our Lord labored most faithmember that the Lord distributes fully after he entered upon his rehis talents according to the ability demptive work, and for the accomof his servants, and where there is plishing of the same, he sacrificed no improvement, there will not only his blessed life. And if this is probe no reward, but a severe reproof: perly considered and understood, and and if there is any of the mind in us that was in Christ, there will be a strong sympathy on our part with Christ in his travail of soul for the salvation of sinners, and we will want to assist in the holy work. And the inquiry will be, "Lord, what wilt thou have me to do?" And if there is a heart to work, op portunities will not be wanting.

In the church we can work; if we have families, in these we can work; and in the circle of friends with whom we associate, we can work. There is a powerful influence that accompanies a holy life, which will work good. And in this way all Christians can work, though they possess no splendid talents, or occupy no official position in the Church. "Ye are our epistles," said Paul, in writing to the Corinthians, "written equal with God: but made himself in our hearts, known and read of all men." 2 Cor. 3: 2. When Christians are like these Corinthians, they are a living gospel, and efficient workers in the vineyard of the Lord

But while the influence of a godly for many." (Matt. 20: 28.) all that life will do good, an appropriate word may be sometimes dropped. if consistent, should endeavor to And "the words of the wise are as render themselves useful in the goads, and as nails fastened by the Church, and through the Church to masters of assemblies." Eccle. 12: And there is the wonderful 11.

power of prayer, which every rightcous person can use, and "the effectual fervent prayer of a righteous man availeth much." James 5:16. And by regular attendance upon the ministry, and by encouraging the minister ir all his holy labors, and by being active in helping to carry out all the purposes of the Church which have for their object the increase of holiness in the Church, and the enlargement of the Church, efficient service can be rendered. Christians should not only be willing and anxious to work, but they should also be humble enough to do any thing that is to be done. They should not wait for opportunities to do great things, and thus neglect opportunities for doing small things. There are many ways in which we may honor the Lord, and do good to the children of men, and we should eagerly embrace every opportunity we meet with for doing so. "As we have therefore opportunity," says Paul, "let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10.

All who are acquainted with the life of our blessed Lord, know that untiring diligence in doing good, was one of the most prominent and striking characteristics of his character. And if we love and admire that holy life of the Savior, it will not be a secondary object with us, but a primary one, to imitate that beautiful, active, holy, and self-denying life. We can give no better proof of the effectual work of grace in our hearts and upon our lives, than by being actively engaged in doing good. Indeed if this evidence of a Christian life is lacking.

Then as Christians must work if they would be consistent with their principles, and faithful to their divine Master, it should be an object. and an important object with them, to qualify themselves for usefulness. They should feel that usefulness rather than happiness is the object of their living. With reference to this noble and commendable object, they should study to improve their minds in christian knowledge, and their hearts in divine grace. They should make themselves acquainted with christian doctrine, christian practice and christian experience. Then will they "be ready always to give an answer to every man that asketh them a reason of the hope that is in them with meekness and tear." And so they are admonished by the apostle Peter to do, (1 Pcter 3:15.) This admonition seems to be addressed to all Christians, and not only to preachers. And we must therefore infer, that every Christian may, not only have the experience to know, but the ability to give others to know, the gospel grounds of the believers' glorious hope. In other words, by studying the work of the Lord in the principles of christian truth, and in the application of those principles to personal experience and character. all Christians may be able to give instructions to sinners in regard to the way of salvation, and encouragement to seek salvation.

beautiful, active, holy, and self-denying life. We can give no better proof of the effectual work of grace in our hearts and upon our lives, than by being actively engaged in doing good. Indeed if this evidence is lacking, the most essential proof of a Christian life is lacking.

What an amount of good would be done by the Church if every member of the Church was a working member! And there is no position in life so humble, and no sphere so limited but what will afford us opportunities for usefulness if we have an inclination to work. And

let us not forget that we all have, at least one talent, and for the improvement of that by putting it into use, we will be held accountable.

Then dear brothers and sisters, regard with interest and attention the following admonition of Paul: "And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises." Heb. 6: 11, 12. And in your approaches to the Lord, make it a special subject of your prayers, to ask him to make you useful in your calling and to those with whom you associate in life. Christian parents, pray that God may make you useful to your families. Among the many good things God promised to Abraham, he said: "and thou shalt be a blessing." Then are we blessed indeed, when we are made a blessing to others. Young Christians, pray that God may make you useful to your young companions, your parents, and to all around you. If we are useful members of the Church, and faithful servants of the Lord, we shall have the sweet conscious ness that we have not lived in vain. the approval of our Lord, and his plaudid "well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. 25:23.

J. Q.

GOG, THE MAN OF SIN.

"Ye can discern the face of the sky, but cannot discern the signs of the times." (Matt. 16. 3.) "Son of Man, set thy face against Gog.

the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God. Behold I am against thee, O Gog, the chief prince of Meshech and Tubal." (Ez. 38: 2.)

Dr. Clark says: "This is allowed to be the most difficult prophesy in the Old Testament. It is difficult to us because we know not the king nor people intended by it; but I am satisfied they were well known by these names in the time the prophet wrote. I have already remarked in the introduction to this book that there are but two opinions on this subject that appear to be at all probable: 1. That which makes Gog Cambyses king of Persia; and 2. That which makes him Antiochus Epiphanes king of Syria. And between these two (for one or the other is supposed to be the person intended,) men are much divided."

The Dr. quotes a number who supposed the one or the other was intended; none, however, agreeing for the very good reason, I was neither of them. The histories of these kings will justify no conclusion that they were intended in the prophesy. Neither is there any history of any king or people which will answer to the account given in Ez. 38: 39. It is a prophesy yet to be fulfilled. And if we can rightly discern the signs of the times, we may find Gog with his army in the nineteenth century. It is positively said: "It shall be in the latter days," which are not yet fully come.

My conclusion is: the prophet with the prophetic eye saw in the Old Testament Gog, the New Testament Man of Sin, the Anti-Christ, the apocalyptical "Whore," which is none other but the Pope. Gog signifies covered, hidden. Of the apocalyptical whore it is written in capi-

tals, "Mystery, Babylon the Great, unwalled villages to carry away the Mother of Harlots and Abomina- silver and gold, to take away cattle tions of the Earth." (Rev. 17:5.) and goods, to take a great spoil." These then are similar, the one the times.

Gog with his army as described by the prophet, is an army of invasion, and that for conquest. "And land of unwalled villages; I will go to them that are at rest, that dwell safely, without walls, and having neither bars nor gates, to take a spoil and to take a prey." What land, what country can this be? Can it be any other than America? Is there any other that will answer the description here given? land of unwalled villages; without walls; a land inhabited by people gathered out of the nations, which have gotten cattle and goods." Does God himself will destroy him. the United States of America answer to this description? It does in every particular. Is there any other that will? We know of none. Can there be any doubt but this is the land the prophetical eye of the prophet saw when delivering his prophesy. Against this land of ease and plenty Gog will bring an army like a cloud to cover the land. What is the object of this invasion? "Thus saith the Lord God, it shall

This invasion being against the signifies covered, hidden; the other Israel of God, the overthrow of declared to be mystery. The Old Gog (the Pope) and the destruction Testament Gog is declared to be the of his bands (the papacy) being dechief prince of Meshech and Tubal. termined, God permits it that the The Pope we know to be the chief heathen may know me, when I shall prince of the papacy, who will run be sanctified in thee, O God, before at his bidding, and at the proper thy eyes." "My fury shall come time will constitute this great army up in my face. And I will plead spoken of by the prophet. In this against him with pestilence and sense let us examine the signs of with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstorm, fire and brimstone, &c. Bethou shalt say, I will go up to the hold I am against thee, O Gog. And I will turn thee back, and leave but the sixth part of thee. I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that is with thee. \*\*\* Thou shalt fall upon the open field, for I have spoken it saith the Lord God." The destruction of Gog and his mighty hosts will be the direct work of God.

Of the New Testament Man of Sin it is said: "Who opposeth and exhalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God; whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming. Even him whose coming is after the working of Satan with all power and signs and lying come into thy mind, and thou shalt wonders. And with all deceivablethink an evil thought. And thou ness of unrighteousness in those that shalt say I will go up to the land of perish, because they received not

lieve not the truth." (2 Thess. 2.)

how similar the destruction! Can there be any doubt that Gog and the man of sin are one and the same? The papacy in Rev. 17th chapter, is spoken of under the siof blasphemy. "And I saw the woman drunken with the blood of the saints" &c. The papacy, the Roman Catholic membership with the pope at the head is this prophetical Gog with his army. These shall make war against the Lamb him are called and are chosen, and faithful."

For the better understanding I have arranged these side by side. Gog and the man of sin are identically one and the same. Gog signiconcluded it must mean Antiochus as an artful, cunning, crafty and dissembling man. But who more cunning, artful, crafty and dissembling than the pope who has the prefix of mystery to his name in divine revelation. And as we have no history of Antiochus Epiphanes that comports with what is said of Gog and

the love of the truth, that they tious strivings of the popes to attain might be saved. For this cause God unto what Paul says of the man of shall send them strong delusions, sin in 2 Thes. 2nd chapter is known that they should believe a lie. That to all general readers. And in his they all might be damned who be- ambitious craftiness he fully answers the meaning of the word Gog, cov-How striking the analogy, and ered, as well the expression "Mystery Babylon."

Viewing the prophecy in this light, what are the signs of the times? Of Gog it is said: "At the same time shall things come into thy militude of a woman, sitting upon a mind. This is in the plural, things. scarlet colored beast, full of names So have things come into the mind of the man of sin, the pope. He assembles at Rome in Ecumenical or general council the Bishops of the Romish church to give their assent to new dogmas or articles of faith which he in his cunning craftiness may propose. Being already de-(in the land of unwalled villages,) clared the Vicar of Christ on earth, and the Lamb shall overcome them, yet the measure of his ambition and for he is Lord of Lords, and King blasphemy is not full. He must fully of Kings, and they that are with answer the description Paul has given of him. In this council he will be declared infallible by the representatives of the papacy. Infallibility belongs to God alone. But I think it is morally certain that this council of blasphemers, whose eyes are full of adultery, who have not received the love of the truth tying covered, hidden, &c., some have that they might be saved, for which cause God has sent them Epiphanes whom historians describe strong delusions that they will believe a lie, say the pope is infallible. By this act there remains no longer a doubt who the man of sin spoken of by Paul may be. He is now "exalted above all that is called God, so that he as God sitteth in the temple of God, shewing himself that he is God." Heretofore the papacy his bands in Ez. 38 & 39, it is safe to claimed infallibility only in a united conclude he is not the one prophe- church, with the pope at its head. sied of, but that another is meant. But the prophecy: "He opposeth The cunning craftiness and ambi- and exalteth himself" is now literal-

ly fulfilled in the pope. The personal evil thought." I will go up to the Herod arrayed in royal apparel, sat upon his throne and made an oration, the people gave a shout, saying it is the voice of a God and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and he gave up the ghost. (Acts 1%) How long the judgment of God will be withheld

Protestants may say: what has the Romish dogma of infallibility to do with us? If Catholics are simple enough to believe that the pope, a weak old gouty man, is infallible, what is such nonsense to us? We will go on as though such an absurdity had never originated in the brain of the foolish old man. This to a certain extent is true. But the signs of the times are ominous. Can we not discern them?

I believe the man of sin to be the prototype of Gog. And the prophecy will end in the last pope. Of the correctness of this conclusion I have no doubt. Of Gog the prophecy was in the future. The mystery of iniquity in reference to the man of sin, though yet in the future, was already at work in the days of the apostle, which iniquity will continue to work until it will attain the hight of blasphemy which it certainly attained in the dogma of in fallibility. Of Gog it is said prophetically: "At the same time shall things come into thy mind." (In

man of sin, Jehovah has now as a land of unwalled villages &c., &c. rival in the Vatican at Rome. How \* \* \* "And thou shalt come up long will He endure him? "When against my people of Israel, as a cloud to cover the land. It shall be in the last days." These are not yet fully come. Come up against my people of Israel, is a peculiar expression. Not my people Israel, but my people of Israel. The Lord's people who have not the mark of the beast in their foreheads, who have never been a part nor parcel of the papacy. And what church but from this blasphemer, remains to be that of the Brethren can claim an entire exemption in their organization? And what country America do the Brethren inhabit? Brethren, if you tremble at the thought that this may be the land of the unwalled villages against which Gog with his hosts may come arm yourselves with the whole armour of God.

The man of sin, the pope, is now declared infallible, and though protestants may laugh in their sleeves at the absurdity, yet one hundred and sixty millions recognize him as such, and look upon him as the most holy father sitting in the temple of God, declaring that he is even higher than God, and are ready to execute any and all of his commands. The things of infallability have already come into his mind. The next may be the evil thought, I will go up against the land of unwalled villages &c. His first act in the grand drama may be a proclamation from his infallible highness absolving all Catholies in America from any allegiance to this government; and a call for all Catholics under his dominion to fallibility certainly is one of the arm themselves in a holy crusade things that came into the mind of against anti Catholic countries and the pope.) "And thou shalt think an to subdue them into subjection to

cannot err, every Catholic, male and female, man and child will run at his call; and an army of crusaders, covering the land like a cloud will be with him in a few days. God help the land of unwalled villages against which Gog will go up. Blessed be his name he comes to the help of his people of Israel. "For thus saith the Lord God: Behold I am against thee, O Gog, the chief prince of Meshech and Tubal. And I will turn thee back and leave but the sixth part of thee &c. Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that is with thee. I will give thee unto the ravenous birds of every sort, and to the beasts of the field, to be devoured. Thou shalt fall upon t e open field, for I have spoken it, saith the Lord God."

How similar are the words of the apostle in reference to the man of sin: "And then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the bright. ness of his coming." (2 Thes. 2:8.) Compare with this what is said in Revelation: "And the angel thrust in his sickel into the earth, and gathered the wine of the earth, and east it into the great wine press of the wrath of God. And the winepress was trodden without the city, his thigh a name written KING of her."

him &c. He being declared infallible KINGS, AND LORD OF LORDS; and the and in the judgment of Catholics idea of the destruction of Gog and his bands by divine agencies is clear. And although blood will flow to the horses' bridles, it will be the blood of Gog and his hosts, against whom it is said the Lord will plead with pestilence and with blood. "And I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail stones, fire and brimstones. And he treadeth the winepress of the fierceness and wrath of the Almighty God."

> The servants of Jesus will take. no part in the great slaughter. Some of their blood will be shed for a testimony of Jesus; while Gog is taking a spoil, a prey. But I think the time of persecution will be short. This Gog, this man of sin, this beast, or whore with his bands will glut themselves, and soon be drunken with the blood of the saints. When the Lord will come, and the foretold judgments will be meted out to him speedily, and with good measure. And the saints will wonder and marvel with great admiration.

When shall these things come to pass? we may well enquire, but we cannot tell. All who have attempted to fix prophetical dates have failed, and will continue to fail, while it is written: "But of that day and hour knoweth no man, no, not the angels of Leaven, but my Father only." I will not attempt it. Suffice and blood came out of the winepress it to say, "it shall be in the latter even unto the horse' bridles, by the days." But be it whenever it may, space of a thousand and six hundred "the Lamb shall overcome them; furlongs. And he was clothed with for he is Lord of Lords and King of a vesture dipped in blood, and his Kings. Rejoice over her thou heavname is called the word of God. ens and ye holy apostles and pro-And he has on his vesture and on phets, for God hath avenged you on

In the dogma of infallibility there dinary and immediate, whether it tory of the world. It is without a parallel. And as it was about the year 612 when the pope by general council was declared head of the church and the state, we may presume this was about the time the true church went into her wilderness state, "where she hath a place prepared of God that they should feed there a thousand two hundred and three score days," (1260 prophetical days equal to 1260 literal years.) Add to this the 612 years of the Christian era, the presumed time she was driven there, and we have 1872, only two years after the date of the promulgation of the pope's infallibility. The coincidence is certainly remarkable, and the signs of the times are big with importance. None can tell what day the evil thought of going up against the land of unwalled villages may come to pass. "Be ye therefore also ready, for at a time ye think not, the Son of Man cometh."

Two years may be too short a time in which the prophecy will be fulfilled, but of this we are not certain. Many things may be crowded into the short space of two years. Let us hear the sentence annexed to the third chapter of the dogma of infallibility: "If any one, therefore, shall say that the Roman pontif has only the charge of inspection and direction, but not the universal and supreme power of jurisdiction over the whole church, not only in things which pertain to the discipline and government of the church power which he possesses is not or- the outside of the absis directly be-

is, however, a new era in the his- be over all the churches or over each of them, or over all the pastors and all the faithful, or over each of them, let bim be anathema." The sentence to the fourth chapter is: "If then any one, which may God forbid, have the temerity to contradict our definition, let him be anathema." That is: Let him be accursed. O, foul-mouthed blasphemers, will you not cease to pervert the ways of the Lord! Do you not know that God whom you have dishonored by setting up your God the pope to have supreme power over the church, is against you? He will put hooks into your blasphemous jaws, and he will bring you back with your petty god the pope at the head of your column. He will consume you with the spirit of his mouth, and will destroy you with the brightness of his coming. will rain upon you hail stone, fire and brimstone. While you are pronouncing harmless curses upon those who may have the temerity to contradict your definition; you are treasuring up wrath against the day of wrath and revelation of the righteous judgment of God.

An incident occuring at the promulgation of the dogma of infallibility I think ought to convince the man of sin, the Anti-Christ, the beast, the whore, the pope himself, that God is angry. On the morning of the 18th of July 1870, "at the very moment the result of the votes was announced and the pope rose to make his little speech, there came a tremendous thunderbolt; it struck universal, or that he has only the the dome of the north transept of greater part and not the plenitude St. Peter's in which is the Council of this supreme power; or that this Hall, and tore off some glasses on

hall was as sombre as a cavern, and St. Peter's usually so flooded with light, even on a rainy day, was dark and gloomy. All the morning the thunder rumbled and the lightning played in at the clere-story windows of the hall most alarmingly. There was really no danger, for St. Peter's is well preserved by zinc, but I own up to having felt at the time what is called superstitious. The strange events mentioned by Gibbon and other historians, which occurred in the reign of Justinian and the early ages of the church when this peninsula was shaken into barbarism by earthquakes, and the rare culture and civilization of paganism were destroyed by tumultuous nature, came back most disagreeably to my memory." (Letter from Rome to the Boston Advertiser.)

How ominous, how awfully dreadtul are these signs of the times. The very elements the prophet declares God will employ in the destruction of Gog and his bands, are exhibited in awful and sublime magnificence at the announcement of this God defying blasphemy.

Dear brethren and sisters, let us gather the whole armour close about us. Serious times lie just before us. "Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God" I commit and commend us. Amen.

D. P. SAYLER.

Double Pipe Creek, Md.

True repentance consists in the heart being broken for sin and from sin. Some often repent, but never reform.

# hind the Pope's chair. The council BROKEN PURPOSES---THOUGHTS hall was as sombre as a cavern, and FOR THE NEW YEAR.

"My purposes are broken off." Job. 17:11. Here man's relation to the future is fully recognized. If he had no future, he would have no purposes. And while man's relation to the future is here recognized, it is also evident that he has inclinations to look into the future and form purposes in regard to it. To purpose, is a characteristic of man. It is a peculiarity of his intellectual organization. Purpose is associated with hope. If there was no hope of realizing what is purposed, no purposes would be formed. Every man recognizes a future, and makes his calculations about it. It is to be regretted, however, that some men's future is very limited; but still they have a future, if it extends only to their dying hour. And as men's future is, so will be their purposes. If the future they recognize is only equal to their mortal life, their purposes will be limited to this life. But if their future is the future the Bible attributes to man, then will their purposes extend to "the world to come." When we speak of man's future, relative to which his purposes are formed, we mean the future which he practically recognizes. In theory men recognize an eternal future, because they believe in the eternal duration of the soul. But strange as it may seem, in practice they deny their theory, for their purposes extend only to a temporal existence

"My purposes are broken off." Here is the language of disappoint ment, and the cry of unrealized hope. Here is a lesson written upon every page of human history. It is the doleful voice of human experience. And well will it be for

all men to heed this voice, and study Job, and take comfort, not so much was uttered by one of the world's teachers. As in schools of learning there are different teachers, and as each one has his branch of science to teach, so in the great school of God in which he would make men wise unto salvation, he has his various teachers to carry out his purposes, and each one has his work to do. Job was one of these teachers. And he in common with all God's teachers, taught by experience as well as by precept. And he has taught in the expression, "My purposes are broken off," the uncertainty of human expectation, the vanity of earthly riches, and the weakness of human strength. "Ye have heard," says James, "of the patience of Job," as if every body knew of the suffering patriarch of Uz. Well, many have heard of him, and should learn from him, if they would not experience the disappointment of broken off purposes. In the experience of Job, God has shown to the world that man may endure a great deal of suffering, and come out of the furnace of affliction a wiser, holier and happier man. If Job's purposes were broken off, God's were not. "Ye have seen," says James, "the end of the Lord, that the Lord is very pitiful, and of tender mercy." The Lord had an end in view in permitting the afflictions and bereavements that befell his servant Job, to come upon him. He showed in a very remarkable manner his "mercy" and his "pity" to his servant, and turned his captivity, and gave him "twice as much as he had

this lesson. He that uttered this from him as from God, who will language was no common man. It suffer none to be tempted above what they are able to bear. drew the lines beyond which Satan could not go in afflicting Job.

"My purposes are broken off." There are many ways in which the purposes of men are broken off. 1. Men's purposes are frequently broken off by God, when their purposes are contrary to his purposes. Pharaoh purposed to keep the Hebrews in bondage, while God purposed to have them free that they might serve him. Pharaoh's purposes were broken off, and his expectations ne-Herod purposed to ver realized. destroy the infant Savior, fearing he would be his rival to the throne of Israel. But his purposes were broken off, because there was a God in Israel whose purposes conflicted with those of Herod. The "rulers of the people and elders of Israel" purposed to destroy the infant Church, as Herod had done the infant Savior. But their purposes, too, were broken off, for they were wicked purposes, and God brought them to nought. And the history of the people of God is full of such incidents, "for every purpose of the Lord shall stand," and when the purposes of men are against his purposes, they must be broken off. 2. The purposes of men are also "broken off" frequently when the evil character of such purpose is discovered, and not only the evil purpose, but the evil of the heart that formed the evil purpose, and the evil is repented of, and the purpose voluntarily broken off or abandoned. Such was the case of the before." All the suffering sons and apostle Paul. He purposed to bring daughters of men may gather around the Christians of Damascus bound

his purpose was broken off; for the If this is our purpose, made with a Lord appeared unto him, and showed him the evil of his course, and he repented of it with bitterness of soul. 3. Purposes are often formed without a due consideration of the uncertainty of that upon which they are based. The future before us is dark, except as light is shed upon it the realization of eternal life. from divine revelation. Many events may happen which we cannot foresee, between the time the purpose is formed, and that in which the purpose is to be realized. And these events may seriously effect our purposes, and cause them to fail. The parent may fix his eye on his child, and say with Lamech, "this same shall comfort us concerning our work." But alas! how is that parent's purpose broken off by the death of that child! The man of business may say, "To-day or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain;" but before to-morrow, that man's life which is as a vapor may pass away, and he be in another world. Or, things may take such a course that loss, and even ruin, may be the result of his plans. In either case his purposes are broken off, and disappointment follows.

If then we would avoid the bitter consequences of broken purposes, our purposes should be formed with great caution, and we should not forget the uncertainty of the future for such must be broken off. And and pray for them." if we would experience the inde- 6. Avoid evil speaking. Regard

to Jerusalem to be punished. But purpose to serve and glorify God. due regard to our insufficiency of ourselves to carry it out, and place a proper reliance upon God for assistance, then will he be with us in such a noble purpose, and we shall not have to lament that "our purposes are broken off," but rejoice in

J. Q.

### RULES FOR CHRISTIAN CONDUCT

ORIGINAL AND SELECTED.

1. Seek God's blessing and guidance in all the affairs of life. Engage in no business in which you cannot look up and say, "Bless me in this, O my Father."

2. Ever consider the Bible as your best treasure. Read it, study it daily with earnest prayer, for it is your only sure guide to the life beyond.

3. Never neglect, upon any pretence whatever, your daily religious duties: the family altar, the reading of God's word, and your private devotions.

4. Be particular in the right observance of the Sabbath. Not only avoid worldly business, but worldly reading and conversation. Strive to be "in the Spirit on the Lord's day. Not seeking thine own pleasure, nor doing thine own ways."

5. Guard against irritation and anger. Possess your spirit in patience whatever may ruffle from without. Resent no wrong or inknown only to human foresight. jury, but forgive. Endeavor to ex-And especially should we be careful hibit the spirit of Christ, "Love to form no purposes against God, your enemies, do good to them,

scribable pleasure of the realization with a charitable heart the weakof the grandest of purposes, let us nesses and failings of others, and store than to censure.

- 7. Govern your appetites, your passions. Control your longings for wealth, applause. Mortify the carnal desires - lust, sensuality, "Keep thyself pure."
- 8. Strive to possess meekness and humility. Never speak well of yourself, and never allow others to flatter you. Abhor pride, self-conceit, hypocrisy.
- 9. Use those special gifts, time, wealth, the powers of body and mind-God has given you, wisely and well. Use time carefully. Never spend it in trifling. Aim at its best use, its highest end, "to do the will of God and to finish the work given you to do."
- 10. Give all that is possible of your means to do good. Use your wealth as one who must give an account of his stewardship.
- 11. Employ your strength and talent for the worthiest ends possible. If you have but one talent, do not bury it in idleness. for something." Strive to accomplish much for God in a little time.
- 12. Prepare to meet disappoint ments. Expect trials, losses, afflictions, and endure them manfully. Remember, "this is earth, not heaven."
- 13. Have decision of character. Be firm in your purpose to do right, to obey God. Ever value his approbation and that of your own conscience infinitely more than the esteem or applause of men.
- 14. Never evade what you know is duty. Never be ashamed of being known as a Christian. Fear God, not man. Neither do not be a lukewarm, indifferent disciple of

be more ready to reclaim and re | Christ. Be a Christian in earnest, a Christian always.

- 15. Endeavor to recommend religion by your daily Christian lite. In your words and manners by courtesy, forbearance and kindness; in your dealings by justice, truth and honesty; and in your example by purity, goodness and benevolence.
- 16. Do not be a gloomy Christian. Strive to be cheerful, hopeful. Trust in God. Delight to diffuse enjoyment, to make others happy, and you will have gladness enough in your own house.
- 17. Ever cultivate a spirit of thankfulness. Often recount the mercies and blessings you receive, and let your heart go out in love and gratitude to the Giver.
- 18. Endeavor to be a consistent, a well proportioned Christian. Strive to exhibit all the Christian graces in your life and character. Imitate the best of models-Christ.
- 19. Watch for opportunities to do good. Speak for religion. Speak for Jesus. Endeavor to speak in a kind and attractive manner, so as to win souls to Christ. "One soul converted to God is better than a thousand moralized."
- 20. Inquire each evening of yourself: For what am I living? What am I doing for God? Have I spoken or done aught for Him today? Am I advancing in the Chris. tian life? Is Jesus more precious? Am I living daily prepared for eternity? Think of these things, O my soul, as in the immediate presence of God! - Christian at Work.

Do not rashly judge thy brother, If he stumble in the way.

### THE THEORY OF THE CIVIL OATH.

BY REV. SAMUEL T. SPEAR, D D.

Dr. Webster defines an oath to be "a solemn affirmation or declaration made with an appeal to God for the truth of what is affirmed." To this he adds the following explanatory observations:

"The appeal to God in an oath implies that the person imprecates his vengeance, and renounces his favor, if the declaration is talse; or, if the declaration is a promise, the person invokes the vengeance of God if he should fail to keep it." John Milton, in his "Christian Doctrine" says: "An oath is that whereby we call God to witness the truth of what we say, with a curse upon ourselves, either implied or expressed, should it prove false."

Such a definition at once raises the question in every thoughtful mind whether any man can, without the greatest presumption, take an oath, and especially whether the state has any right to compel him to do so. If it be a mere form, having no mental reality, as is doubtless often the case, then it is an act of sacrilegious trifling with God - indeed, a species of religious hypocrisy. Upon this supposition the man who professes to swear does not in reality swear at all. He simply goes through the form as prescribed by law.

If, however, the oath be mentally human nature, more or less problit is both allowable and proper.

fact. Where, then, is his authority for invoking the penal curse of God upon himself on any supposition for asking God to become a judicial party to the case, armed with the thunderbolt of his wrath, and he seeching him to hurl it upon him in the event of his not being absolutely truthful? Where is the man who, in the character of a witness sworn to speak the truth, or in that of a public officer sworn to discharge the duties of his office to the best of his ability, can so guarantee to himself his own integrity as to justify him in imprecating upon himself the divine vengeance in the event of failure? It would seem to be much more sensible to ask God to forgive him, should he fail to speak the truth or keep his promise. If the oath be a mere form, then it is not only an act of sacrilege, but has no power to dispose one to the utterance of truth. It it be mentally real, then it involves a very questionable presumption, while it makes a most unnatural prayer. In either aspect of the question the omission of the oath would seem to be better than the practice. Clearly the state has no right to compel one, by swearing, to imprecate the curse of God upon himself against his own consent. It would be an absurdity and an outrage to make an oath compulsory.

The ordinary plea for swearing men is that of practical utility. We are told that it increases the cerreal, then the person who takes it tainty that witnesses will speak the asks God to curse him upon an hy-truth, and that public officers will pothesis which is not only possible, faithfully perform their duties; and but, considering the infirmities of hence that, as a means to this end, able, and in too many instances a This is a question of fact; and the

appeal to moral sentiments already are not present, then the oath has no power to secure the utterance of will speak the truth and discharge his official duties, whether sworn or not. Either then the oath is useless. and for this reason it may well be The farce of the form is in painful omitted; or it is unnecessary, and for this reason we should come to need to be sworn in order to make them truthful will not be made so thereby; and those who are already truthful do not need to be sworn. Sworn witnesses or sworn officers are not regarded as any more credible or reliable than those who simply affirm, but decline on conscientious grounds to take an oath.

The manner in which and the men by whom the civil oath is usually administered add very little, if anything, to the sanction and so lemnity of truth. There is nothing in the usual form of swearing to impress the mind or awaken in it any special sense of responsibility to God. If it be anything but an emp-

fact is that we have for the result, immensely solemn thing; and yet in multitudes of cases, perjured the ordinary process of administrawitnesses, and in a much larger tion is so stereotyped, so much a number of cases perjured officers of mere matter of routine and usage, law. As a preventive of falsehood that probably not one person in a the civil oath is a failure; and it hundred has any increased sense of may well be doubted whether it the presence of God, or the sanchas ever added any considerable tions of truth as arising from his influence in favor of truth. If one government and attributes. Those has no fear of God before his eyes who administer the oath are not neswearing him that he will speak the cessarily religious men; they may be, truth or discharge his official duties religiously considered, very bad men; is not likely to increase the certain- and the same may be true of those ty that he will do so. The oath is who take the oath. The mockery not a process of reformation, but an of the amazing solemnities involved in the theory of swearing men, it existing; and, if these sentiments there be anything in it beyond the mere form is enough to startle one who thinks soberly upon the subtruth. If, on the other hand, one ject. The idea and the practice are be a man of habitual veracity, he so antagonistical, and the results are so little in accordance with the idea that one may well hesitate as to the expediency of the oath at all. contrast with the assumed solemnity of the theory. It makes sacred the same conclusion. Those who things so commonplace, and handles them with such unthinking carelessness, that they really cease to be sacred. The administrator swears the witness or the officer with about as much solemnity as he would have in eating his breakfast or writing his name on a piece of paper; and the sworn is in about the same predicament, so far as the religious sanction is concerned. Either the oath ought to be abandoned altogether, or we ought to have an entirely new dispensation for its administration.

We believe, moreover, that the civil oath, so far as it makes any impression, has a tendency to make a false impression on men's minds. ty and meaningless form, it is an It proceeds upon the supposition

that one who is under oath is in by the oath. So also the person some way the subject of an increased least credible under oath is the very obligation to speak the truth beyond what he would have if he were not thus sworn. If this be not the idea, then there is no use in swearing anybody; and if it be the idea, then it is manifestly a false one, since no one can increase the obligation of veracity by any act on his own part. To imply a distinction in the obligation not to lie under ordinary circumstances, and not to lie under oath, is virtually to lower the gen eral obligation of veracity, and so to impair the law of truth in the consciences of men as to educate them to swear falsely. We believe that the civil oath in this respect defeats its own end, by implying a false distinction; and that, on the whole, it rather demoralizes the sense of truth than promotes it. Those who are under special obligations to be truth-tellers only upon extra occasions are in danger of re garding themselves as licensed to lie at other times, and forming such habits of falsehood, from a diminished sense of obligation, as will impair their scruples about lying when under oath. The way to teach men to lie is to have two standards of truth—the one particularly solemn and used only occasionally, and the other not so solemn yet in constant use. Educate men under the latter as a sort of lower law, and they will come to think common lying comparatively a small offense, and there by learn how to practice uncommon lying, so far as the religious sanc to speak the truth is just the man, self, but shalt perform unto

one most addicted to lying at ordinary times. It is the character previously established, and not the one created by the swearing process, which determines this question of credibility.

For these reasons we think that it would be better for the state to dispense with the oath altogether, and require witnesses or officers of law simply to affirm, making false testimony a penal offense and official unfaithfulness a ground of impeachment. This is enough for the state, without attempting to administer a religious rite. Let it punish false testimony as a crime against the state, and impeach unfaithful officers; and it will wield the only motive which it can successfully wield in favor of truth. This we regard as legitimate and proper. It is just the sanction of truth which falls within the province of the state. The fact that the state permits persons to affirm without being sworn is a virtual admission that they need not be sworn at all. The exceptional case provided for had better be the general rule. Society would not, in our judgment, lose anything by suspending a usage which answers no good end, and to which there are certainly very serious objections.

It is the opinion of some religious sects that the oath is expressly forbidden by the teaching of the New Testament; and this opinion we are inclined to regard as correct. Jesus said: "Again, ye have heard that tions of an oath have any power to it hath been said by them of old bind them. The man most likely time, Thou shalt not forswear thywhose sense of the obligation of Lord thine oaths. But I say unto truth is not and cannot be increased you, Swear not at all; neither by

neither by Jerusalem, for it is the of the state be a lawful power to city of the great King. Neither make more certain the utterance of shalt thou swear by thy head, be- truth, then why not use it in private cause thou canst not make one hair life? What authority has the state munication be, Yea, yea, Nay, nay; not equally possess? There can be cometh of evil." James says: "But to impose the civil oath by any law above all things, my brethren, swear of God; and, so far as we can see, not, neither by Heaven, neither by it has no exclusive right to use it nay, nay, lest you fall into condem- ject to the use altogether, believing nation." These seem to be very it to be morally unlawful for any comprehensive as well as emphatic man to take an oath; and, hence, ing, accompanied with the direction impose it. - Independent. that we should confine ourselves to simple affirmation or negation. There are no other passages in the New Testament which restrict their application, and make the civil oath an exception. The argument against swearing in private conversation is (A selection presented by Sister A. just as good against swearing under judicial forms. The practice is as nseless in the one case as in the other; and the same objections are equally applicable in both.

Many of the Christian fathers understood the Savior's words as condemning all oaths, without exceptiou. Tertullian says: "I say no in the issue, his belief appears not thing of perjury, since swearing itself is unlawful to Christians." Chrysostom says: "Do not say to me, I swear for a just purpose; it mother of a son; and that very son is no longer lawful for thee to swear, of hers to be her maker. He beeither justly or unjustly." This is lieves Him to have been shut up in the view of the Quakers - a sect a narrow room, whom heaven and of religionists who decline to be earth could not contain. He believes sworn, and than whom no class of him to have been born in time, who men is better attested for truth and was and is from everlasting. He veracity. If Quakers need not be believes him to have been a weak sworn, then why swear any one? child, carried in arms, who is the

Heaven, for it is God's throne; nor If we swear any, then why not by the earth, for it is his footstool; swear all? If the oath in the hands white or black. But let your com- to use it which the individual does for whatsoever is more than these no pretense that the state is required the earth, neither by any other oath; which would not be common to itbut let your yea be yea, and your self and all other parties. We obprohibitions of all forms of swear- equally so for any earthly power to

> Character of a Christian in Paradoxes and Seeming Contradictions.

> Bonsack of Warrensburg, Mo., and which for its beauty is offered to the patrons of the Gospel Visitor. S. M. Cornelia, Mo.)

- 1. A CHRISTIAN is one that believes things he cannot comprehend; he hopes for things which neither he nor any man alive ever saw; yet to be false; his hope makes him not ashamed.
- 2. He believes a virgin to be a

tality.

- 3. He believes a most just God to have justified him, though a most ungodly sinner. He believes himself freely pardoned, and yet a sufficient satisfaction was made for him.
- 4. He believes himself to be precious in God's sight, and yet loathes himself in his own. He dares not justify himself even in those things wherein he can find no fault with himself, and yet believes God accepts him in those services wherein he is able to find many faults.
- 5. He praises God for his justice, and yet fears him for his mercy. He is so ashamed that he dares not open his mouth before God; and yet he comes with boldness to God, and asks him anything he needs. He is so humble as to acknowledge himself to deserve nothing but evil; and yet believes that God means him all good. He is one that fears always, yet as bold as a lion. He is often good name. sorrowful, yet always rejoicing; many times complaining, yet always to save the soul of his enemy, yet giving thanks. He is the most lowly minded, yet the greatest aspirer; save the life of him who saved his. most contented, yet ever craving.
- mean condition; when he is ablest, knows that his oath cannot tie him he thinks meanest of himself. He to sin. is rich in poverty, and poor in the midst of riches. He believes all the no need of anything he does, yet nothing without leave from God. in all his acts of charity. He knows He covenants with God for nothing; he can do nothing of himself, yet yet looks for a great reward. He labors to work out his own salvaloses his life, and gains by it; and tion. He professes he can do nowhile he loses it he saves it.
- all others he is most wise for him- and blood cannot inherit the kingself. He denies himself often, yet dom of God, yet believes he shall go no man loves himself so well as he. to heaven body and soul.

- Almighty; and him once to have He is most reproached, yet most died, who only hath life and immor- honored. He has most afflictions, and most comforts.
  - 8. The more injury his enemics do him, the more advantages he gains by them. The more he to... sakes worldly things, the more he enjoys them.
  - 9. He believes the angels to be more excellent than himself, and yet accounts them his servants. He believes that he receives many good things by their means, and yet he neither prays to them for their assistance, nor offers them thanks, which he does not disdain to do to the meanest Christian.
  - 10. He believes himself to be a king, how mean soever he be; and yet how great soever he be, he thinks himself not too good to be a servant to the poorest saint.
  - 11. He is often in prison, yet always at liberty; a free man, though a servant. He loves not honor among men, yet highly prizes a
  - 12. He would lay down his life will not adventure upon one sin to
  - 13. He swears to his own hin-6. He bears a lofty spirit in a drance, and changeth not; yet he
- 14. He believes Christ to have world to be his, yet he dares take makes account that he relieves Christ thing, yet as truly professes he can 7. He lives not to himself, yet of do all things; he knows that flesh

- yet counts it sweeter to him than honey and the honey comb, and hope, and though he cannot answer dearer than thousands of gold and silver.
- 16. He believes that God will never damn him, and yet fears him for being able to cast both soul and body into hell. He knows he shall not be saved by, nor for his good works, vet he does all the good works he can.
- 17. He knows God's providence is in all things, yet is as diligent in his calling and business, as if he were to provide for his own happiness. He believes that God knows beforehand what he shall be, and that nothing can make him alter his purposes, yet prays and endeavors, as if he would force God to save him forever.
- 18. He prays and labors for that which he is confident God means to give; and the more assured he is, the more earnest he prays. lieves his prayers are heard even when they are denied, and gives thanks for that which he prays against.
- 19. He hath within him both flesh and spirit, yet he is not a double minded man; he is often led captive by the law of sin, yet it never gets dominion over him; he cannot sin, yet he can do nothing without sin. He does nothing against his will, yet maintains he does what he would not. He waves and doubts yet obtains.
- 20. He is often tossed and shaken, yet is as mount Zion. He is sometimes so that he thinks nothing to be true in religion; yet if he did think so, he could not at all be shall be as full of glory as them that troubled. He thinks sometimes that have more; and no more full than God has no mercy for him, yet re-them that have less.

- 15. He trembles at God's word, solves to die in the pursuit of it. He believes, like Abraham, against God's logic yet, with the woman of Canaan, he hopes to prevail with the rhetoric of importunity.
  - 21. He wrestles, and yet prevails: and though yielding unworthy of the least blessing he enjoys, yet, Jacob-like, he will not go without a new blessing. He sometimes thinks himself to have no grace at all, and yet how poor and afflicted soever he be besides, he would not change conditions with the most prosperous man under heaven. That is a manifest worldling.
  - 22. He thinks sometimes that the ordinances of God do him no good, yet he would rather part with his life than be deprived of them.
  - 23. He was born dead; yet so that it had been murder for any to have taken his life away. After he began to live he was ever dying.
  - 24. And though he has an eternal life begun in him, yet he makes account he has a death to pass through.
  - 25. He counts self-murder a heinous sin, yet he is ever busied in crucifying the flesh, and in putting to death his earthly members; not doubting but there will come a time of glory when he shall be esteemed precious in the sight of the great God of heaven and earth, appearing with boldness at his throne, and asking anything he needs; being endued with humility, by acknowledging his great crimes and offences, and that he deserves nothing but severe punishment.
  - 26. He believes his soul and body

of him. His soul which was put into his body, is not to be perfected without his body; yet his soul is more happy when it is separated from his body, than when it was joined unto it; and his body though torn in pieces, ground to powder, turned to rottenness, shall be no loser.

28. His advocate, his surety, shall be his judge; his mortal part shall become immortal; and what was sown in corruption and defilement shall be raised in incorruption and glory; and a finite creature shall possess an infinite happiness. Amen.

For the Visitor.

### THE LIGHT OF THE BODY, --- THE LIGHT OF THE SOUL.

TO A BELOVED FELLOW-DISCIPLE.

"This, then, is the message which we have heard of Him and declare unto you, that God is light, and in Him is no darkness at all." 1 John 1: 5.

This is so comprehensive that it may be taken as the summation of all that is revealed of God, or of all that he is. Underived existence must be perfect. Anything that ad mits of improvement confesses to something older, higher, and better. Intelligence, wisdom and goodness are stamped on every atom of the universe. Every effect points to a cause, and this cause must be the object and end of intelligence in the finite. God is light in every attribute of his being. He is light in himself, and in his method of communicating it to others. Nothing is so self-evident as the divine existence, because no manifestation is so full of light as that which testifies of this fact. "you have an ardent desire to serve A blade of grass, or a pebble, or a God with a perfect heart in all his

27. His death makes not an end crawling worm, are proofs of the being and perfection of God, as conclusive as anything we cognize by the senses. We are because God is. We comprehend that He is, "because there is a spirit in man." Without being there can be no character, and without an element in being indestructible as God, there can be no conception of a divine being. The normal original state of all mind is light as God is light. The abnormal or fallen state is light in the sense of simple intelligence, or moral being, and darkness in the sense of character. The light uncreated was temporarily categorized in the retributive raspings and grindings of our fallen state, to confer the high endowment of power and disposition to "walk in the light, as he is in the light." The incarnation is not intended to give us mind as such, not immortality as such, but the mind of God; to give us, not a co-extensive eternity, but co-equality of character. He only hath immortality, in the seuse of underived being, but all finite mind necessarily shares his eternity to come. That it may be a blessing, he has become the "light of life," for our redemption. example and illumination.

> The passage which you partially quote, and which you desire to have expounded, is found in Matt. 6:22; "If thine eye be single, thy whole body shall be full of light." It is, in substance, the same as the other which you cite from Ecclesiastes 9: 10, "what thy hand findeth to do, do it with thy might." You have given the correct interpretation of these passages in your letter without being aware of it. You say

requirements." Here is the whole But if we wilfully keep our eyes shall be full of light."

removes the obscurity in which our translation involves the passage. If organs of vision, they become unstumble and fall, and are incapacibody is the eye," and if that be di-Savior here instructs us in a momentous and fundamental religious truth. or filmed, we must depend on others broken fragments of truth.

exposition in a nutshell. "The light closed, or, if instead of going to the of the body is the eye: if therefore pool of Siloam to wash and receive thine eye be single, thy whole body sight, we go to the builders of Babel to have them "daubed with untem-In the original it reads thus: "if pered mortar," it is no marvel if our thine eye be sound or clear," This work be hind end foremost, or if we fall into the ditch, and meet with other mishaps. He that obstinately the least dust finds its way into the keeps his eyes closed and yet essays to work, is accounted a madman. sound, their faculty is impaired, we If the eye is diseased, and the power see imperfectly, and are apt to of vision weakened and perverted, the sun sheds his light upon us in tated for the proper performance of vain, so far as the eye is the instruour vocation "The light of the ment of achievement: "the whole body is full of darkness." In the seased or quenched, "the whole bo-spiritual sense it is much the same. dy shall be full of darkness." There Here is the great point of danger, is no other avenue at which the namely, in a deep inward dissatislight can enter. All our voluntary faction with the will of God. The movements are governed by the eye. way of salvation is as plain in the Even in the night season, when Gospel as the sun in the heavens; there is no light to direct us, our and the moral sense, or inner organ actions are dependent on knowledge of vision can distinguish what is derived through the eye in the day right and wrong, true and false, time; so that even in darkness "the even as our eyes distinguish between light of the body is the eye." Our white and black. Conscience asks for light in its sphere, as does the eye in what pertains to the material. There is a faculty in the soul that If man keeps his eyes closed when corresponds to the eye in the body, selecting a consort, he alone is to and it is as perfectly adapted to the blame if he gets a colored woman light of revelation, as the eye to the instead of a white one. His eye is light of the sun. The whole body evil, or useless, and his whole body is guided by the eye and the light full of darkness as to the attainment it appropriates; even so the entire of his object. So in the matter of inner nature is directed, or capable finding Christ. There is only one of being, by the moral faculty im- place where he may be found, and planted for the reception of spiritual but one method of discerning it. If light. When the sun is risen we we look into the Gospel with eyes have nothing to do but to open our bleared by prejudice, or false teacheyes, and our whole body shall be ing, or a rebellious will, it is no full of light. If our eyes are diseased wonder that we sow only distorted for guidance, and may endanger eye is evil, and the whole moral man limb and life by being led wrong. full of darkness. The eye will not

mony with God, wholly offered up but Christ and Him Crucified, of suffering the loss of all things for His sake, being so entirely in His movement in the consummation of His gracious ends, as not to allow a centre. This is the integrity of the righteous, the single eye that fills the whole man with light. If we consciously depreciate any holy principle, or habitually shirk any known duty, or make light of any commandment, or follow Christ afar off, or attend to His service in a half hearted way, our eye is evil, we are growing a film over the organ of moral vision, we are obstructing the light, and hastening into the domain of utter darkness. Then the light

tolerate a single grain of dust, and Nothing so hopelessly fetters the the soul's faculty of vision must be soul as the preference of human dickept free from all perverting influ- tation and selfish interests, to the light of the Gospel and the teach-In Psalm 7: 8, the same principle ing of the Holy Ghost. If we would is maintained in these words: have a single eye, we must walk in "Judge me O Lord, according to the light of the Son of Righteousmy righteousnees, and according to ness, and not in the false light of mine integrity that is in me." Right-human creeds and unsanctified eousness and integrity here indicate reason. It was but a few days rightness or wholeness of purpose. ago that I read of a fearful wreck on This is the hinge or pivot of the en- the coast of Ireland, with dreadful tire being. It is singleness of eye. suffering and loss of life, because the It signifies that there is nothing captain mistook a decoy light for the fractional in that inward impulse true one. The light was to those that characterizes the man. It is an hopeless souls the darkness of death. ever springing desire to be in har- Let no one follow his minister, his parents, his friends, or his evil into Him, wanting to know nothing clinations, having respect to nothing higher, as these may lead to the fearful breakers of damnation. Look unto Me, and be ye saved, all the ends of the earth." "I am the way, the truth, and the life." "This single cross purpose in our being's is the true Light, which lighteth every man that cometh into the world."

It matters not how sound the eye may be, if there would be no light, it would not only be useless but would wither and perish. The fish in the Mammoth Cave of Kentucky are without eyes, owing to the absence of light. It matters not how great a flood of light is shed upon us, if our eye is evil, we walk in darkness, and know not whither we go. If we follow reason instead that directs us is only the glare of of revelation, or a paragon of a hell, which more and more shuts out preacher, or a dear father or mother, the light of life. "If therefore, the or a dear husband or wife, instead light that is in thee, be darkness of the direct, positive teachings of how great is that darkness." Noth | the Gospel, our eye is not single, we ing more certainly paralyzes the are walking on the edge of a precisoul than the want of this integrity, pice over which we will eventually this singleness of eye. "Unstable slide into the gulf that is bottomas water, thou shalt not excel." less. "God is not mocked." He

has opened the pearly gates of the Upper Paradise, and has flooded the world with the light of salvation, and if we still allow our eyes to be dimmed with the dust of human speculations, and prefer "the traditions of men" to the blessed light of Heaven, what can we reasonably expect but "the blackness of darkness" here and forever!

We must be related to the source of Divine light as the eye is to the sun. We are not only to walk in the light, but we must absorb it. We are to be redeemed lucifers-lightbearers, "children of light," each believer a Heaven-kindled pharos on the ocean of life. We may not dissemble, not say "Lord, Lord, while we do not what He commands us." "Let this mind be in you, which was also in Christ Jesus." His eye was single. "Thy will be done." Other motive, other end, He knew none. Satan employed every imaginable device to make Him falter, but the response of Jesus was, "Get thee behind me Satan," "for it is written, IT IS WRITTEN, IT IS WRITTEN." When tempter comes to us "as an angel of light," we must confront him with "the sword of the Spirit," the word of the living God. The single eye will not see in feetwashing an obsolete custom, or in baptism nothing but sprinkling, or in the Lord's sup per nothing but a Jewish passover. These institutions emanated from a single eye, and by a single eye only can they be received.

If Satan tries, as he certainly will, to weaken your faith in the Divine promises, and lead you to question the reality of your covenant with God, bid him, in the name of Jesus, to get behind you, and suffer him

lation" of your Divine relationship. He tempted Christ, and he will tempt all his followers. panoply with which Christ overcame is offered to us. The single eye is the same precursor and guarantee of victory. Take the yoke as laid upon you, bear the cross as you daily meet it, drink the cup as the Lord mingles it, make no reserves, attach no ifs to your consecration, always cherish the spirit that can pour itself out before God in every extremity in the words, "not my will, but thine be done." This is to have a single eye, this is to see as Christ sees, this is to have the whole inner man full of light, to walk im the beams of an Unsetting Sun, and to "make our calling and election sure."

C. H. BALSBAUGH.

For the Visitor.

### A Short Address to the Unskillful Reader.

There are many readers of the Visitor who fail to understand all that they read, and who, perhaps, are not able to pronounce all the words that they find in it. This is the case at least with some articles. All persons cannot use simple words to express their ideas either in speaking or writing. Some subjects require a higher flow of words than others. But let the subject be what it may, the writer has to employ the language which nature gives him, be it high or low, big or little,-otherwise his mind will be so cramped that he will lose the subject in the search of words. A writer should not, however, employ words not generally understood where simple

The readers of the Visitor, per | that we ought to be able to speak writer labors in presenting a subject. Much labor and care is necessary. The pen does not flow with words tongue. There is no pleasant face to speak to, -nothing but blank pa per to receive "thoughts yet un-Careful, well-directed hatched." thinking is necessary to bring out a subject in all its bearings, and this is not for a few moments, but for days and weeks beforehand. If the reader would take the same amount of time and pains to read, that the writer takes to compose, I am persuaded that there would be much more reading done with profit and interest. It is our duty then to read and think carefully till we know even as the writer knew, and if we should find words which we do not understand we must refer to a dictionary to learn what they mean, and how to pronounce them. This is necessary even with some simple words in long use. I will mention a case in point: In Acts 16: 13 it reads, "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made," &c. The word wont means "accus tomed," that is, they were in the habit of praying by a river side, and is pronounced wont, not want. How often do we hear brethren before baptism is administered in quoting the above language, pronounce the Dr. Tyng Teaching a Baptist how word wont as though it was written want which has quite a different meaning. This betrays an ignorance in the use of plain, simple language wholly inexcusable to all well informed people.

haps, are not aware as a general what we mean, otherwise we could thing of the difficulty under which a not speak the truth. Our ability to speak what we mean depends on our knowledge ot words. ability to understand what we so smoothly and rapidly as the read depends on our knowledge of words. Let us then stand in awe of this divine gift of words, and preserve the purity of our language, the purity of our morals and above all, the purity of our holy religion, by reading the Word of Truth with an understanding heart. Let us read the letters and writings of the brethren on the various subjects of christian life and experience. There is not a more pleasant way of spending our leisure hours than by reading what will make us wise and better. Let those who think reading is a hardship, read on. What we try to do and continue to do, will become easy to do. Don't mind hard words and sentences; get your dictionary, study the words and read again. Read aloud to your friends and have them to correct you. Whenever you have an idle moment, read. If you have no idle moments, read anyhow. By ALL MEANS READ; and you will have stronger minds, richer thoughts, more light, much more enjoyment in this life, and a brighter crown of life beyond.

D. H.

# to Baptize.

Rev. Chrystal, an Episcopal clergyman at New York, who has been baptized in the Greek Church, and believes in immersion as the true mode of baptism, applied for the I suppose that no one will deny use of Rev. S. A. Corey's chapel, on

Murray Hill. Last Sunday, while Mr. Chrystal was waiting for an interview with Mr. Corey, Dr. Tyng stepped in to see the chapel, as it really contests the palm with St. George's for gorgeous decoration. Mr. Corey mentioned that Mr. Chrystal was waiting for him in his study, and stated his purpose. Dr. Tyng said: "You Baptists don't know how to baptize. You lead people down into the pool and immerse them face upward, filling their eyes, ears and mouth with water, and half strangling the candidate. Instead of that," said the Doctor, "you should do as they do at the East, where you profess to get your authority. This is the way to baptize," said the Doctor, getting down on his knees in the middle aisle. "Let the candidate kneel, and you have but little way to place him under water. One hand should be placed on the forehead, and the other placed on the back of the head, and then the candidate gently pressed forward until the immersion is complete."

It is well known that when Dr. Judson engaged himself to Fanny Forester she was a Presbyterian. She was baptized by Dr. Judson in the church at Utica. He baptized her in the style described by Mr. Tyng, and it gave great scandal to the old line of Baptists. Dr. Judson defended the practice as Eastern and apostolic, and said it was the mode in which all the converts in Burmah were introduced into the church. It was an interesting sight to see old Dr. Tyng, down on his knees in a Baptist Church, instructing a Baptist minister how to perform the peculiar ordinance of his denomination. - The Christian Standard.

Note.—Dr. Tyng is a popular and prominent minister in the Episcopal Church. Editor G. V.

### BIBLICAL CRITICISMS.

EXPLANATORY REMARKS ON LUKE 17: 20, 21.

"And when he was demanded of the Pharisees, when the Kingdom of God should come, he answered them and said. the Kingdom of God cometh not with observation: neither shall they say, lo here! or lo there! for, behold the Kingdom of God is within you," (or as it is rendered in the margin, among you.)

Expositors have differed in regard to the meaning of this passage of Scripture, and this difference of view is found in ancient as well as moderr times. The two general views taken of the passage are the following: The first view is that suggested by the marginal reading, which in substance is this, -"The kingdom of God is not now for the first time to be looked for, it is already to be found with you, -that is, among you, in your midst." In support of this view the rendering of the original as is given in the margin of our authorized version is urged But the primary or first meaning of the Greek word entos is not among, but within. So Parkhurst renders it in his Greek and English Lexicon, and makes the following remarks upon it: In Luke entos humon has been by some modern interpreters rendered, among you, as if it were synonymous with en humen, John 1:14, so en humin among us, Luke 1:1,7:16; en tois Joudacos among the Jews, John 11:54. But entos is never elsewhere used for among, either in the New Testament or by the LXX, (the Septuagint or Greek version of the Old Testament,) who in three texts, Ps. 39:3; 109:22; Cant. 3: 10, apply it to within."

It has also been urged in favor of accepting the word among as the proper meaning of our Lord, that this best agrees with the context.

The Pharisees asked the Savior gathered about Jesus, and seemed when the kingdom of God would to be in doubt whether he was the Pharisees the Savior answered, "the ternal manifestation corresponding kingdom of God is within you." It with his kingly character would acis contended by those who take the company their Messiah, or introduce view we are now stating that the him rather. They see up to this phrase entos humon within you, does time nothing in the works of Jesus not admit of being explained as if of Nazareth, to identify him with spoken with reference to the hearts their expected Messiah. And they of men, as Jesus was then addres- now ask him when is this kingdom sing the Pharisees in whom the of God to come of which you kingdom of God had no place. To speak? His answer is, the kingdom this we may justly reply, that the of God cometh not with observation word you is not necessarily restrict. — that is not in such a public maned to the Pharisees alone, but may ner as to so strike the eye that men refer to mankind in general. Park- may with their natural eyes see it hurst in his note from which we the moment it arrives. But he dehave already quoted, says further, clares it to be of a spiritual nature, in quoting from what he considers not of this world. He then progood authority, "The word humon ceeds to state the same idea, but in does not here signify the Pharisees another form, and continues, "neither in particular, but all mankind, as ch. 22:19; and often, I believe, by entos humon is meant an inward principle, opposed to parateeveesis, observation or outward show, as is said of the Spirit, John 3:8."

Let us now look at the other view of the passage - that which puts the kingdom of God really within men. And first, we give Luther's translation of the passage. this: "The kingdom of God is inwardly within you." His German text reads thus: "Das Reich Gottes ist inwendig in euch,"-that is, it has its seat in the inner man.

We see that Luther understood the original to mean that the kingdom of God was really in men, and so he translated it. We have also seen that the Greek word entos is defined by good authority to have within as its primary meaning. If we examine the connection closely,

To this question of the Messiah: their idea was that an exshall they say, Lo here! or Lo there! -that is, it shall not at its coming assume such a tangible form that it can be said it is set up here or there, for it shall appear to have its locality in no particular place, and if you wait until you see the outward manifestation you are looking for, you will be disappointed, since it is first to appear inwardly within you. Now since the words of Jesus seem to declare that the kingdom of God was not of a local character, or not confined to any particular place, if the phrase entos humon be explained "in the midst of you," or "among you," such an explanation seems to contradict what he before had advanced, and locates the kingdom of God right among them.

It seems to have been the design of our Lord to correct the mistaken views of the Pharisees, and give them to understand that if they it will show that the Pharisees had would enjoy the blessed benefits of the kingdom under consideration, they must come down and seek it where from its nature it would manifest itself in its beginnings to bring the entire being under its divine influence, namely, in the depths of the inner life of men. This is the seat of the divine kingdom in the first stages of its operation.

places, and having two church meetings in which they all took a lively interest, and which brought a union and church fellowship, and a united resolve to serve the Lord. We left them lhe 14th of November on the stage over the mountains, traveling day and night over 500 miles by stage, and some 200 by rail road,

There will, however, be an exter nal manifestation of it immediately in the reformation of its subjects, and a glorious manifestation of it in its final consummation. This kingdom is spiritual or internal in its origin, but glorious and external in its perfection. And if we would en joy a place in this kingdom when Christ comes in his glory to give it the external manifestation that will one day characterize it, we must have it first established within us And from its connection with, and influence upon our inner life, it must work until it has brought the entire being, "the whole spirit and soul and body," under its divine power.

J. Q.

## Correspondence.

STOCKTON, CALIFORNIA, November 20th, '70.

Respected Bro. James Quinter and the Brethren in general through the Visitor and Companion.

Through the blessings of God we have been permitted to go to Oregon and visit our brethren and sisters. We found them in sorrow, and much divided, but of this we will speak in our general report

We left them after a season of prayer and labor of love, in preach ing the word at different times and in general, that caused us to take

ings in which they all took a lively interest, and which brought a union and church fellowship, and a united resolve to serve the Lord. them lhe 14th of November on the stage over the mountains, traveling day and night over 500 miles by stage, and some 200 by rail road. and arrived at bro. George Wolf's the 19th, much fatigued but enjoying reasonable health. We had some fifteen meetings in Oregon, well attended by the members and people, good attention paid to the word preached. The members appeared to be built up in our church labors, so we think much good has been done in the name of the Lord, and a large field opened for labor with promising results. Two were baptized the day before we left, and others wished another opportunity that they might come into the church. But of this also in our general report.

We are again in California to enter on the labor enjoined on us. Truly, the Lord has been with us, the prayers of the church and of members individually and our weak prayers have been heard in behalf of our brethren in Oregon and California, and we have seen and heard much and nothing to terrify or discourage, but much to encourage us. The hand of the Lord has taken hold of the work, and the means of grace appointed, the church, the word and the spirit of God will prevail through weak and humble instruments in the Lord, iu the name of Jesus. We bless, thank and praise the Lord for his protecting love that has sustained us so far, and love of God in the hearts of the brotherhood

this long delayed journey and labor fraternity to help us some if they from the brotherhood in general. have to spare, and we will be very Church in Oregon not in as favorable circumstances as we would wish we could, but did the best we could, hoping the Lord will supply the lack speedily, and we believe he will We hope by the 12th or 15th of De cember to finish our labors and visit in California, and then return home and report in general. Brethren pray the Lord that he may bless his weak servants, that their stay in California may result in much good, and that we may have a prosperous journey home.

So far we have had a pleasant journey, no rain while traveling by land or sea. No rain as yet in California and but little in Oregon. All say it is very dry; we think so too. Health is good and every thing plenty except pasturage for beasts.

We close this imperfect letter by commending us and all the children of God into his protecting care, and send our love to all the brethren Accept a full share to yourself and family. Brother James, this may be our last letter to the Visitor un til we return home. We will be likely to write again to the Compa nion. We wish the Companion to copy what is directed to the Visitor, and the Visitor to copy from the Companion.

> Eld. JACOB MILLER. Eld. D. B. STURGIS.

Dear Brethren:

agreed to build a meeting-house, and &c. &c. we appeal to the members of our

of love to our brethren so far away can. We ask only of those that We will say here we have left the thankful for it. The most of our members are poor and can't do anything, or not much.

JOHN KNISELY.

Plymouth, Ind.

(Send contributions to Elder John Knisely, Plymouth, Marshall Co., Ind. Box 48.)

### EDITORS' TABLE.

ERRATA. There are several typographical errors in the December number of the Visitor. The printers seem to have been particular unfortunate with our own articles. There is a serious blunder made in putting the form together. At the close of the first column of the first page there is a quotation commenced; and instead of it being continued on the next column, the remainder of the quotation is found at the head of the first column of the second page. With the quotation thus divided, it is exceedingly difficult to get the sense.

On page 377, near the bottom of the page we are made to say, "Br. Sayler is a very striving and business man." The error here is of such a kind that it is not readily perceived. The word stirring was used in the copy instead of striving. We regret the occurrence of such mistakes.

On page 380, first column, last paragraph, read rest instead of art. I will inform you In the third line after that in which that we have through the council of the last error occurs, read true inthe church, called the Union District, stead of time. "It is true we are,"

## Doetry.

### LISTENING!

"Speak, Lord, for thy servant heareth." WHEN the world is busy round me, And each wave of sound is stirred; When the thronging crowd press by me, Onward by strong impulse spurred -I am listening-Listening for the Master's word, Listening till his voice is heard.

When the heavy cloud of sorrow Falls upon the darkened home; 'Mid the bitter cry of anguish, Or the heart's unuttered moan-I am listening -Listening for one voice well known; For my Father's voice alone.

When conflicting thoughts assail me, And strange doctrines reach my ear; When the sheep are all bewildered, And no trusty guide seems near -I am listening -Till the Shepherd's voice I hear-Listening, till he appear.

When the voices of affection Never more on earth will wake; And the heart's deep earnest yearning, Silent keeps for their dear sake -I am listening, Listening till the Bridegroom speak, Till his love the silence break.

When God's truth is placed before me, With its holy words of cheer; But in vain my finite reason Strives to make its meaning clear-I am listening, Listening with patient ear, Till the Spirit's voice I hear.

Listening ever, Jesus keep us; May we at thy feet abide; Ne'er beguiled by earthly voices, Always waiting at thy side -Waiting -- listening For thy word, our faithful Guide; Speak! and we are satisfied.

Time is winging us away To our eternal home; Life is but a winter's day-A journey to the tomb.

### OFCH THE BEE EDS.

Dic in Marshall Co., Ind., September 21st, 1870, JOSEPHINE WILLSON, daughter of bro. Daniel and Margaret Willson, aged 11 years, 8 mooths and 11 days. Funeral services by br. Adam Appleman and the writer

Also in the same county and state, November 22nd 1870, brother ISAAC FRIEND, aged 60 years, 10 months and 22 days, leaving a wife and children to mourn their loss. Bro. Friend was formerly of Montgomery Co., O. Funeral service by brother floover and Appleman, and the writer from 1 Cor. 15: 36-58.

JOHN KNISELY.

Died in Iowa, August 14th 1870, bro. T. C. ROBINSON, aged 29 years, 8 months and 18 days. Funeral service by br. W. H. Baumann.

The subject of this notice was a man of very good morals all his life. Since his connection with the church he suffered much but bore his affliction with patience. He being my protherin-law, I was with him much and his conversation was very interesting. On the night of his death he called me to him, and said, "Eli, I have no pain, all is well, I can die happy," The family of which he was the head has been much afflicted. On the 1st of May their two children, a little son, aged 3 years and 3 months, and a little daughter, aged 2 years, died. Thus out of a family of four but one is left. Pray for the widow. She purposes to serve the Lord, and join the church.

ELIAS TROXEL. Died in the Upper Miami District, Miami Co., Ohio, December 7th 1870, old brother JOHN WEAVER, aged 91 years, 10 months and 28 days. He had a paralytic stroke on the 15th day of June last, from which he suffered very much. He bore his sufferings with Christian fortitude. He leaves an old widow and six children to mourn their loss, but we hope their loss is his great gain. Faneral services by the brethren from Rev. 14: 12, 13.

Died in the Pleasant Hill congregation, Macoupin county, Ill., bro. JACOB STUTZMAN, aged 55 years, 2 months and 3 days. He left a wife and 10 children to mourn the loss of a kind husband and affectionate father. He was a faithful visit brother and much respected citizen. He died in the triumphs of faith, and we believe he fought a good fight, finished his course and kept the faith. Funeral services by the biethren from John 14:1—3. The occasion was attended by a large concourse of people. C. C. GIBSON.

Departed this life in the Silver Creek congregation. Ogle county, Ill., November 2nd 1870, sister NANCY, wife of brother Joseph ROW, aged 39 years, 11 months and 16 days. She was afflicted for the past year more or less, but bore her sufferings with resignation and Christian fortitude. Although she was a member only about eighteen months, in that time we think she fulfilled her calling. She leaves a kind and affectionate husband and 8 children to mourn the loss of a dear companion and mother, although they mourn not as those that have no hope. Funeral services by bro. D. E. Price and others from Rcv. 14:13.

J. W. Moats.

### The Children's Paper.

We will also send the Children's Paper and the Visitor for 1871 for \$1.55. Any subscriber to the Visitor can have the Children's Paper for 1871 for 30 ets.

We will send the Children's Paper for 1871 at club rates separately addressed, if desired. Our agents will please note this.

### LAWS OF BUSINESS.

By Theophilus Parsons LL. D., 707 pages; National Publishing Co., Cincinnati, O.

The design and general character of this book may be learned from the following description of it, which we quote from one of the ablest jurists of the country, Judge R. R. Heath, LL. D.

"The writer well recollect many years ago, Sir Edward Sugden, then in the zenith of his power as a luwser, in one of the English law journal, wrote a eries of "Letters to a Man of Property." The eletters were written in an journal, wrote a series of "Letters to a Man of Property." The eletters were written in an attractive and popular style and embraced such legal mbiect as would be of the greatest interest and use to a country gentleman remote from town, and who had often to act, for want of advice, on his judgment. Many anumbers were written, and the journal in which they were published was much sought for both in England and this country. So popular were these letters, and so well did they cover the ground, that they were subsequently collected and published. The book met with a wide circulation, and after Sir Edward become Lord Saint Leonard, it was re-written, and a new edition given to the public, called, I think, "Lord Saint Leonard's Laws of Property." which was still more popular with the legal profession and business men. "The work named at the head of this article was evidently—intentionally or otherwise—modeled after this original, and is, for reasons hereafter given, a great inprovement on Lord St. Leonard's book. Who Mr. Parsons is, is known to every lawyer. He is the learned author of many law books that have become classics in the profession; and, was a long time on the bench a Chief Justice of his native State, which position here igned to accept the Professorship of Law in Harvard University, which

thor of many law books that have become classics in the profession; and, was a long time on the bench a Chief Jurtice of his native State, which position he re igned to accept the Professor hip of Law in Harvard University, which place he now fills. In every position in which he acted he har distinguished himself, whether as a lawyer, indge, or lecturer.

"From nich a man we would hardly expect a bad book, and this book is eminently a good one; and is, as stated, an improvement on Lord St. Leonard's. First, for the reason that while Lord St. Leonard's book was a small one, this is a large one of some even hundred pagestreats of far more, ubjects, and from its greater size is enabled to go, and does go, much more into detail on the ubject treated of.

"Some idea may be formed of the comprehensivene s of the book, when it is known that it is written in forty chapters, and embraces nearly as many legal subject—all of them fully and ably dien; ed in separate and distinct chapter; and the different subjects are exceedingly well treated, and are nearly or quite exhauted in the anthor' mend lucid style. A second improvement on Lord Saint Leonard's book is that his book had no forms, while this work has more than two hundred of the very best character. The e form are mainly, if not entirely, such a larve tood the test of indicial criticism, have been approved, and are therefore to be true ted. The author well says; 'He must be a bold lawver who would undertake to no refer forms of his own make to those which the court and common usage have sanctioned. A critical examination of these forms satisfie the writer that they are the best collection he has ever sen. The book is generally, if not universally accurate, and the writer commends it a such to the bor and to business men. To business mea especially."

### CLUB RATES FOR 1871.

We offer the GOSPEL VISITOR for 1871 at the following low club rates.

|     |       | 0     |         |
|-----|-------|-------|---------|
| 5 ( | copie | s for | \$ 6.00 |
| 7   | ,,    | "     | 8.00    |
| 9   | 9 9   | 7.9   | 10.00   |
| :4  |       | 22    | 15.00   |
| 20  | 99    | 99    | 21.00   |
| 25  | 2.2   | ,,    | 25.75   |
| 30  | ,,    | "     | 30.00   |

Names of subscribers and subscription money should always be sent to the publisher, and Post Office Orders should be made payable to him. Send money in Post Office orders or drafts where these can be procured. When this cannot be done send in registered letters. Single subscriptions plainly directed and earefully mailed at our risk.

Address

H. J. KURTZ, DAYTON. O.

## Scripture Parables

## VERSE

### Explanatory Notes.

This little book containing the Scripture Parables in verse with notes and engravings, and some choice hymns will be out soon. 64 pages. Price 15 cents.

Agents wanted to whom a liberal deduction will be made.

The Scripture Parables and The Children's Paper for one year for 50 cents.

Address:

H. J. KURTZ, DAYTON, O.

WANTED-AGENTS-TO SELL THE

# LIGHT IN THE EAST,

A Comprehensive Religious Work, with 200 elegant Engravings; Embracing THE LIFE OF

CHERRA

The Lives of His Apostles and Evangelists, together with the Lives of the Patriarchs and Prophets, and of the most eminent Christian Martyrs, Fathers and Reformers. To which is added the History of the Jews, and a History of the Religious Denominations of the World, Ancient and Modern, with much other valuable matter, making it the most comprehensive Religious work ever published. Send for circulars, with full description and terms to agents. Address NATIONAL PUBLISHING CO., Cincinnati, Ohio.

### HEGDGD HA SO,

FOR SALE AT THE OFFICE OF THE "GOSPEL VISITOR"

| "GOSPEL VISITOR,"  |               |
|--|---------------|
| will be sent postpaid at the annexed rate                | 94:           |
| Ochlschlæger's German and English                        |               |
| Dictionary, with pronnuciation of the                    |               |
| German part in English characters .                      | \$1.7         |
| The same with pronunciation of Eng-                      |               |
| lish in German characters                                | 1.70          |
| Nonresistance paper                                      | 50            |
| Name bound.  | 23            |
| Wisdom and Power of God                                  | 1.47          |
| Parable of the Lord's Supper                             | 20            |
| Plain Remarks on Light Mindedness                        | 10            |
| Wandelnde Scele [ German ]                               | 1,15          |
| Wallfahrt nach Zionsthal                                 |               |
| Brothren's Hymn Book [new edition)                       |               |
| Plain sheep binding                                      | 78            |
| Plain sheep binding                                      | 7,2           |
| " arabesque  | 78            |
| Per dozen, by express                                    | 7,25          |
| Plain morocco  | 1.00          |
| Per dozen, by express<br>Plain morocco, pocket book form | 10,00         |
| Per dozen, by express                                    | 12,00         |
| New German Hymn Book.                                    | 12,00         |
|  | - 0           |
| Sheep binding, plain, single                             | .50           |
| Per dozen, by express                                    | 5,00          |
| German and English bound together                        |               |
| Turkey morocco   | 1,25          |
| Per dozen, by express                                    | 12.00         |
| Arabesque plain  Per dozen, by express                   | -1.00 $-9.00$ |
| Sheep binding plain                                      | 1,00          |
| Per dozen, by express                                    | 9,00          |
| HYMN BOOKS, Old Selection.                               | .,            |
| German and English                                       | ,75           |
| English single   | ,40           |
| English, single per dozen                                | 4,25          |
| Kost's Domestic Medicine, 624 pp 8vo                     | 2,15          |
| Names put on Hymn Books to orde                          |               |
| 15 cents a piece.  |               |
| Damittanaga hu mail fan haalas fan                       | . 4 . 4       |

Remittancés by mail for books, &c. at the

risk of the sender.
Address

H. J. KURTZ,

DAYTON, O.

## LOOK HERE.

The "Brethren" can find their style of

### HATS

of best quality at reasonable rates at

# SAMUEL COLLINS' 330 Third St.

Dayton, O.

[ Sent by Express wherever ordered. ]

### SALEM COLLEGE.

The first session of Salem College, situated at Bonrlou, Marshal county, Ind., for Ladies and Gentlemen, commenced December 14th, 1870.

There will be two departments in the institution, an Academic, for preparing students for the College, and a Collegiate in which instruction will be given in the higher branches.

For further particulars address

O. W. Miller, A. M., President, Bourbon Ind.

### The Children's Paper,

An illustrated paper devoted to the instruction of children.

#### TERMS.

| 1  | зору   | per | yea | r      |   |       | <br> |  |   |   |   |   | . 96 | \$0.40 |
|----|--------|-----|-----|--------|---|-------|------|--|---|---|---|---|------|--------|
| 3  | copies | to  | one | addres | s | <br>- |      |  |   |   |   |   |      | 1,00   |
| 10 | 6.     | 4.4 | 6.6 | + 6    |   |       |      |  |   |   |   |   |      | 3,00   |
| 16 | 16     | 6.6 | 1.6 | • •    |   |       |      |  |   |   |   |   |      | 4 00   |
| j  | copy   | for | six | mouths |   | <br>- |      |  | - | - | - | - |      | .20    |

PUBLISHED MONTHLY BY

H. J. KURTZ. at Dayton, O.

Those who are prejudiced against anything new should know that Dr. Fahrney's Blood Cleanser or Panacea was used in practice by old Dr. P. Fahrney of Washington connuy, Md., as far back as 1789. It is now put up in bottles but the medicinal properties are the same. Unlike anything else in market it can be taken with benefit in all diseases from a bad cold to a violent fever, from a ringworm to a bad case of scrofula or cancer. Infants can take it as well as the aged and feeble, and sells reàdily wherever it is known. Will be sent upon the most liberal terms to those who will introduce the same among their neighbors. Many have done well by ordering.

The Health Messenger will be sent free to any address. For particulars address Dr. P. Fahrney, No. 30, North Dearborn St. Chicago. Ill., or Dr. P. Fahrney's Bro's & Co.,

Waynesboro, Pa.

### TO THE BRETHREN AND FRIENDS.

I have still on hand a number of my books containing a discussion with Dr. J. J. Jackson (Disciple) on trine immersion, an account of his conversion and change, a treatise on the Lord's Supper, an essay on the new birth and a dialogue on the doctrine of non-resistance, with an address to the reador. The whole containing 282 pages neatly bound, which I offer on the following terms:

Patronage solicited and reasonable deduction made to agents.

B. F. Moomaw, Bonsack, Roanoke Co., Va.



#### THE

## GOSPEL VISITOR,

A MONTHLY PUBLICATION,

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

VOL. XXI. FEBRUARY, 1871. NO. 2.

TERMS: One Dollar and twenty five cents per year in advance.

DAYTON, OHIO: H. J. KURTZ, PRINTER & PUBLISHER.



#### CONTENTS

| Waiting  | for   | the  | 4.  | 101 | nti | 01 | 1   |    |    |   |  |     |   |  | 3.   |
|----------|-------|------|-----|-----|-----|----|-----|----|----|---|--|-----|---|--|------|
| Exposite |       |      |     |     |     |    |     |    |    |   |  |     |   |  |      |
| Dedicat  | ory   |      |     |     |     |    |     |    |    |   |  |     |   |  | 4    |
| The Lo   | rd's  | Suj  | ipe | r.  |     |    |     |    |    |   |  |     |   |  | 5:   |
| Notes of |       |      |     |     |     |    |     |    |    |   |  |     |   |  |      |
| Californ | ia a  | nd ( | )10 | gi  | 111 | М  | lis | si | 01 | ١ |  |     |   |  | 5    |
| Corresp  | onde  | eme  |     |     |     |    |     |    |    |   |  | . : |   |  |      |
| Notices  | 1     |      |     |     |     |    |     |    |    |   |  |     | _ |  | 1 17 |
| Mission  | Rep   | ort  |     |     |     |    |     |    |    |   |  |     |   |  | 63   |
| Obitnari | 118 . |      |     |     |     |    |     |    |    |   |  |     |   |  |      |
|          |       |      |     |     |     |    |     |    |    |   |  |     |   |  |      |

#### Letters Received.

From R C Musser, S C Keim, Strah R Major, A R Ellis, Israel Roop, J B Grow, W K Simmons, Anan. Hensel (2), Jos L Parker, Henry M Sherfy. B F Koons, Lovina King, John R Holsinger, J Her hey, J M Whitmer, Geo Long, B S Whitten, J R Holsinger, Jacob Holsopple, Lewis Glass, Dan'l Zook, Sam'l H Meyers, F W George, J K Byerly, Dan'l Metzgr, F R Holsinger, Eman'l Slifer, Silas Gilbert, Martin Beeghly, Dan'l Hays, Eman'l J Meyers (2), S K Robrer, Dan'l Zook, John M Mohler, John Freedly, B L Kittinger, Sam'l Ward, Sallie A Harding, C J Wyland, H F Miller, Wim Sadler, Jacob Mitchel, R B Reigard, Jer Beeghly, Ed S Miller, David Early, C Eikenberry, John Arnold (2), D G Vamer, Wm Ford, Israel Roop, W R Harshberger, J Eckman, S R Hockman, J S Hauger, John P Miller, D Spohn, James H Corder, J A Reichard, J P Miller, Jos Showalter, Allen Boyer, Isnae Price, Wm Bucklew, Jane Heflihower, Jonna B Miller, Mary Crouse, W E Roberts, Jennie Boughton, Cath Shidler, Sam'l A Fike, Rachel Zook.

#### WITH MONEY.

From Jacob Dillman, Adam Beelman, David Coy, J A Rarigh, John Lutz, David Kingery, L S Snyder, Ad Baker, Levi Himes, Sol Garber, Malinda Summy, Sam'l Wimer, Sam'l Bollinger, D L Bowman, David Ockerman, F M Snyder, Lorenze D Caldwell, C Newcomer, Piter L Newcomer, Jos Mugans, J R Holsinger, Henry Jacobs, Jno Goodyear, Isaac Meyers, Nancy Kimmel, W J H Bauman, Radolph B Beigard, Mich Hohf, Jacob Stanley, Josiah Keim, John P Miller, Mrs. C Adams, Geo B Mellinger, John Rowland, John Royer, Wm Pannebaker, Jacob Falkenstein, Daniel Miller, Isaac Smith, Asa Bearss, Juo Nicholson, D C Hardman, Eman'l Sliner, Esaias P Garman, D Heckman, Cath Allen, Sol Workman, A J Bowers, Cuthb Workman, Geo Wise, Jos Shick, Henry Brumbaugh, J S Sayder, Sam'l Fraderick, Reason Mangans, Louisa Suppington, Wan B Kessler, J H Plackenberry, Moses Miller, James Binedick, P Stoner, J L Switzer, M Zigler, David Frantz, John L Hilkey, R Arnold, John Wise, John Albaugh, Sam'l Ullery, Geo Studebaker, Dun'l Kitch, N Littler, Horatic Renner, Sol Henricks, Joel Glick, S S Miller, J Moser, Noah Henricks, Joel Glick, S S Miller, John Stretch, Som'l M Cann, Dun'l Trump, John Stretch, Som'l M Cann, Dun'l Trump, John Stretch, Som'l M Cann, Dun'l Trump, John W Provance, John Miscoer, J N Perry,

Joshna Schultz, Dan'l Baher, Jacob Frist, Lev; Haff, John D Gans, Mary Miller, John Clinginsmith, A H Snowberger, Jacob Sipe, Abr. Malshee, H Piles, Abr Stump, Sam'l Miller, M E Yengley, J B Angle, D B Mentzer, David Long, John Shelluberger Kate Moomaw, David Kuns, Win J Pursley, M J / Ecker, J F Emmert, Jane Hefibow, C Bucher, Stephen Emmert, Jane Heffibow, C Bucher, respect Yoder, W R Lierle, Jonas Leedy, Henry He shberger; Levi Kanfmann; J M Whitmer; J K Dennis; Josiah P Meyers; David Roop; Magd. Elliberger; Mmy A Casselberry, L Yocum, A Rinehart, Jacob D Rosenberger, R R Joshorn, John Snoeberger, A Simmons, M. D., Wm H. Miller, Isaac Livezey, Eld Jacob Miller, Eliz C Garver, John E Bosserman, David Fisher, And Shively, J.P. Ebersole, Mrs. Mary A. Tinster, Jos Miller D. E. Brubaker, A. J. Hixson, Benj Benshoft, David Brower, J.P. Ebersole, F. Tal-helm, Ira Calvert, Jacob Dillman, Abr. H. Cas-sel, Ca'h Neff, H.B. Brumbangh, Abr. Wolf.; sel, Ca'h Neff, I B Bumbanch, Abr Wolf; John Harshberger, J R Eby, J P Talver, Jacob Berkey, Abr Heover, T C Arnold, J R Holsinger, Lewis N Click, Dan I Hauser, Lizzie Longenecker, Jos I Cover, Alice C Clark, Eld, A F Snyder, Martin Campbell, Mfred Baltimore, Wm K Simmons, John Royer, Wm Geerge, Milo Overless, Peter Beer, Susanna Sidle, J B Mishler, Sam'l L Kinzie, J R F Hen bercer, Jen Warner, Edmer Whitmer, Sam'l Ryman, Saml Groff, Eliz McWhorter, Jacob Senger, Levi Grabill, Levi Good, Mich C Schott, Jesse Ohmart, Peter Hockman, I J Howerd, Henry Hershberger, H C Cory, David D Miller, John Knop, Sol Workman, Sallie Shucey, Franklin Konp, Sol Workman, Sallie Shucey, Franklin Forney, A J Casebeer, Mavy Hedge, John Shepherd, Sarah R Major, W F Neal, Nancy A Lucas, Jos M Elliott, J K L Swihart, Geo J Keim, M C Mohr, Hattie Miller, 20, Mahlon Myers, Abr Naff, Abr Barnhart, John Driver, W J H Bauman, James Harvey, Simon Kiser, John Keiser, G Kitterman, Leon Furry, Dan'l Keller, A Billman, Marg Fry, W E Snavely, Susanna Smalley, Susie Conner.

#### PUBLISHER'S NOTES

The sending out of the January number was delayed on account of the late coming in of subscribers' names. One cause of this we presume was the late issuing of several previous numbers and of prospectus. No providence hindering, we shall issue at our regular time, the beginning of the month, hereafter.

In order to avoid not having enough or else printing more than needed, we have stereotyped the first two numbers of this year and can therefore supply any number of copies from the beginning of the year.

By a notice clsewhere it will be seen that we have reduced our club terms for 1871. All names sent in after the 31st of Janúary will count on new terms. All agents who have sent us five subscribers before can add new names at reduced club terms. We want at least 1000 more names for the present year. In addition to our low club rates we will give to every one who will send us fifteen subscribers for the present volume after the first of February, one of Bro. Moomaw's Disenssion on Trine Immersion

### THE GOSPEL VISITOR.

Vol. XXI.

FEBRUARY, 1871.

No. 2.

#### WAITING FOR THE ADOPTION.

Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body." Rom. 8: 23.

The figure of adoption is one of the many metaphors used by the apostle Paul to represent both the present and the future privileges of Christians. See Gal. 5:4; Eph. 1: 5; Rom. 8:15, as well as the passage at the head of this article. tion is an act by which a person re ceives into his family another who before his adoption was not a member of his family, but who after that act, is regarded as his son and heir. And this practice among men, is used to show God's grace to believers by which they are received into his family, and are made to possess all the privileges of the children of Indeed they are the children, because they are "born of God." Hence the figure of adoption when taken alone, does not fully express the relationship in which Christians An adopted child stand to God. possesses no blood-relationship to its foster parent. But those adopted into God's spiritual family are "born of God," and thereby are made "partakers of the divine nature." And while Jesus is "the first born" in the holy family of God, he is not ashamed says St. Paul to call them brethren, "saying I will declare thy name unto my brethren and in the midst of the congregation will sing praises unto thee." What a glorious privilege is it to have a home in the family of God! And those that have a place in that fa. Spirit.

mily, "have not received the spirit of bondage again to fear; but the spirit of adoption, whereby we cry, Abba, Father."

But the apostle Paul in representing the groaning creation as waiting for deliverance from its wretchedness says: "And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body." Now it believers have already received the "spirit of adoption," with what propriety can they be said to be "waiting for the adoption." A caretul examination of the experience and hope of Christian believers, will not only show the distinction between the "spirit of adoption" and "the waiting for the adoption," but it will also show that the phrase "waiting for the adoption" suggests a most glorious event in the history of redeemed souls. Among the ancient Romans, children were adopted both privately and publicly. Persons who had been privately adopted were often brought into the forum or court, and there publicly owned as their sons, by those who adopted The adoption then for which Christians are waiting, is their public adoption by the Lord, of believers when they shall be openly recognized as his children in the presence of an assembled universe.

We receive the Spirit of adoption when we receive the gift of the Holy Spirit. Then we are born from

adoption, makes a public profession of Christianity, and is baptized into people from off all the earth." Christ, thus avowing himself a member of Christ's body, which is his church, still he is unknown in the excellency of his character, and in the superiority of his enjoyment, for the people of God are strangers upon the earth. St. Paul in describing the character of ancient saints, says, they "confessed that they were strangers and pilgrims on the earth." And Peter in addres sing Christians, says, "I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." It is with the disciples of Jesus as it was with their Master. "He was in the world, and the world was made by him, and the world knew him not." But the world is not always to remain ignorant of Christ. "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." And when Jesus comes in the clouds with power and great glory, then will he be known and recognized as Lord of lords and King of kings. So there is a time coming when Christians will no longer appear as ated. "the filth of the world" and "the and purifying effects of the Holy offscouring of all things," but their Spirit which the believer experiences royalty and true dignity will be re- in the first stages of his adoption, cognized. glorious time they are longing, church of Christ on earth, are only knowing that then they shall be the earnest or first fruits of the put into full possession of all the great harvest of glory and felicity privileges and blessings which will which he is to reap when his re-

above-born of God. The gift of family of God. That is the adopthe Holy Spirit is to believers "the tion for which they are waitingearnest of their inheritance." Eph. the time when God himself will 1:14. And although the believer openly recognize or adopt his own at the time he receives the Spirit of children into his heavenly family, and "take away the rebuke of his

And when will this "adoption" for which Christians wait, this "manifestation of the sons of God," take place? An answer to this question will be found in an idea associated with the adoption itself. "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body." The adoption then is to take place at the time of the redemption or resurrection of the body; for the redemption of the body evidently means the resurrection of the body. What a glorious view does this adoption for which Christians are waiting, present of the fulness and completeness of the redemptive work of Christ! They are, when they believe on Christ, pardoned and prepared for the reception of the Holy Spirit. This spirit producing its fruits of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," is then received by the believer, making him spiritually minded, and fruitful in the excellent graces above enumer-But all the happy-making For that blessed and when he is made a member of the result from their adoption into the demption is completed in his being

put into the possession of a spiritual | we shall see him as he is." With Jebody through the process of the resurrection, adapted to the spiritual and holy mind which he had previously received, and when he shall be presented to, and adopted by, the Lord in his glorified form, "not having spot, or wrinkle, or any such thing."

then for which The adoption Christians are waiting and longing, will not take place until the redemption or resurrection of the body, but in close connection with this occurrence. And the propriety of the redemption of the body preceding the adoption, is very apparent, since the filial relation of believers to God is not perfect until the body is redeemed from the grave and glorified Without the resurrection of the body, man is imperfect. And without the possession of a glorified body the saints are imperfect. And God will not publicly adopt and own the saints to be his portion, until the redemptive work is complete in them. The body as well as the soul is an important part of man, and for the redemption of the body the Lord has made provision. It shall at the resurrection be rescued from the power of death and the grave, and from all the corruption that sin had entailed upon it, and be made immortal, spiritual and glorious, like the body of Christ. "Our conversation," says Paul, "is in heaven: from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." And John says, "Beloved now are we the sons of God, and it doth not yet appear what we rejoiceth; my flesh also shall rest shall be: but we know that, when he in hope," and with Job, "All the shall appear, we shall be like him; for days of my appointed time will I

sus the Father declared himself well pleased. And if we have the mind that was in Jesus, and then have bodies fashioned like his glorious body, the Father will be well pleased with us also, and express his pleasure by adopting us publicly with every mark of honor and dignity.

The public recognition then by God, of Christians as his children in the presence of all the world and of angels, is called the adoption. For that glorious event the church is now preparing or making itself ready. God has written, signed and sealed and delivered unto all believers, a deed of adoption, and at the coming of Christ, and the resurrection of the saints, will that deed be acknowledged and published. Paul in speaking of Christ, says he was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." So the saints will be declared to be the sons of God with power, by the resurrection from the dead. The Savior in setting forth the glory of the saints, says, "they are equal unto the angels; and are the children of God, being the children of the resurrection." Here let it be noticed that the filial relation of Christians to God, is associated with, and made dependent upon, their relation to the resurrection of the dead. Hence the adoption for which believers are waiting, is the resurrection of the dead, or "the redemption of the body."

Believers then who are "waiting for the adoption," can say with David: My heart is glad, and my glory

wait, till my change come. Thou view of Divine truth, even in what shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands."

Dear reader, are you "waiting for the adoption, to wit, the redemption of the body"? If you would enjoy this blessed hope, you must receive "the Spirit of adoption," which is the Holy Spirit, and this God gives to "them that obey him."

J. Q.

For the Visitor. EXPOSITORY.

A LETTER TO BROTHER JACOB REIN-HOLD, OF LANCASTER CITY, PA.

Grace be with you—grace to show forth the beauty of holiness, and the true self-sacrifice of Christian love.

There are few ministers that have the patience to read a letter as long as an ordinary sermon. If you have a horror of long letters, mine will be a sore infliction. Had I not the hope of penning an epistle that you can make available in your ministry, it is not probable that I would write at all.

I call your attention to Eph. 5:4. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." This text is often quoted, and seems very simple, yet it contains a complete system of theology. There are cardinal truths in it without which "faith is vain," and duties of the first import to be per-While it formally does formed. nothing but exhort to what seems antecedent to conversion, with encouragement to expect help from on high, it impliedly teaches some of the most momentous doctrines of the gospel. A shallow, artificial advent of Christ, each generation

does not seem practical, is often followed by fatal consequences, from the natural tendency of the mind to give to its conceptions some kind of consistency. To present a show of fitness, an avowed error must impress its mould upon the plainest truths and the most positive injunctions. Thousands of so-called ministers construe particular passages without reference to their connection with the entire system of Divinity. They have their pet theories, and to these they labor to give attractiveness, mangling the sacred oracles without compunction, ripping and slitting the seamless robe of Christ, and then pick out as many shreds as they require to patch up their theolgy.

The doctrinal lessons contained in the text are two, and touch upon points which have kept Christendom at war for centuries. are taught, in the first place, how utterly ruined we are by nature; and secondly, how we may be transformed into the image of Him that created us. The apostle describes our state by various figures which are very familiar and easily understood. This in itself is sufficient to prove the supernatural origin of Christianity. If Christ had not been very God, and His apostles in a peculiar sense endowed with Divine wisdom, they could not have constructed such a consistent, beautiful, and exhaustless system of Divinity from such simple, familiar objects. It fits the soul at all points, thus indicating its superhuman If the world had been alsource. lowed to advance in knowledge ten million years before the personal

wiser than the preceding, mankind err in their public ministry. Quite meaning of sleep, or light, or life, or the grass in the meadows, or the lilies of the field, or the fowls of the air. Nothing revealed its deepest signification until it stood in the presence of Him who made all things. So it is with man himself. Jesus is the key that unlocks all mysteries. When God was manifest in the flesh, the primal dignity, the fallen condition, and the ultimate destiny of man, acquired a new meaning in "the light of the glory of God in the face of Jesus Christ." Our text is an illustration of this truth. The simple figures of which it is composed have in them heights and depths which can neither be scaled nor fathomed. Therein our lapsed condition is described, in the first place, as a state of darkness. This doctrine is not directly stated, but is clearly implied in the last clause: "and Christ shall give thee light." The Son of God is the "True Light," and His office is to impart it to others, and this proves that a state of sin and alienation is one of darkness. It is not necessary that the sun withdraw his beams in order to hide from us the objects of the external world; if we close our eyes, or retire to some locality where light can not penetrate, it is the same to us as though no sun were hanging in the heavens. And even when the sun sinks beneath the horizon, leaving our hemisphere buried in night, our darkness does not result from the extinguishment of the organ of vision, but from its uselessness in the absence of light. This darkness, but it matters not how is an index to a most important much light we may have on other spiritual truth. It relates to a doc- subjects than religion, or on certain

could not have discovered the true an erroneous view is entertained in some quarters of the relation of the human will to regeneration and sanctification. The will is spoken of by some of our most influential preachers as intrinsically bad. This would implicate God in wrong, for the apostasy resulted from the exercise of a power which our Maker had given. I will not stop to discuss this point, but simply refer to the spiritual law that includes it. Spiritual darkness destroys our power of discerning spiritual objects, not by impairing the essential quality of our immaterial constitution, nor by destroying any of its faculties, but by perverting them, giving them a wrong bias, and thus rendering them unavailable. The objects are still there, and the inherent powers of the soul, including the will, not only exist, but are powerfully active, not because they are essentially evil, but because sin has enveloped them in darkness, and so cut them off from the objective verities of the soul's sphere as if they had no existence. The will sprang not into being by sin, but sin by the will.

There have been, and still are, vehement strifes among men about the nature and extent of the soul's darkness. But however widely theologians may differ, there is a sense in which the ruin and darkness and depravity of the soul are total, and God must begin His medicating process at the lowest point in our condition, although it may be the highest element in our nature. There are beyond question gradations in our trine in which some of our brethren phrases of religion itself, so long as

our eyes are not illumined from the blind to its distinguishing qualiti -Unoriginated Fountain, so long as and relative proportions. There is we are not "in the light as He is in another degree of darkness in which the light," we are in "darkness it is often contended there is no which may be felt." With all the darkness at all. The truth is clearly darkness is utter at the point where light is life. The deepest, most hideous midnight in which the soul can wonder, is that which discerns only a perfect blank where the Such are in a fear-Cross stands. ful sense without God in the world. They are the profaners of the Sabbath, the seducers of innocence and the corrupters of purity, the disturbers of our religious assemblies, "the lewd fellow of the baser sort" who come to our feasts of charity to offer up their bodies as living sacrifices to the devil. They toss about the dreadful name of Jehovah as an idle by-word, laugh and jeer when present at our baptisms, and everywhere evince that they fear not God nor regard man. Their souls have passed under an eclipse only a shade lighter than hell itself, their moral sensibilities are so petrified, and their spiritual vision so bleared, that it is next to impossible to get a ray of light into their souls. Many of them are already "in everylasting chains under darkness unto the judgment of the great day." The second degree allows the distinctive doctrines of the Gospel, the awful solemnities of eternity, to come within the range of unsanctified vision, but sees no such beauty in Christ as to be preferable to the pleasures of sense. Of this class we find everywhere. Whatever they see or admit of Divine truth, is of a very general character. look upon it as a mole would look at the sun-barely making the discovery of the fact of light, but are of in this figure. If the eye be evil

perceived so far as intellectual perception goes. From this class emanate many profound and useful theologic works. Not long since I met a very intelligent man who, although he is conscious that his knowledge has been acquired on principles inherent in the mind, affirms that he has merged from darkness into light because of his clear apprehension of the moral obligations resting upon him, and therefore concludes that he made a large stride in the Divine life. But this is not the light of salvation: it is no more than what is natural under favorable stances. Instead of enjoying the favor of God and the pledge of Heaven in such a perception of the truth, "the light itself is darkness." They see, but appreciate not, and consequently see not at all in the saving sense. The intellectual eye is open while the spiritual eye is closed. They apprehend the truth of the Gospel as they do the facts of history. The light they have never quickened their deeper being. That which is most truly self is wholly shut out from what the mind perceives as fact. In the principal matter they stand on the same ground with the first class, being no less fatally sundered from holiness and Heaven. Fearful as it is to be enveloped in utter darkness, the want or defection, in reference to the point now considered, lies in a single direction. It is the spiritual sense of vision only that is spoken

Gospel is the cornerstone of every sect in Christendom. Truth has but one centre and admits not of dissection. To run away with a certain else into a forced relation to it, devouring element is horrible to conthis is "damnable heresy." If while the flames of hell and "the blindness or darkness could, as a terrors of the Lord" rage in awful

the whole body will be full of dark- figure, cover the state of man in the ness. Yet in such a condition we depth and hopelessness of his ruin, may grope and feel our way, and in the reasoning of sectarianism would some measure compensate the loss have some pertinence and force. of sight by the other senses and ca- But the fallacy becomes at once pacities. In a natural view, altransparent when we consider that though blindness is a sad calamity, a man in darkness can grope his there are other means of gaining way with the use of his other senour ends, without the use of our ses only when awake. The text repeyes. Some blind persons have expresents our condition not only one celled those with good eyes in the of darkness but - of sleep. This pursuit and accomplishment of life's is not positively affirmed, but is most honorable vocations. And a clearly and forcibly implied by the pernicious logic is ready to conclude command given: "Awake thou that that in this respect spiritual dark- sleepest." Here we have an addiness is analogous to natural, leav- tional figure which sinks us still ing an indisputable possibility of lower in the scale of helplessness reaching the soul's designed destiny and degradation. To be in a moral notwithstanding the spiritual vision state fitly represented by darkness be never recovered. This is just the shows our severance from the Founkind of reasoning in which so many tain of Light, and foreshadows the pride themselves. They catch a doom of eternal punishment from certain angle of truth, and to this the presence of the Lord and from they cling exclusively, closing their the glory of His power. But sleep eyes to the modifications their views indicates a still greater moral parreceive from truth as a whole. They alysis. All that is implied by the are miserably blind still, with all first figure is included in this, and their zeal for the little fragment much more. The sleeper has not which they vauntingly exhibit as the only his sense of sight sealed, but unmaimed scheme of redemption. all the avenues to perception are This is to "hold the truth in unclosed. The external world is to righteousness." This is to convert him as though it were not, from the the truth of God into a lie. This two fold fact that he is in darkness false method of dealing with the and at the same time unconscious of his state. The soul which is benumbed by the opiates of sin has not only the interests of the world to come veiled from view, but feels feature of revelation, or a correlated no concern in relation to them. A doctrine, and make it an independent house on fire with an unconscious centre, and adjusting every thing sleeper within the fearful play of the twisting and stretching and mange template, but bears only a faint ling the Divine arrangement to ac- comparison with the drowsy indifcommodate the new theory, -oh, ference of the soul asleep in sin

fury around it. But sleep is not an judgment is perverted. The condiimagination is on the wing, and his attention and gains his undoubtfor a waking maniac to accept as To break the spell, he must be awakreal. While insensible to the realiteems with the most confused ideal objects. While the senses are sealed, unregulated imagination, in which the soul revels with delight, or recoils with horror with all the intensity and sincerity of the working state. We often live whole years in a single hour, an age in a single nap. The state of the soul indexed by sleep is notoriously one of dreams. The highest wisdom that man can attain in alienation from God, rises not above the illusion of a dream. What a dream-world we live in, and how often we give evidence that we are not fully awake ourselves. In the visions of the night nothing appears in its true proportions and relations- Often we see and hear and feel what in our waking hours we could not for a moment credit; and vet in our benumbed state faith extracts from it all the sweet and bitter of reality. This is an impressive type of the folly and extravagance that characterize the unregenerate. The strange impossibilities that control the faith of the sleeper, are less strange than the astounding tenacity with which the sinner clings to his dreams of carnal pleasure, while he is surrounded and pressed on all sides by the awful evidences of his immortality, and his of those who are yet asleep in the relations to a supreme and right-darkness of unbelief. If we stand eous Sovereign. In the dreams of in the true light, and have ourselves

utter suspension of the soul's activitions essential to a correct estimate ties. Dreams and phantoms are the of things are wanting. The dreamcharacteristics of such a state. The er has no suspicion that what rivets paints scenes too wild and ludicrous ing credence, has no basis in reality. ened. The most incongruous conties of the objective world, the fancy junctions are as readily accepted in sleep as a self-evident consistency by a waking mind. While the soul is a world of chimeras opens up to the shrouded in darkness and fettered by sleep in sin, nothing is too wild and preposterous to imagine, and pursue as a chief good. Oh the accursed sorcery of sin! How its vices has stupified and deranged the powers of the soul! Millions multiplied by millions have lived on husks and reveled in dreams all their lifetime, madly rushing after the distorted images of happiness which their spiritual torpor originated! What an army of dreamers have marched through the darkness and sleep of sin and reprobation, down into the concentrated horrors of everlasting perdition! Just at this point of our exposition we may press in a much-needed caution to those who walk in the light. If God has awakened us let us be fully awake. Neither the neglectors nor avowed enemies of the Gospel, nor those who profess to be its friends but "handle it deceitfully," "teaching for doctrines the commandments of men," can give us any direction or guidance in that which belongs to the true waking state. It is absurd if not criminal to yield our Divinely-enlightened judgments to the opinions or adverse criticisms sin, as in the dreams of night, the become luminous, we should be

enticed from his duty relative to And why should we allow our judgment to be warped and our life influenced in relation to the momentous matters of the world to come by those whose spiritual vision is as effectually sealed as that of a natural sleeper is to surrounding objects? Does not our conduct sometimes show as if we regarded educated ministers as awake and ourselves asleep? The children of the night are in their generation, in that which belongs to their spheres, wiser than the children of light; but no amount of learning, such as single beam of light in this direction of our text. The wisdom of fancy, and gives the dreamer's imagination a more extended range for Learning, its broken activities. apart from the "True Light," which only shines in the face of darkness or broke the slumber of a the light of men" had not come into the world, the development of mind would but be an aggravation of the cause. The text gives the only can awaken from the stupor of sin, the only relation that makes immortality a blessing.

darkness and sleep presents man in picture. But the apostle finds the of the grave into the pit of the

"steadfast and unmoveable," mould-|ruin of sin so complete, that he caning others, and not be moulded by not lay aside his pencil without them. Who was ever frightened or dipping it in the liquid corruption of the sepulchre. We are by nature the present life by the incoherent blind, and not in the way of life; babble of one talking in his sleep? locked in deep sleep, unconscious of our danger, while we lie dreaming of bliss on the burning, quaking edge of hell; but we are also "dead in tresspasses and sins," having not only the dullness and immobility of sleep, but the repulsive ghastliness and stench of putridity. person enveloped in impenetrable darkness is to be pitied; to see one sleeping while the instruments of destruction are hanging over his head and environing his pillow, fills us with an agony of suspense; but who can endure to abide in the presence of a festering corpse? To be the schools can give, will throw a only blind renders not our lot desperate; he that sleeps may awake again, and be snatched from the the world only widens the realm of jaws of mortality; but who can reanimate the dead? A more appalling figure descriptive of our lost estate, could not be conceived of. The blind may meet with those who will kindly take them by the hand and Jesus Christ, never dispelled the lead them along a safe path; the profoundest slumber may yield to single soul. If this "Life which is the roar of Heaven's artillery; but who has power to resuscitate those who have fallen victims to "the last enemy? The text teaches us that the soul is not only wrapped Source of Light, the only power that in darkness and steeped in unconsciousness, but has its dwelling "in the tombs." This leaves no room for self-flattery." "Awake thou A full unfolding of the figures of that sleepest" sounds like an alarmbell in time of a conflagration, but such hideous aspects and such a "arise from the dead" has in it the hopeless condition, that it seems im voice of Omnipotence, and carries possible to add a deeper tinge to the the mind through the loathsomeness

damned. It betokens a complete the spectacle on Golgotha is the of moral putrescence. In the unrecemetry filled with souls that reek with the disgusting effluvia of de we do natural, we would be more nauseated with sin than if we had to live amid the dark, fetid atmosphere of a charnel house.

Our wretched state by nature is not a blameless one. Because our evil inclinations are inborn, some talk about their depravity and its issues as flippantly as they would about the most insignificant physical ailment. Those who "live after the flesh," and find the most exquisite enjoyment the flesh can yield. are more concerned about a wart on their finger, or a freckle on their nose, than their native hostility to God, the direful results of their antagonistic relation to Him, and the God-insulting, soul-destroying practices in which they indulge. The sinner is in darkness, asleep, and dead, and damned. If his state was simply a misfortune; the death quilt, in this respect, is not extreme; corrupted at its fountain, and to be

alienation from God, a total oblit- most unjustifiable extravagance that eration of what constitutes the Heaven or earth has ever witnessed. Divine image, an utter eradication of The language of the text is in the the character which is termed life. form of a loud, earnest imperative It is blindness, insensibility, death call; and Christ "came to call sinners and corruption. The conservative to repentance." The groping slave principle is departed. There is no of lust is called out of darkness into antiseptic left to keep the soul from light, the imperiled sleeper is urged the unsightly, intolerable foulness to awake, and the dead is summoned to arise. If Christ is the generate state we are all under this Light, to walk in darkness is sin. curse, bearing evidence of the in- If the All Holy One is sleepless, ward dissolution that foredooms"the then to slumber is criminal. If our second death." The world is a vast Creator and Redeemer is Life Eternal, it is guilt unspeakable to be found among the wasting, putrecoying virtue. Could our spiritual scent dead. Guilt is written on the eyes be unsealed, so that we can be- inmost fibre of our being; is emblahold moral states as distinctly as zoned on the fairest expressions of the unrenewed heart; guilt and damnation sound in tones of terror from the Throne of Jehovah, from the depth of hell, from the secret chambers of the soul, and in clear, ringing emphasis from the words of our text: "All the world is guilty before God." Not one can claim exemption. "Death is the wages of sin," and "has passed upon all men."

And if we are guilty in the eyes of Infinite Purity, we must be in a state of fearful danger. Sin is the violation of law, primarily. we were conceived and born in sin. The fountains of being are tainted. Deep in the constitution of humanity the poison is working, so that whatever the relation Godward of a new-born child, it is not in its moral texture what human nature was prior to the first infringement of of Christ would have been superflu- law. Christ could not come into the ous. If man's depravity is not total, world like the first Adam—in maas to the quality of his being; if his turity of stature. Humanity was

the sole of his foot, but being blind, he sees it not; asleep, he heeds it not; dead, he feels it not. Sinners are ever exposed to the wrath of God, however elated their feelings, or profound their sense of security. They walk in darkness, and know not what moment they may fall into the pit of damnation. They are asleep, and know not that they are encompassed by hosts of devils and the flaming horrors of hell. They are dead, and devoid of sensibility, not knowing that their life is putre scent, and, in all its phases and enjoyments, but the prelude to woe without limit and wailing without end. What a solemn refutation is the text of the doctrine of annihilation. What a mockery is the word of God if death in relation to the soul admits of a literal interpretation. What a confusion of figures the Holy Ghost has employed if death signifies extinction. To allow these annihilationists their own way, what a formidable array of scripture they cite in favor of their tenets. They literalize and spiritualize according to the exigencies of argument, scandalizing every honest principle of interpretation. The death spoken of in the text and the "second death," are identical in their essential features. The soul cannot be more than dead in its Godward relation, and that it is pronounced to be while on probation. The quality of being which may be fitly represented by such a figure will be the same ten million ages hence. And being but condition in this life, there is no shadow of proof that it will be something else in the world to come. What it will be must be become incurable, the sleep more

redeemed in its springs. Man is un- the necessary out growth of what it sound from the crown of his head to is, ending in aggravation beyond conception, by the withdrawal of all gracious influences, and the addition of all that is implied in an objective hell. There is no qualification in either case save what inheres in the nature of things; and to introduce qualifications in the one state not admissible in the other, in what pertains to the essential feature by which the term death as a figure becomes legitimate, is wicked, trifling. This position is invulnerable; and if we allow the correctness of their views in relation to the future, and then apply the same principle to the present, the words of our text are the wildest, unintelligible nonsense. Who is to awake? A sleeper? No; but an airy nonentity. "Arise from the dead." Who? A responsible being who is endowed with reason, and capable of being plied by motives? No; but a being annihilated. This is the logical deduction of their premises. The death from which the soul is commanded to arise, admits of progressive aggravation. Our darkness may become deeper, our sleep more profound, and our death a more fearful approximation to the turpitude of the damued. By rejecting the grace of God, we may "harden our hearts" until we are "past feeling." The undying in man remains not stationary. sinner's meridian of opportunity fades into twi light, and this gives way to midnight, which is succeeded by the "outer darkness," the unbroken, suffocating gloom of "the second death." There is something dreadful in the thought that such a transformation is ever in process in the impenitent. The blindness may

death-like, and the death more sin, and dies impenitent, will be not in almost every meeting those whom the concentrated beams of the Son of Righteousness cannot enlighten? Whom neither the thunders of the law nor the appeals of the Gospel can awaken? Whom the most searching personal application of Eternal Life cannot quicken? Do we not notice in our asback were at least attentive and respectful in their deportment, and spurn the grace of Christ. God is not mocked." "Vengeance is mine; I will repay, said the Lord." Every hour of delay is "treasuring up the figures of the text, are exceeded, which they point. Darkness may the dungeons of rayless gloom. ject until he is awakened by dense ing an infernal festival in anticipasmoke, and roaring flames, and the erash of the falling building. In an the air, and did not get awake till and will soon pass beyond the limits he was plunged into the sea! It of probation, and be forever emopening our eyes only to witness the "second death." In the future our destruction by the most terrific as here, death is ever associated means. But the soul that sleeps in with life, and one abyss of dam-

exclusive of all hope and possibility tossed by the hands of Eternal Jusof ultimate resuscitation. Have we tice into the waves of "the lake of fire and brimstone," blasted with the lightnings of Divine wrath, held forever awake amidst the roar and tempest and thunder of the bottomless pit. Death is a sad catastrophe. Fear and trembling and weeping and agony, are its ordinary accompaniments. It rends hearts and breaks up families. It gives our semblies those who several years beloved to the noisome tomb, and gathers a cold shadow over the homes of the bereaved. But the now, dead to shame, disregardful of death of the soul, who can delineate? the claims of sacred seasons and Every step is in defiance of the places? It is a fearful thing to Almighty, every breath vocal with rebellion, every pulsation like a knock at the door of hell for admission! The soul dead in sin is in perpetual process of dissolution. All wrath against the day of wrath, and its constituents become more and revelation of the righteous judg- more decomposed, and every moment of God." All the misery, dan-ment of its existence it is a stench ger, and horror shadowed forth in in the nostrils of the Most High. It is enough to make the angels hold vastly exceeded, by the realities to their breath. While the sinner decorates his body, and appears in publead to grave disasters, but the night lic blithe as a lark, and supercilious of the soul is the precursor of ever- as a sinner only will, the worm lasting exclusion from the Realms of that never dies is feeding on the car-Light, and endless imprisonment in cass of his dead soul, the face of God and His host are averted, and hell, Sleep may hold the unfortunate sub- with all its accursed legions, is holdtion of his descent into its fiery caverns. Every unconverted soul has explosion that occurred many years in it the putrefaction and ill-odor of ago, a soundly sleeping passenger death, and is daily tending toward was hurled out of his hammock into the last possible point of restoration, makes one's flesh creep to think of balmed in the utter corruption of

more, by an inherent law of its being, into the very element of hell. Oh, what an Eternity? Each thought a sting of the undying worm: Every breath an inhalation of 'the unquenchable flame! Each moment dying, yet no possibility of terminating either life or its agony! This is "the second death." This is the dire consummation of the death under which every sinner lies, and from which the text calls him to arise.

Who that is enlightened can wonder at the agony and sense of condemnation that overwhelms the soul when it is made to see what is signified by the multiplied figures of the apostle. To have the eyes opened and see hell yawning at our feet; to be aroused from the stupor of sin, to behold images of divine wrath in every object, and an unsealing of perdition in every remembered pleasure; to have vitality infused into our dead sensibilities only to feel the kindling of God's indignation, and foretaste the torments of the lost; this is the first step to a "repentance unto salvation, not to be repented of." When we discover our darkness, become conscious of our sleep, feel the chill and corruption of death, sink under the burden of guilt, and tremble in the apprehension of sin's dreadful doom, our whole being is alive to the necessity of fleeing to some refuge, of straining every energy to obtain deliverance. But here we make a new discovery which, under the circumstances, seems more horrible than

nation opens into another deeper our sins piled high as heaven, and still, converting the soul more and reaching to the very mouth of hell. and in trying to escape we find that we are bound hand and foot, fettered by sin, and held as in a vice by the law whose anathemas we have incurred. We are helpless. Voices reach us from heaven, but we comprehend them not; from the bride, but they are faint to our sin-clogged ears: from the hell beneath and the hell within we hear what "it is not lawful to utter." "Awake," "arise," "flee for thy life," "escape to the mountain," hasten to "the city of refuge," "repent," "believe," "be baptized," "put on Christ," "ask, seek, knock," "come," "take my yoke upon you, and learn of me; for I am meek and lowly in heart, and you shall find rest unto your soul." Entire self-renunciation will soon give distinctness to the manifold calls and directions, while wavering and obstinacy and unbelief will prolong the struggle, and may issue in a deeper darkness and death. Awake, arise, signifies such a posture of the soul as allows of renewing contact with God. "And Christ shall give thee light." Every blessing in the divine bestowment is included in this. To awaken from sleep, to be confronted by all that is hateful in sin, dreadful in its consequences, and terrible in divine justice, is a blessing in fact, however tormenting and hell-like it may be in feeling. Everything conspires to territy us, and in our extreme misery and helplessness we cry for aid as one who feels himself sliding over the edge of a horrid abyss, or as one who is shrouded in the flames of a all. We see hell open, the sword of burning house. But the first funcexecution unsheathed, God's throne tion of the Holy Spirit only deepens flaming with righteous indignation, our wretchedness. He must "con-

vince us of sin" before he will un secret of so many spurious converfold to us the meaning of "righteousness and judgment. We must see sin as it is, or we can never appropriate its counterpart in Christ. We want a full display of the "righteousness" that avails with God, and we crave such a "judgment" as can be received only by faith in One who was "made sin for us." There is a great "mystery of godliness," both in Christ and his saints. We are commanded to repent, and yet "Christ is exalted to give repentance." We are required to believe, while Christ is the author and finisher of faith." We are to awake from sleep, and arise from the dead. and yet need divine aid to comply with the primary conditions of salvasion. The young maiden, and the widow's son, and the putrid Lazarus were commanded to come forth from the dominion of death, but could not obey before Christ give them power. No one can come to Jesus except the Father draw him. There is much repentance, and jubilant faith, and great ado, but it has its root in what is native to fallen humanity, and is a more fatal condition than no sort of religion. Popular religion is a miserable delu sion. Those who are born down its current do not believe the doctrine of moral impotence at the only point where God deigns to touch us unto salvation. It cannot be that the mind of Christ may be found in those in whom the life of Christ has no inbeing; and how can He, dwell in those whose self-will debars Him from the only saving point of conjunction?

be acknowledged, and the docility therefore be supine in every respect?

sions and man-made religions. Not willing to be treated as those whose condition finds a counterpart in the figures of the text, they settle into convictions of peace and safety, while their confidence rests wholly upon subjective states, and has no ground in the person and merits of Him who sounds the summons and imparts strength to obey. pseudo-christians can preach and pray with the tongues of men and angels, while they disdain to touch with one of their fingers the selfdenying requirements of the cross. Oh what a barrier to the progress of the Gospel these self-styled Christians are! They drag more souls to hell than the net of the Gospel lands on the shores of glory. If we are fully enlightened, awakened, and vivified, so that we gain an evangelical view of God and law and self and sin, of nothing will we have a more overpowering conviction than our helplessness under the bondage of sin. "The exceeding sinfulness of sin," the "desperate wickedness of the heart," and the fatal paralysis of every spiritual faculty, become stern realities to our consciousness when once we are aroused from the sleep of sin. think I may safely appeal, for confirmation of these remarks, to all who have been made subjects of grace and joint heirs of Christ.

If our state by nature is so desperate, what is to be done? If we are blind and asleep and dead, and condemned and impotent, shall we fold our hands in despair? Because we can do nothing that will avail The helplessness of the dead must to gain the ultimate object, shall we of a child manifested. Here is the The farmer is wholly destitute of

nothing toward the procuring of his daily bread? Because we are as helpless as the dead in the sphere whence light and light come, are we absolved from the obligation to "work out our own salvation with fear and trembling"? That "God worketh in us both to will and to do of his good pleasure," is no excuse for our indolence or inaction. Man has inherent capacity to give his attention to the human side of divine things, but has not power to make himself "partaker of the divine nature." Self-righteousness and despair are equally fatal. To stand still, absolutely, and wait for God to save us, is to make damnation doubly sure. Not to stand still, in the scriptural sense, so that God may be all in all, would be like a diligent tillage of the ground for the purpose of giving vitality to the seed, and furnishing to the soil the conditions which are inherent in the sunshine and the rain. No man can trust God and himself at the same time. We must connect ourselves with means, which is our solemn duty; but God must connect himself with us in order to make his institutions answer their ends. Our darkness would never be broken did He withhold His light. It may be but a single ray, like with Nicodemus, or it may be a flood of glory outshining the splendor of the midday sun, like with Saul, from God it must come, or we remain for ever benighted. Our slumber and death would inevitably pass into the wailing of the eternal fire, did not a divine touch break the one, and a divine breath animate the other. Self

power to make a single blade of nothing is to be carried to hell in wheat grow; shall he therefore do the arms of the devil without resistance. The text teaches us our degradation, the necessity of a radical change, and how it must be effected. The poison which the serpent has infused into our nature, and its antidote, are presented to our consideration. Our sin and ruin is that we are in darkness, asleep, dead, guilty, and helpless; the urgent command is: "awake," "arise"; and the means of restoration proposed is: "Christ shall give thee light." Here again we are required to exercise great caution lest we "walk in sparks of our own kindling." The light here spoken of shines not only "into our hearts to give the knowledge of the glory of God in the face of Jesus Christ," but it shines upon every syllable of the Gospel. He that has been enlightened by Christ, will not find a single commandment in the dark. Christ gives us light and makes us light, shines unto us and into us. We may have our back to the light and walk in our own shadow; but if we are "light in the Lord," every letter of inspiration will be luminous with the glory of its author. How many do we meet who claim to be awake, alive, and in the light, who see no divine imprint on the ordinances of the Gospel as instituted by Christ! If Jesus has given us light, and has become a sun in our deepest self, so that every step we take is in the light that shines from His person, we will see Him in baptism, feetwashing, supper, and all the divine institutions, as distinctly as faith sees Him on his throne. To make earnest profession of devotion to Him, light from Him, and enjoyreliance is self destruction, and to do ment in Him, while we reject what

commandments are "in the light as He is in the light," and to omit them is to "abide in darkness." He is the Alpha and the Omega, including all that lies between. One act, one word, one step less, and we would have had a defective Savior-no Savior. One injunction or ordinance less, and the Gospel would not be "the power of God unto salvation." The light of Christ shines from His whole person, and envelopes the entire code of revelation; and to make a single addition or deduction in the latter, is the same, in principle, as mutilating the former. If our illumination is from Him, we will no more think of turning away from a single iota of His word, than we would of extinguishing our lanterns when walking on the edge of a precipice in a starless night. When we walk in a dangerous place, one false step may prove fatal. We must have the blaze of eternity's sun, and an eye intently fixed on our path, to secure safety. The "light of life" and the "law of the spirit" are inseparable. Christ will abide in His established order, and out of that order we are "none of His." "Children of light" are known everywhere. We may not be acknowledged as the heirs of Heaven, but rather "as the filth of the world, and the offscouring of all things," but our separation from the mass will be admitted. We may be hated and persecuted by nominal christians for our very peculiarities as christians indeed. The darkness comprehendeth not the light. The light of holiness reveals, by contrast, the ugliness of sin, and of those who live in sin. But while many scoff house to worship God, who is the and perish, God will make us instru- God and Father of us all, and ought

He enjoins, is idle babbling. His The multitude still reject Him. But the true light still shineth, and the underived life has still a body on earth through which to manifest its beauty, power and glory, and "as many as receive Him, to them He gives power to become the sons of God." "This is the condemnation that light is come into the world, and men love darkness rather than light." Oh, how heart-rending that with such a blaze of light to guide us to glory, so many millions should stumble on in the midnight of sin, "to whom is reserved the blackness of darkness forever." May it be ours to "walk in the light," be "alive unto God," and be eternally bathed in uncreated light in an uncreated firmament of glory.

C. H. BALSBAUGH.

For the Visitor.

#### DEDICATORY.

A SYNOPSIS OF DEDICATORY SERMON BY D. P. SAYLER, IN THE NEW MEETING HOUSE IN BELLEVILLE, MIDDLETOWN VALLEY CHURCH, FREDERICK COUNTY, MD., SUNDAY, NOVEMBER 13TH, 1870. TEXT: LE-VITICUS 19:30, AND 1 COR. 3: 9, 16 AND 17.

"Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord."

"For we are laborers together with God; ye are God's husbandry, ye are God's building. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

My dear christian friends! Through a kind providence we are permitted for the first time to meet in this mental in the salvation of not a few. to be worshipped by all. And the

which they recognized as consecrated to his honor and for his worship. Jacob when on his way to Haran, lighted upon a certain place and tarried there all night, resting his head on some stones for his pillow; and thus sleeping he dreamed his dream of the condescending goodness of God in the vision of a ladder with one end on earth, and the other in heaven &c. "And Jacob awaked out of his sleep, and he said, surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven. And he took the stone he had for his pillows, and set it up for a pillar, and poured oil upon the top of it. And called the name of that place Bethel. The margin reads, the house of God.) "And this stone which I have set for a pillar shall be God's house." (Gen. 28.) This is that Bethel where long after this it is said, God found Jacob. "He found him in Bethel, and then he spoke with us." (Hos. 12: 4.)

I might multiply similar instances God always recognized a place for the special service of God, which by with a reverential fear, feeling themderness, the Lord concentrated his service to the tabernacle, which had worshippers assembled in it. to be built with much care and exactness. according to the pattern I showed assembly of believers that constiawe. After Israel was settled in body of Christ which meets here to

true worshippers always had a place the land of Canaan and the temple built, God set up his worship there. It is of this place, he says in the text, "ye shall reverence my sanctuary, I am the Lord." It is in reference to this house, the preacher says: "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifices of fools." (Eccl. 5: 1.) That is, the sanctuary must be reverenced; great care must be taken to approach it with the purity and preparation which the law required; and to attend there with that humility, decency and closeness of application which becomes them in the immediate presence of such an awful Majesty. And although now, there is no place holy by divine institution, as the tabernacle and Temple there were, yet the law obliges us to respect the solemn assemblies of Christians for religious worship, as being held under a promise of Christ's special presence in them; and we must demean ourselves in a manner becoming the object of the meeting. I hold it to be out of place to use the house built, and set apart for the worship of God in proof, that the worshippers of for any other purpose whatsoever, celebrations, festivals of any kind, with musical concerts &c. All, all the worshippers was approached dishonor God for whose worship it is especially built. Business converselves as brought in the direct pre- sations and transactions of any sesence of God. While the children cular kind are out of place in the of Israel were traveling in the wil-sanctuary of the Lord, and should by no means be indulged in by the

Sacred as the place should be held, "See that they make it remember it is the congregation, the thee in the mount." It had to be tutes the church, which is the kept with care, and approached with ground and pillar of the truth. The

worship the Lord, is the building of once asked: "Lord who is it? God, and must be holy to the Lord. It is the assembly of believers in Christ our head, and must be consecrated to the Lord, wholly given to his service. "All must speak the same thing, that there be no divisions among us, but be perfectly joined together in the same mind, and in the same judgment, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect church, which is his body, the fullness of him that filleth all things. In whom all the building fitly framed together groweth unto a holy temple in the Lord, in whom we are builded together for a habitation of God through the Spirit." It is the church consecrated to God through Christ, that is the temple of God; and Christ will dwell in it and will present it to God a glorious church, without spot or wrinkle, or any such thing, holy and For this cause without blemish. Paul says: "I bow my knees unto the Father of our Lord Jesus Christ of whom the whole family in heaven and earth is named." The church triumphant in heaven, and the church militant on earth will be fitly framed together unto a holy temple in the Lord. In the church militant the will of the Father must be done on earth, as it is done in heaven. This being the temple, the tabernacle which God pitched, and not man, must be holy to the Lord. For God will dwell in it, and walk in it, and make it the place of his abode.

"If any man defile this temple of God, him shall God destroy." How solemn the thought. The penalty parate it. church, being the destruction of the know that during our late unhappy defiler. Well may we, as the disciples war, ties and associations

it 1?" The church consecrated to God, in her purity cannot be separated nor destroyed, because God is in her. His law, the gospel, the power of God unto salvation to all them that believe, is in her. The Gospel is committed into the hands of men who are the servants of God. To them is given authority to preach it in all the world, and to baptize all believers, and bring them into the church, and there to teach them to observe all things the Lord has commanded. And upon complying with these conditions, the Lord has promised to be with his people in his holy temple until the end of the world, and then fitly frame it together with the church triumphant in heaven.

The church undefiled cannot be separated. "Neither tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword; neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8.) Nothing but a spurious doctrine can defile her. The opinions of men drawn from worldly wisdom mixed in with the doctrine of Christ will defile her, and bring in schisms, divisions and sects.

My dear hearers! I hear assert that the faith of the brethren who have builded this house, is founded on that rock against which the gates of hell never will prevail, nor se-The testimony I offer for defiling the temple of God, the you is familiar with you. You all

bond was broken; we all know that his brother. brother captured brother on the battlefield. Brother drew his sword against brother. The bond of the Free Mason brotherhood was broken. Mason fought against Mason; Odd fellows against Odd fellows, plunging the dagger into the vitals of their brethren. What shall I say of the defiled temple of God? I would, but dare not draw the mantle of charity to hide shame. God knows it, and man must know it. Catholic foughtagainst Catholic, Episcopalian against Episcopalian, Lutheran against Lutheran; German Reformed against German Reformed; Presbyterian against Presbyterian; Baptist against Baptist (embracing Campbelites and Winebrenerians); United Brethren against United Brethren. Where, oh! where shall I stop? All, all, there killing one another on the battle field, while their preachers wearing the livery of heaven, though brethren in their faith, stood opposite to each other, imploring God to bless their respective arms. Has God yet a temple undefiled, a church in which his Gospel is observed? people who will do violence to no man, who love even their enemies, who have beaten the sword into the plough share, and the spear into the pruning hook? a people who learn war no more? Yes, thank God, he yet has such a people. The brethren north, and the brethren south, stand undivided, bearing no arms, and hence are that band of brotherhood, bound together with the band of the love of the truth, and cemented with the blood of Christ. A few false brethren went into the from among the brethren. No with them is sure to be right if the

broken and separated. The family brother killed his fellow, much less

The service of God in his holy temple is a service of love and peace. The Son of God says of his church, that it was his kingdom, and is not of this world, hence his servants will not fight. Neither would they had not his temple been defiled by false teachers, bringing in false doctrine. St. Peter says: "There will be false teachers among you who privily will bring in damnable heresies, even denying the Lord that bought them. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you." (2 Peter 2: 1-2.) These will not deny that there is a Lord Jesus Christ, but with feigned words will deny, and subvert the doctrine of Christ, thereby defiling the temple of God, bringing in damnable heresies (divisions).

My dear hearer, what in the service of God has not been defiled and persecuted by these teachers. The doctrine of Christ as taught in the Gospel, is to teach all nations, preaching the Gospel to every creature, and then baptize the believing penitent. (Matt. 28, Mark 16, and Acts 2.) Innocent, unconscious, unbelieving infants are now baptized upon the authority of these teachers. The Lord's supper, with the command of the Lord to wash one another's feet are rejected altogether by these teachers. Non-conformity to the world is without virtue. The public shows, the fairs, the pic nics, the dance &c. may be indulged in, war, but they were at once cut off if the heart only is right, which

them in company. Dear hearers, time would fail me to enumerate all the defilement these false teachers have defiled the temple of God with. All, all in the sacred name of religion.

The temple of God being as defiled, but a small remnant remains who earnestly contend for the faith once delivered to the saints. Brethren, we profess to be of that remnant; you have built this house in which the faith shall be contended for. See that you do it with pure hearts fervently. Defile not this temple of God with spurious doctrine; have no schisms among you. Paul writes to Timothy: "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." He says: "Commit these things into the hands of faithful men." So do ye!

"Know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you." Individually, as well as collectively we must be holy to the Lord. One whole soul, spirit, and body must be consecrated to God. Our bodies a living sacrifice to Him, a temple for God to dwell in. As the house seperate from them saith the Lord, which you have built is composed of and touch not the unclean thing material in parts, fitted together in (which is sin) and I will receive one complete whole. So the con- you, and will be a Father unto gregation, the church, the true tem- you, and ye shall be my sons and ple of God is composed of individ-daughters, saith the Lord Almighty." ual parts; joined together by the (Isah. 2 & 55). (Titus 2:11: & 2 same spirit. "For by one Spirit Cor. 6). Such should be baptized at are we all baptized into one body, once, and added as living material whether we be bond or free; and such Peter says: "Ye also as lively

individual only belongs to their sect; spirit. For the body is not one teacher and hearer can all attend member, but many." ) 1 Cor. 12,13: 14). Every individual member in the church is part of the grand edifice, and must be holy to the Lord. "Ye must be born again," is the declaration of the Son of God. Peter tells us how; "being born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth for ever." "And this is the word which by the gospel is preached unto you." (1 Peter, 1:23,25). Brother, this is the word committed unto you; preach it faithfully. By its divine power your hearers must be born again; be converted by repentance toward God, and faith toward the Lord Jesus Christ. My dear hearers, you can only become children of God by obeying its rule. Gospel repentance is reformation of life. "Cease to do evil, learn to do well." "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord," is the repentance of the bible. That of the New Testament is like unto it. "Denying ungodliness, and worldly lusts; and live soberly, righteously, and Godly in this present world." "Not being unequally yoked together with unbelievers, but to come out from among them, and be whether we be Jews or Gentiles, in the temple of God, the church. Of have been all made to drink into one stones, are built up a Spiritual

being governed by it, become a temple of God, wherein His Spirit dwells.

My dear brethren; you to-day consecrate, and set apart this house which you have built for the convenience and comfort of the church to worship God in. See that you use it for that sole purpose; and defile it not by improper conduct, nor unholy conversation. Leave all worldly talk and business out; defile it not with filth, such as tobacto-spittle or smoke. Let your meetings be solemn assembles. Set your time for meeting, and be prompt to meet with it; delay not the time; the Lord may pass by if the congregation is not inwaiting for him. Worship God within these walls, as in all other places, in spirit, and in truth. All the congregation must be holy; and God will be in his holy temple.

And you my friends who meet with the church in this house. Remember it is built and set apart for the worship of God, and that the congregation assembled here meet intrude themselves into the church this meal. The circumstance be-

house, a holy priesthood, to offer of God. "Deceive not yourselves, up spiritual sacrifices, acceptable to God is not mocked." If but two or God by Jesus Christ." (I Peter three are met here in the name of 2:5). Every member in the church Jesus, he will be in their midst; is a part of the whole building of tremble at the thought of your being God. They being "born of the in his divine presence in an unholy, water, and of the Spirit," have the and irreverant spirit. In order to doctrine of Gcd within them; and do good, we cordially invite you to meet with the brethren regularly. Meet with us in the love for the truth; and go with us. We want your society. God and his cause wants your influence. And we will do you good; for the Lord has promised good things to his people.

For the Visitor.

#### THE LORD'S SUPPER.

Upon a certain occasion a near and dear friend innocently told me, she understood we have the Jewish passover at our meeting-house. I told her, we have the love feast. Upon several occasions, I conversed with persons on this ordinance, who opposed it very strongly, contending that it is not an ordinance to be observed in the Christian Church. I asked them, do we read anything about the Lord's supper in the word? Yes. Will I and my brethren be if we observe such a supper? Oh no! if you think so it is all right. Again, as the Word represents Christ, and his disciples, eating a supper, for that purpose. You dare use no and we are to be judged by this improper liberties while in it. You word, can I and my brethren be cannot excuse yourselves with, I do saved if we refuse to observe it? not belong to this church. That you Silent. Others have told me, there do not, is no fault of God; neither is something very dark in this subof the brethren. It is your own fault; ject. Now dear reader, if you will not having accepted the truth. If bear with my simplicity, I will set there be any who have no respect this subject in its true light. The for God, nor his service they must not four evangelists give an account of

John, in his 13th chapter, brings in the ordinance of feet-washing, and the supper very distinctly. We find the Savior rose from supper, attended to the ordinance of feet-washing, and then sat down to the table again: now the eating of the supper takes place; during this time the Savior is busily engaged in teaching his disciples. Feet-washing and the supper are the two great principles, that the evangelist has in consideration. The Savior says: "If ye know these things, happy are ye if ye do them." This language cannot, possibly, mean anything else, than the ordinances under consideration. Then if it is alone upon doing them, that we are to be happy, as a natural consequence, if we do'nt do them plained during my observations. In Supper. Luther gives it Abendmahl, it is generally called Love.feast. These names are all synonymous. The reason, why I undertake to

tween the Savior and Judas, con-Palestine, in which Christ and his cerning the sop, and dipping it, disciples established the Gospel. shows that it is the same supper. They never saw Corinth that we know of. As Paul was the chief apostle of the Gentiles; it was his mission to propagate the Gospel to the Gentiles, or European nations. Corinth was a pagan city; their worship was idolatry. Paul and Barnabas made a missionary tour from Antioch in Syria to Antioch in Pisidia; then returned again. Then they pay their Proselytes a visit, to "see how they do." Paul continues his journey as far as Troas. Here he has a "vision" to come into Macedonia; from this he travelled south, and came to Corinth. the Lord appears to him in a vision, and admonishes not to be afraid to preach here. He remained here longer than one year and a half, and undoubtedly gave them perfect unwe shall not be happy. Bear with derstanding, concerning all the me to say, that these institutions church ordinances. After being abhave been perpetuated throughout sent from them some time, he finds the Christian Church to the present it necessary to write to them, conday, and will be till Jesus comes cerning disorder in observing the again. The Lord's Supper is the supper. "I praise you, brethren, subject. It is called passover, and that ye remember me in all things, supper by the Evangelists; these and keep the ordinances, as I dedifferent names will likely be ex-livered them to you." I. e. not one more, or less, just the number. This the days of the apostle Jude, it was meal is brought together by the called "Feast of Charity"; in the nearest members, those distant should days of Paul it was called the Lord's not bring any thing towards it. It seems, they had gone into parties which is evening meal. At present and divisions, for Paul says, "in eating every one taketh before other his own supper." And in doing so, they shamed them that had no supwrite upon this subject, is because per, or no houses to eat in. For it has been so erroneously construed. such disorder, Paul declares he could Especially Paul's instructions to the not praise his Corinthian brethren, Corinthians (1st Epistle 11th ch.) and says: "I praise you not, that The city of Corinth lies beyond the ye come together not for the better, Mediterranean sea, from the land of but for the worse." He then remeals, so that when they came totarry one for another until all were ready to eat.

He then brings in the communion, and in referring to its institution by the Savior, says: "after the same manner also he took the cup when he had supped." Luther would term it evening meal. The word supper means a meal to be eaten. To prove this, refer to Luke 17:7, 8. If any should contend that the Savior first took a sup of wine himself, Paul seems to contradict this. And it is not reasonable that the Savior partook of the emblems of his own body and blood. I will here give the views of an author. I have his work in my possession. Its title is: "The Baptist system examined," by Fidelus Scrutator. I quote from p. 269:

"It is well known that under the present dispensation there are two instituted ordinances; the one in scripture is expressed by the term deipnon, a supper, the other by baptisma, baptism. The proper and obvious meaning of deipnon is a feast or common meal. According to the Baptist theory the meaning of baptisma is the total immersion of the whole body. The case then is this: if, because the meaning of the term baptisma, baptism, is the immersion of the whole body, and no one can be said to be baptized who has not been immersed, we ask, how can be who takes a bit of bread an inch square and drinks a spoonful of in one respect; the first was a figwine, which is neither a feast nor a common meal, and therefore not a ver and antitype. literal fulfillment of the word deip- Lord's supper may be a figure of the non, be said to have received the supper in the end of this world, or

minds them of their own houses, in | Lord's supper? If the ordinary which they could eat their common meaning of the words enjoining the one sacrament can be thus abridged gether in the church, they could and the validity of the sacrament remain unimpaired, why may not the ordinary meaning of the words in the other sacrament be similarly abridged without detriment to the essential charactar of the ordinance? If a bit of bread and a sip of wine will answer for a full meal, why will not a handful of water answer for a total immersion? We demand an answer to this question. The cases are precisely analogous. Both are positive commands and institutions of Christ himself. And, conceding all that the Baptist claims for baptisma, our refusal to be totally immersed is no more an infraction of the Saviour's command, than the universal way of receiving the supper. So that if we were even to admit Dr. Fuller's leading positions, which however we do not admit for one moment, his own practice with regard to the Lord's supper effectually relieves us from the conclusions which he so diligently seeks to fix upon us, and utterly confounds and annihilates the logic by which he would fain convict some of God's own blessed sons and daughters with derelictions unfitting them for christian communion even here in this imperfect world." I agree with the friend. I suppose he was not aware of our church observing that supper in its primitive purity. Now with regard to the Jewish Passover, and the passover of Christ, or the Lord's supper, there is a similarity ure or type of Jesus the true passo-The last or

institution in his church, and I sup- and the pure fruit of the vine to repose we know about as much concerning the design of it as the Jews did of their passover. Paul in his day could explain it, and the church now sees the design of it; and from this we infer the time is coming that we shall see clearly the design of the Lord's supper. Our duty is to the obey Lord.

I will here put a question; but I will first say, that our Saviour understood church matters fully. knew that he was to be a ransom for fallen humanity, and that all the types and shadows and figures of the Jewish passover would terminate in his death upon the cross. Even Daniel, the Jewish prophet, could foretell the events precisely. Now the question I have to ask is this: Would Jesus the great antitype on which all these types were to terminate; would he that year be likely to eat the Jewish passover? It seems to me that no intelligent and reflecting mind will think that he did. One idea more. The Jewish church was to observe the passover from generation to generation forever. It did so, until it was fulfilled in Christ the Antitype. Now the church of God continues it, in the emblems of his broken body, eat this bread, and drink this cup, ye do shew the Lord's death till he fortable fire. comes." Their passover pointed forpoints back to Jesus. see how it is continued from gene-place on earth will furnish to the ration to generation in God's Christian, we had means at hand church. As Paul compares leaven for both comfort and improvement. to malice, I fondly hope, the church We found the weather next morning, will continue "as it has always that is the morning before Christ-

the marriage suppor of the Lamb. | done) to use unleavened bread to re-The Lord's supper is a figurative present the Holy Body of Christ present his blood. The Lord's supper and the communion are not the same. They are two distinct institutions, plainly implied in the word of God. The Jewish passover was a type of Jesus. The Lord's supper is a type of a future event. the reason why it is called a passover. Brethren, with Paul of old I would say, "let us keep the feast." ADAM BEELMAN.

Dillsburg, Pa.

#### NOTES OF TRAVEL.

We left our home on the 23rd of December to visit the churches in Knox, Perry, Fairfield and Hocking counties. The weather was extremely cold, and it seemed to be somewhat of a cross to leave the comforts of a pleasant home and to expose ourself to the severe cold. But the engagements having been made, duty called for the sacrifice, and committing ourself and family into the hands of the Lord, we took the afternoon train for Columbus. We reached this place in time to make connection with the train upon the Ohio Central road for Newark. We arrived here about 8 p. m. and shed blood. "As often as ye stopped at the Preston House, and were soon in our room by a com-And although our room had not the endearments of ward to Jesus, our communion home, nevertheless, with the Bible, Now you and the throne of grace, which every

mas, unusually cold. It was said it of that class alluded to by the that had been since the winter of 1856.

At about 8 A. M. we took the train for Mt. Vernon. This is twenty five miles north of Newark. We were soon called for here by br. Montes, one of the ministers in the Delaware Church. We now had a ride of fourteen miles before us, to the Danville church. The prospect of making this distance in an open buggy, as cold as it then was, was not very pleasant. The span of mules, however, which drew our vehicle traveled well, and we reached the house of br. Ross, near the Danville meeting house in good time for the evening meeting. And though we were very glad to get by the fire in the house of br. Ross, we had not suffered very much from the cold. According to the arrangements made by the brethren of the Danville church, there were three appointments made in the meeting house near Danville-for Saturday night, Sunday morning, and Sunday night. Considering the extremely cold weather, these meetings were well attended. On Monday morning after Christmas, we were taken from the Danville meeting house to that near Brownsville in the same congregation. Here we had two meetings on Monday, two on Tuesday, and one on Wednesday. These meetings were well attended, and much interest was manifested. We meetings were well attended and have seldom seen a better feeling pleasant. manifested than was manifested here thought that a number of persons

was the coldest morning in Newark apostle Paul, and in which he includes himself, when he says, "We are not of them who draw back unto perdition: but of them that believe to the saving of the soul." There should be no going back, when persons begin to feel interested about their souls' salvation. Every position taken from the enemy, or every advancement made, should be maintained, though it should be necessary to struggle hard to do so.

> We never visited the Danville church before. And it seemed to us the prospect for doing good was encouraging. The field to us seemed "white already to harvest." The church seems to be active and zealous. And the members seemed to be desirous that souls might be converted and added to their member. We were pleased with our visit to this church. Brethren J. J. Workman and Isaac Ross are the ministers.

After our meetings closed in the Danville church, we were taken to Mt. Vernon again, and here took the cars for Newark. At this place we took the cars on the Newark and Straightsville Rail Road, a new road that is in progress from Newark through Somerset. On Thursday evening, the 29th of December was our first appointment in the Jonathans Creek church, and in the upper meeting house. We continued here until Monday morning.

On Monday morning, the 2nd of at the close of our meetings. It was January we were taken to the Goshen meeting house in Muskinwho had never engaged in the ser- gum county. This is also in the vice of the Lord felt much like do Jonathans Creek church. Our first ing so. And we hope they will be appointment here was on Monday

night, and our last on Wednesday ample to those who witnessed that night, and we had five meetings in confession. Duty is not only a path all. There was an excellent feeling manifested in our meetings here, and we regretted that we could not remain longer in this locality. On Wednesday morning, cold as it was, there were several candidates for baptism. They were all females and all unmarried but one. Several of the candidates were members of the family of br. Elijah Horn, one of the ministers of the Jonathans Creek church. In our conversation with the candidates, we remarked "you will find the water pretty cold." They replied: "we are not atraid of the water." After our morning service, we went to the North fork of Jonathan's creek, at a place where the brethren had in the morning cut the ice some six inches thick to prepare a place for baptiz ing. Br. Horn being the only min ister present beside ourself, and he never having administered the ordinance, although authorized to do so, it devolved upon us to administer the ordinance. When traveling, we seldom administer baptism, as there are others to do it. In this instance it seemed necessary although we had been preaching much. When assembled on the bank of the stream, we felt more than commonly impressed with the necessity of the divine assistance for both ourself and the candidates. We thought of the expressive language of the Psalmist, "God is our refuge and strength," a very present help in Prayer was offered, and we think answered. The dear ney was a pleasant one. sisters endured "hardness as good soldiers of Jesus Christ." They good confession with humble boldness, and set a noble ex- we may live unto God.

of safety, but it is also a path of peace and pleasure to the humble and faithful.

From Muskingum county we took the cars for Bremen in Fairfield county to fill the appointments in the Rush Creek church. We had nine appointments with the brethren here, at three different places, and the meetings were very pleas-The members seemed edified, and friendly aliens who attended seemed interested in the services. From what we seen and heard while here, we were happy to believe that the things in this church are improving. The brethren here have had some trouble, but we hope they will meekly and patiently bear and labor, and that perfect peace and "Behold, union will be restored. how good and pleasant it is for brethren to dwell together in unity!"

Our last meetings with the brethren of the Rush Creek church were held in the Marion meeting-house, five miles from Logan. On Tuesday morning we were taken by br. Abraham Beery, with whom we lodged, and who with his companion, our sister, is ever ready to entertain the brethren, to Logan where we took the cars for home, which place, under the kind providence of God we were permitted to reach in safety, and had the pleasure of finding our family well. We were absent from home nearly three weeks, and although the weather the most of the time was very cold, the jour-

J. Q.

We are redeemed by blood that

#### Correspondence.

#### CALIFORNIA AND OREGON MIS-SION.

REPORT OF ELDERS JACOB MIL-LER AND DANIEL B. STURGIS REL-ATIVE TO THE CALIFORNIA AND OREGON MISSION ENTRUSTED TO THEM BY THE ANNUAL MEETING:

Dear Brethren: -

Under the guidance of a kind Providence, we left South Bend, Indiana, on the 6th day of October, 1870. We had a pleasant journey to California, where we arrived on Wednesday the 12th day of October, stopping at the house of Elder Geo. Wolfe, where we were kindly received by himself and family; (all members of the church.)

brethren and sisters in California until the following Tuesday. In which time we held six meetings. In company with Elder George Wolfe, we went to San Francisco, stopping there until the 20th, at which time we left Bro. Wolfe and a steamer for Portland, Oregon, where we arrived, after a very pleasant journey, on Sunday the 23d at 10 o'clock, P. M. After a good night's rest, we took the cars for from there we took stage for Albany, the county seat of Lynn county, where we arrived at sundown on Monday the 24th, and were directed to the house of brother Solomon Ritter in Albany, where we were very kindly received by him and family. Brother Philip Baltimore, the public worship of God, (until we also living in Albany, was absent came to them,) they unanimously from home, but sister Baltimore, his desired us to act as a committee to wife, and other members of the fam. hear the causes of their griev-

ily, came over to brother Ritter's, and we had a very interesting interview. On Tuesday morning, Bro. Ritter conveyed us to the brethren living eight miles east of Albany, in the Willamette Valley. After meeting with the brethren, we appointed a meeting for public preaching, to be held on Thursday evening, the 27th of October. The brethren and neighbors attended, and the large school-house was filled. Good attention and much interest was manifested by all present. And much desire being expressed for more preaching, we held five more meetings for public preaching which were well attended by the members and the public generally. On Monday the 31st of October, the members from far and near meet at We tarried with them and the the house of brother David Peebler, in church capacity. After uniting with them in humble prayer to God, we informed them that our mission to California and Oregon, consisted in more than preaching the word-that we were sent to them by the Annual Meeting on a San Francisco, and took passage on mission of love to aid and assist them to form a more perfect organization of the church in Oregon. Every brother and sister expressed their willingness to come into tull union and fellowship with the gen-Salem, the capital of Oregon, and eral brotherhood-to receive and give counsel as the gospel directs, according to the usages of the church. And as they had troubles of a serious nature which had for a long time deprived them of the enjoyment of the gospel privileges, not even assembling themselves together for

ances, and report a decision to the took the train at 12 o'clock Eastchurch.

We, feeling our weakness, yet trusting in the Lord, yielded to their request, heard the causes of their grievances, and made a report which we presented to the church, and which was accepted by every member, rendering full satisfaction. And christian peace and love were restored. And in that union and fellowship, we, (after christian holding a number of meetings in different parts of the valley where members reside,) left them, on the 14th of November, to return to California, which we accomplished by stage, a distance of five hundred and fifty miles, in four days and five nights-a very tiresome, though otherwise, pleasant journey. We then took the cars one hundred and fifty miles further to the brethren in California, where we visited, holding meetings in different places, as the members are scattered over a large space of territory. We continued preaching the word until Saturday the 10th of December, when we met with the members, who were assembled from far and near, in church council. We all labored together in the fear of the Lord until the much desired happy result of union and fellowship was manifested by the brethren in California with the general brotherhood. And our labors in California were blessed after preaching on Sunday in the neighborhood of the brethren near Eld. Geo. Wolfe's, and Sunday night in the Disciple Church in Stocton, (many of the brethren accompanying us to the latter place,) to a

ward for our home in South Bend, where we arrived after a pleasant trip, on the 17th of December at 9 o'clock, P. M., and found We truly feel that the Lord was with us and greatly blessed us, inasmuch as we enjoyed the best of health, -had no disappointments in all our travels-no accidents happened us, and our labors were received in love everywhere, both in California and Oregon, by the brethren and the world. All manifested their sorrow that we had to leave them, and with many tears they entreated us to return again if we could possibly do so, and to urge the general brotherhood to lend them help, which we agreed to do as the Lord enabled us. And we are very sure that the cause of Christ requires that ministering brethren should be located in Oregon, and we are satisfied, from all that we could learn from the brethren who live there, and from the citizens, together with our observation of the general appearance of country, that the could do well there for themselves and families, and effect much good, as we are confident the prospects are very favorable for the building up of large churches in Oregon. far as we could learn, the only reason why it has not been done, has been for the want of proper ministerial labor. The members are humble and faithful, and would do honor to any age or country. nia is a very large field for the few laborers who reside in that State, considering the wants of the people. large and attentive audience. On The members are scattered over the Monday we took the parting hands country very far from each other, of brethren and many friends, and which renders it very difficult for

them to meet often in the only organized church in the State. The brethren and people generally express a strong desire that members, and especially ministers, come and settle among them, and we are convinced that much good would result from a compliance with their request. And we feel it our duty to urge the general brotherhood to consider this matter in the fear of the Lord, and to act as promptly as possible. We found the brethren in California in comfortable circumstances, so far as the good things of this earth are concerned. They have enough and to spare. And we industrious, prudent think that brethren, could do well there in accumulating property. Yet, if we were to give an opinion relative to the matter, our preference would be in favor of Oregon-as being in most need of ministers, and agricultural pursuits being more uniformly remunerative to the laborer than in California, the rains being more regular.

Finally, brethren, the mission to California and Oregon, through the blessing of God, has been a success, so far as we know, and it is our prayer, and we ask all the brethren to unite in this prayer to God, that His blessing may forever rest with them, and that all may feel an interest in the welfare of souls, praying the Lord of the harvest to send forth laborers unto the vineyard, that His sheep and lambs may be fed.

ELDS. JACOB MILLER AND DANIEL B. STURGIS.

South Bend, Ind., Dec. 30, 1870.

Cornelia, Mo. Jan. 8, 1871.

Mineral Creek Church, Johnson County, Missouri, to the brethren of the several districts of churches in Missourisends greeting, and submits to them the following suggestion:

Inasmuch as the time of our approaching State District Council Meeting is not very far distant, it has been thought advisable by some of us, as it will be necessary to send at least one delegate to our next Annual Meeting, to have the means necessary to defray the expense of sending such delegate, made up by the several districts of the church, previous to our coming district meeting; and brought to that meeting to be given the brother that may be sent, and thus avoid much inconvenience, if not unpleasant consequences. And, inasmuch as the expense of sending a delegate to "A. M." will, at half-fare rates, amount to between \$50 00 and \$75 00. And as there are eleven churches South of the Missouri River, and also, some on the North side, (the number we don't know,) it will not be very difficult to determine about the amount each church should contribute. We suggest the average amount be five dollars to each church. But as some of the churches in this State are weak, it will become necessary that the stronger churches contribute each, some over the average amount-say seven or eight dollars, and if when brought together it will be found that the several amounts so contributed will be more than is necessary for the aforesaid purpose, perhaps the brethren will approve of applying said surplus to pay off all of the expenses incurred in the sending of our deleof which, it seems, is as yet unpaid. Companies in the way of securing We hope the brethren of the districts of Missouri, will be prepared to report favorably upon the suggestions herewith submitted to them at our coming District Conference Meeting. And inasmuch as the idea of dividing the State of Missouri into two Districts and each district has its own District Conference meeting was proposed at the last State District Meeting; may it not become necessary to carry into effect the aforesaid proposition for to lay the matter before the several arms of the church composing the District of Missouri, and be prepared to present and act in this mat ter at our next District Meeting. And inasmuch as the advantage of half fare rates to go to and return from "A. M." is desirable, will the brethren of Missouri or Kansas make an effort to secure half fare privileges from any R. R. Company, and report accordingly and in season, to enable the brethren of Illinois, to co-operate with those west of the Mississippi, that propose going to our coming Conference Meeting. If arrangements can be made from Kansas City, either with the Hannibal and St. Joe, or with the Western Division of the North Missouri to Hannibal, or with the Pacific to St. Louis, perhaps brethren in Illinois could connect arrangement with either of said roads, if known in time. We will say that we will apply to the Pacific Rail Road Company for half fare rates from Kansas City to St. Louis, and on East, and if successful, will im-

gates to our last "A. M." - a part time what may be done with said such privileges.

> We leave the matters herein alluded to, to the brethren interested in either of them, to do as to them seemeth good, and remain

Fraternally yours, ELD. J. HARSHEY, Cornelia, Mo. ELD. J. ULLERY, Oceola, Mo. ELD. S. S. Mohler, Cornelia, Mo. Companion please copy.

> OSTRANDER, OHIO. ) Jan. 17th, 1871.

Dear Brethren in the Lord: We hereby send greetings to you who are eastward as well as westward, and we invite those seeking homes to give us a call and see whether our part of the country will suit you. We further inform you that we have only two ministering brethren in our district, and they are both weakly in health. We therefore invite ministering brethren particularly to give us a call. Ostrander is on the railroad half way between Delaware, O., and Marysville. We have a good country here, that is we think so.

Jos. MAUGANS.

#### NOTICE.

Notice is hereby given to all the churches comprising the Southern District of Indiana that our next District Meeting will be held, the Lord willing, with the brethren at Upper Fall Creek Church, on the seventh and eighth of April 1871.

Brethren coming from the East mediately report, and hope the by rail road can stop off at Honey brethren interested in either of the Creek station; and those coming roads alluded to will see in the mean- from the West will stop off at Middletown, two miles west of the place | Received from the churches and paid of meeting, where they will find conveyances to the residence of the brethren.

By order of the brethren, MARTIN RODECAP. Middletown, Henry Co., Ind,

GERMAN SETTLEMENT, W. VA., ) January 20th, 1871.

Brother James Quinter: you will please and publish in the Gospel Visitor that the District Meeting of West Virginia will be, the Lord willing, on the 19th and 20th of May next in Preston County, in the German Settlement congregation. We heartily invite all that will and can come and be with us, and especially those going to the Annual Meeting can stop with us a few days. Oakland on the Baltimore and Ohio R. R. is our nearest station. Our meeting-house is 11 miles southwest from this point. Brethren wishing to stop will inform us by letter, and we will bring them from Oakland to the place of meeting.

In the behalf of the church,

SAMUEL A. FIKE.

#### OREGON AND CALIFORNIA MIS-SION.

The undersigned acknowledges through the columns of the Visitor that money has been received from the following named churches up to January 1st, 1871:

Thornapple, Mich. Elkhart, Ind. Aughwick, Pa. Red Bank, Pa. Pipe Creek, Md. Keokuk Church, Iowa. Des Moines Valley, Iowa. Upper Conawago, Pa. D. Miller, Proble Co., O. Ell River, Ind. Geo. Gerver, Dayton, O.

| 10000110 | a           |            | and para  |          |
|----------|-------------|------------|-----------|----------|
| over t   | to the comm | nittee .   |           | \$300 50 |
| The Cor  | mmittee rec | eived of t | he Breth- |          |
| ren in   | n Oregon ar | d Californ | ia        | 106.25   |
|          | 3           |            |           |          |
|          |             |            |           | \$406.75 |
| The Co   | mmittee's   | traveling  | expenses  |          |
|          |             | 9          |           |          |
| were     |             |            |           | \$613.05 |
| Deduct   |             |            |           | 406.75   |
|          |             |            |           |          |
| Balance  | due the Co  | mmittee    |           | \$206.30 |
| This     | leaves me   | short of   | paying    | them up  |
| \$206.30 |             |            |           |          |
|          |             |            |           |          |

CHRISTIAN WENGER.

South Bend, Ind.

#### OFRETUARRE.

Died in Ten Mile congregation, October 10th, 1870, our old sister, MARY MAGDALENA ELLER. Aged 88 years, 2 months and 20 days. Funeral services by bro. J. P. Hetric and C. Kaylor who were here on a visit of love among us.

Died in Rome District, Hancock Co., O., ELZA ROBERTS. He was born the first day of April in the year 1800, and died January the first 1871. Aged 70 years and 9 months. Funeral services conducted by the writer.

JOHN P. EBERSOLE.

Died in Rome District, Hancock Co., Ohio, on the 17th day of November 1870, our much beloved sister ELISABETH OAKS, consort of bro. Jacob Oaks. Aged 45 years, one month and 27 days. She leaves a sorrowing husband and 6 children to mourn their loss, which we believe to be her gain; three of her children now living are members of the church. She was an exemplary member, much beloved by all around her. Bro. Oaks has lost an affectionate companion and her children a kind mother, and the church a beloved sister. Her disease was dropsy. The religious services were conducted by bro. Levi Dickey and the writer. Text: 1 Cor. 15th chapter.

JOHN P. EBERSOLE.

['Companion' please copy.]

Died in the Missisinawa church, Wabash Co., Ind., August the 29th, 1870, at the residence of ber son-in-law Otis Brubaker, our beloved old sister JULIA HARTER, wife of Joseph Harter, aged 79 years, 2 months and 23 days. Funeral services by J E. Ikenberry and the writer from John 5: 25 & 28. JOHN WOLF.

[Companion please copy.]

Also in the same church, on the 15th day of May, 1870, our beloved brother JACOB TOR-NEY, aged 66 years and 24 days. He died in the triumph of faith. Services by the Brethren.

Died in the Upper Deer Creek church, Cass county, Ind., October the 6th, 1870, of consumption, friend CANIDA GARD, aged 47 years and 4 days. Funeral discourse by Eld. Hile Hamilton to a large concourse of people from 1 Cor. 15: 54 & 55.

A. RINEHART. 15: 54 & 55.

Died June 24th 1870, in the Black Swamp District, Sandusky Co., O., DANIEL MAURER, aged 71 years, 10 months and 15 days. He belonged to the Lutheran Church. Funeral services by the writer from Rom. 6:22 & 23.

Also in the same church, JACOB, son of friend OAKS and grand son of bro. OAKS, of Hancock county, O., aged 1 year, 4 months and 28 days.

Text: Matt. 18: 3, by the writer.

NOAH HENRICKS.

Died in the Libertyville church, Jefferson Co., Iowa, October 22nd, 1870, of a lingering disease, sister MARY SMITH, aged 71 years, 4 months and 3 days. She was a faithful member of the church for 48 years.

She was born in Franklin County, Va., June 19th, 1799, was married to Alexander Smith, Nov. 22nd 1815, moved to Indiana 1819, joined church in 1822. She leaves her husband 75 years old and 1 daughter belonging to the church, and 2 adopted daughters and many friends to mourn their loss. Funeral service by Daniel Zook and others.

M. GLOTFELTY.

Died in the Milledgeville congregation, Carroll Co., Ill., October 10th, 1870, EMMA, the only child of bro, Joseph and sister Harriet SHANK, aged 4 years, 6 months and 21 days. Disease: croup. Funeral occasion improved by Eld. J. S. Hauger and Eld. M. Meyer, from the 90th Psalm, 12th verse, to an intelligent and attentive congregation.

J. S. HAUGER. (Companion please copy.)

Died in the Manor Branch, Indiana county, Pa., December 11th, 1870, HEZEKIAH, son of brother Levi and sister Mary Ann FRY, aged 21 years, 3 months and 21 days. Funeral discourse from 2 Cor. 1:9, by Jos. Holsopple and David Ober.

Died of typhoid fever, in Fairview congregation, Appanoose county, Iowa, Oct. 21st, 1870, brother SAMUEL WHISLER, aged 47 years, 11 months and 4 days. He had been a consistent member of the church for some 24 years, and for 17 years a deacon, beloved by the church and all who surrounded him, leaving behind him the undoubted marks of a Christian being one who labored for peace in the church, in the neighborhood and in his family. At the time of his death his beloved wife (a sister) and two daughters were confined to their beds with the same disease. On that account the funeral was not preached until the first Sunday in December all the family being present. Discourse by Elder Daniel Zook and others, from Rev. 14:13, to a large and very attentive congregation. May the Lord sustain the bereaved in their affliction, believing their loss to be his eternal gain.

Also in the same congregation, of typhoid fever, Nov. 30th, 1870, sister MARY ZOOK, wife of bro. Abraham Zook, aged 39 years, two days less. Having been a member of the church about 20 years, in her shone many of the Christian graces, and though she is dead the effacing fingers of time cannot remove the clear marks of Christian character left behind. She was one of those lovely mothers in Israel of whom no one could speak aught but good. Her remains were followed to the meeting house December 1st by a large number of relatives and friends. Funeral discourse by bro. J. D. Yoder and Jacob Bahr from 1 Thes. 4: 14, to a large and attentive congregation, after which the remains were interred in the grave yard near by. At the time of her death the beloved brother was afflicted and had been for some time making this affliction almost too much for mortal to bear. He was comforted by many kind friends and relatives in his distress. May the Lord sustain him and those left in his charge who alone can heal all

Also in the same congregation, of consumption, Sept. 26th, 1870, sister ELLEN BEER, consort of bro. George Beer, aged 26 years, 9 months and 8 days. Having been a member of the church for some years, beloved by all its members, highly esteemed by her neighbors, and said to be a worthy model of Christian piety. The funeral discourse was preached by Elder Abraham Replogle and Daniel Zook from 1 Pet. 1:14, to a large and attent ive congregation. May the Lord sustain the bereaved in their affliction.

Also in the same congregation, of dysentery, Sept. 23rd, 1870, WM. M. WEDMORE, infant son of bro. John A. and sister —— Wedmore, aged 8 months and 22 days. Funeral discourse by Elder Daniel Zook and others from Mark 10: 14, to a large attentive congregation. No doubt the parents' loss of this infant is its gain, for Jesus says, "suffer little children to come unto me and forbid them not for of such is the Kingdom of Heaven." Goldson Premitt.

(Companion please copy above notices.)

Died in the Donnells Creek church, in Clark Co., O., January 18th, bro. JACOB FUNDER-BURGH, aged 88 years and 18 days. He had sixty grand children and forty-five great grand children. He was a member of the church, and a worthy and faithful member for many years.

The funeral services were performed in the Methodist meeting house in Donnellsville, in the presence of a large congregation who assembled to pay their last respects to an aged and worthy citizen, by the brethren, the writer assisting.

Editor.

Died in the East Nimishillin District, Ohio, December 5th, 1870, ELLEN, daughter of bro. Andrew and sister Susanna KARPER, aged 3 years, 8 months and 26 days.

Also in the same district, Dec. 12th, MARTIN VAN BUREN, son of our friend John MORTER, aged 9 years, 3 months and 7 days. Funeral services in both cases by the Brethren.

DAVID YOUNG.

We have received several subscriptions without names or Postoffiee.

The book of Scripture Parables has been delayed some, but will be ready now very soon.

The brethren will please not write to us for hats. Write directly to Mr. Collins, tell him what kind of lasts you want, size, &c., and he will give you price. We think he is entirely responsible.

#### BOOK NOTICES.

SIX BOOKS OF THE EXELD OF VIRGIL. With Explanitory Notes and Vocabulary. By Thomas Chase, M. A.

Eldredge & Brother, Publishers.
Philadelphia.

FIRST LESS IN IN COMPOSITION. By JOHN S. HART, L.L. D.

Eldredge & Brother, Publishers, Philadelphia.

#### New Club Rates for 1871.

After the first of February we offer the Gos-PEL Visitor for 1871 at the following low club rates:

5 copies for

\$ 5.00

Any larger number at the same rate.

Address

H. J. KURTZ,

DAYTON, O.

#### SALEM COLLEGE.

BOURBON, MARSHALL COUNTY, IND. 53

The Spring Term of this Institution will begin Monday, March 20th, 1871. A class in Didactics will be organized at the beginning of the term for the special benefit of teachers.

Scholarships can be obtained by applying to Eld Jesse Calvert Milford, Ind., or to the President, Bourbon, Ind.

For further particulars address

O. W. MILLER, A. M., President, Bourbon, Ind.

C. IF.

WENT

Subscription Book Publisher, CINCINNATI. O.

AGENTS WANTED

Fresh Garden, Flow r. Fruit, Herb, Tree and Shrub, and Freegreen Seeds, prepaid by mail, with directions for culture. Twenty-five different packets of either class for \$4.00, The six classes \$5.00 20,000 lbs. Evergreen and Tree Seeds; Apple, Pear, Cherry, &c.; Grass Seeds; Beet, Cabbage, Carrot, Onion, Squash, Turnip and all Vegetable and Flower Seeds, in small or large quantities; also Small Fruits, Stocks, Bulbs. Shrubs, Roses, Verbenas, &c., by mail, prepaid. New Golden Banded Japan Lily, 50c. Priced Descriptive Catalogue sent to any plain address, gratis. Agents wanted. Wholesale List to Agents, Clubs and the Trade. Seeds on commission.

B. M. WATSON, Old Colony Nurseries and Seed Warehouse, Plymouth, Massachn-

setts. Tstablished in 1842.

WANTED - AGENTS - For Parson's

# Laws of Business.

With full directions and forms for all transactions in every State in the Union. By THE-OPHILUS PARSONS, LL. D.

A correct, economical, and safe counselor

and adviser

So plain, full, accurate, and complete that no person can afford to be without it. Embodying the results of the labor and study of the most popular and successful writer of law books in the courtry.

Send for circular, with terms &c. Address NATIONAL PUBLISHING CO., Cincinna-

ti, Ohio.

#### THE PILGRIM.

The Pilgrim, as heretofore, will be devoted to Religion, Moral Reform, Domestic News of the Church, Correspondenc, Marriages and Obituaries, &c. Also an outside or secular department, devoted to Crop Reports, Agriculture, and Horticultural Items, Markets, and a Record of all erents and occurrences that may be of interest to the general reader. It will be burdened with invigorating food for the soul, aiming to be truly Christian, and having 'or its purpose Essential Bible Truths. It will advocate, in the spirit of love and liberty, the principles of true Christianity, and shall labor for the promotion of peace and unity among us as brethen; the encouragement of the pilgrim on his way to Zion; the conversion of sinners, and the instruction of our children — carefully avoiding everything that may have a tendency towards disunion or sectional feelings. The Pilgrim will be published on good paper, new type, and in good style, and will be issued every week.

#### TERMS:

Address, H. B. BRUMBAUGH,

JAMI (" EEK,

HUNTINGTON Co., PA.

#### BOOKS,

FOR SALE AT THE OFFICE OF THE "GOSPEL VISITOR."

| door El violi on,                         |             |
|---|-------------|
| will be sent postpaid at the annexed rate | 98:         |
| Oehlschlæger's German and English         |             |
| Dictionary, with pronunciation of the     |             |
| German part in English characters         | \$1.75      |
| The same with pronunciation of Eng-       | **          |
| lish in German characters                 | 1.75        |
| Nonresistance paper                       | 20          |
| Nouresistance paperbonnd                  | 25          |
| Nead's Theology                           | 1.45        |
| Wisdom and Power of God                   | 1.45        |
| Parable of the Lord's Supper              | 20          |
| Plain Remarks on Light Mindedness         | 10          |
| Wandelnde Seele [German]                  | 1,15        |
| Wallfahrt nach Zionsthal                  | . ,60       |
| Brethren's Hymn Book [new edition)        |             |
| Plain sheep binding Per dozen, by express | 75          |
| Per dozen, by express                     | 7,25        |
| " arabesque                               | 75          |
| Per dozeu, by express                     | 7,25        |
| Plain morocco                             | 1.00        |
| Per dozen, by express                     | 10,00       |
| Plain morocco, pocket book form           | 1.25        |
| Per dozen. by express                     | 12,00       |
| New German Hymn Book.                     |             |
| Sbeep binding, plain, single              | ,50         |
| Per dozen, by express                     | 5,00        |
| German and English bound togethe          | r.          |
| Turkey morocco                            | 1,25        |
| Per dozen by express                      | 12.00       |
| Per dozen, by express  Arabesque plain    | 1.00        |
| Per dozen, by express                     | 9,00        |
| Sheep binding plain                       | 1,00        |
| Per dozen, by express                     | 9,00        |
| HYMN BOOKS, Old Selection.                | 0,00        |
|   | 75          |
| German and English                        | ,75         |
| English, single " per dozen               | ,40<br>4,25 |
| Kost's Domestic Medicine, 624 pp 8vo      |             |
|   | 2,15        |
| Names put on Hymn Books to order          | er for      |
| 15 cents a piece.                         |             |
| Damittangée by mail far books fra         | at the      |

Remittancés by mail for books, &c. at the

risk of the sender.

Address

H. J. KURTZ, DAYTON, O.

LOOK HERE

The "Brethren" can find their style of

HATS

of best quality at reasonable rates at

SAMUEL COLLINS'

330 Third St.

Dayton, 0.

[ Sent by Express wherever ordered. ]

#### THE BRETHREN'S

## Encyclopedia,

Containing the United Counsels and Conclusions of the Brethren at their Annual Meetings &c. By Elder HENRY KURTZ.

RATES

The work neatly bound together with "Alexander Mack's Writings,"

1 copy sent by mail postage paid ......\$1.70

Of those bound there are but few left, and as the "Macks" are out of print, when these few are disposed of, hence friends who wish to have a copy had better send orders soon. Of the Encyclopedia in pamphlet form (without Mack) we have yet some more than of the bound ones, and to have them more specdily spread throughout our brotherhood, we will reduce the price and send them postpaid for seventy five cents [\$0.75]

Address: HENRY KURTZ,

COLUMBIANA, Columbiana Co., O.

#### The Great Remedy!

Those who are prejudiced against anything new should know that Dr. Fahrney's Blood Cleanser or Panacea was used in practice by old Dr. P. Fahrney of Washington county, Md., as far back as 1789. It, is now put up in bottles but the medicinal properties are the same. Unlike anything else in market it can be taken with benefit in all diseases from a bad cold to a violent fever, from a ringworm to a bad case of scrofula or cancer. Infants can take it as well as the aged and feeble, and sells readily wherever it is known. Will be sent upon the most liberal terms to those who will introduce the same among their neighbors. Many have done well by ordering.

The Health Messenger will be sent free to any address. For particulars address Dr. P. Fahrney, No. 30, North Dearborn St., Chicago, Ill., or Dr. P. Fahrney's Bro's & Co., Waynesboro, Pa.

Sold by Druggists and Storekeepers.

#### TO THE BRETHREN AND FRIENDS.

I have still on hand a number of my books containing a discussion with Dr. J. J. Jackson (Disciple) on trine immersion, an account of his conversion and change, a treatisé on the Lord's Supper, an essay on the new birth and a dialogue on the doctrine of non-resistance, with an address to the reador. The whole containing 282 pages neatly bound, which I offer on the following terms:

Patronage solicited and reasonable deduction made to agents.

B. F. Moomaw, Bonsack, Roanoke Co., Va.





# GOSPEL VISITOR,

A MONTHLY PUBLICATION,

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

VOL. XXI. MARCH, 1871.

NO. 3.

TERMS: One Dollar and twenty five cents per year in advance.

DAYTON, OHIO: H. J. KURTZ, PRINTER & PUBLISHER.



### CONTENTS

| Hope surpassed                         | 65 |
|--|----|
| A View of the Past,-a Look at the Pre- |    |
| sent. and a Hope for the Future        | 68 |
| Stray Thoughts                         | 72 |
| To a Downcast Believer                 |    |
| Our everlasting strength               | 76 |
| The Lamb of God                        | 78 |
| The Meek shall inherit the Earth       |    |
| Can we be governed by our Feelings!    | 80 |
| What to do with the draukards?         |    |
| Charity                                |    |
| A Jew's story of the fall of Jerusalem | 84 |
| Home influences as means of grace      | 80 |
| The Twenty-third Psalm                 |    |
| Editorial - Our Visit to Eagle Creek   | 89 |
| Correspondence - Second Report of an   |    |
| Exploration of South-western Virgi-    |    |
| nia                                    | 90 |
| Notice                                 |    |
| Poetry:                                |    |
| The Agony in the Garden                | 94 |
| Obituaries                             |    |
|  | -  |

### Letters Received.

From A Longanecker, Tobias F Imler, Joel Ohmart, H B Brumbaugh, D B Mentzer (4), John P Miller, Mich Hohf, P S Newcomer, Mary Richard, Dan'l Zook, Amos S Guth, J C Davis, S C Keim, H F Miller, John R Ritter, J R Holsinger, David Long, Win H Keery, Alex Pefley, Win Bucklew, Sam'l Ullery, Sam'l Bock, H R Holsinger, W J H Baumann, Geo Maurer, E Brallier, Rud B Reigard, Levi B Replogle, Abr Creeger, And Neher. E Prather, Abr Bær, J K L Swihart, Win Moore, Jonas Leckron, Jos S Foster, A B Brumbaugh, Em J Meyers, Benj Brumbaugh, Sam'l H Meyers, John R Wellington, Franklin Forney, Joel Glick, Levi Kaufmann, Dan'l T Arnold, John Keiser, J C McMullen, J A Reichard, Alex Wolf, Jos Hartsough, Dan'l Hays, And G Snowberger, Geo Bucher, Geo Riley, Mahlon Meyer, Baroara Mosser.

#### WITH MONEY.

From D G Varner, Jesse Meyers, Isaac Wampler, John Smith, David G Wells, A G Black, Win J Stout, John W Hitt, Peter Ellenberger, David Coffman, Win C Miller, M A Tinsler, J C McMullen, Jos R Long, A J Nixson, Joshua Schultz, David Kittenhouse, John Humbarger, Christian Krider, J A Sell, Sam'l Strayer, Frances A Landis, Henry Wingard, C Newcomer, Philip Boyle, J Matthia: Jacob Lehman, Nancy Miller, Henry Horner, S C Keim, Geo Row, M Schrantz, C P L Dow, A N Fike, A Ives, John W Provance, Win J Stout, D R Sayler, Ira Calvert, J P Ebersole, (2), Franklin Brenizer, W R Deeter, B F Kittinger (2), Jacob Mohler, J K Beery, Sam'l Click, Sam'l D Shirk, Mary A Snively, John B Mishler, John Mohler, Cath Cronise, Mary Emmert, T C Johnson, Jacob Lehman, Jacob Dillman, Jos Mangans, Clara Wilson, John

Gantz, Geo Bucher, Jos Weaver, Anan Hensel, J. S. Flory, W. Arnold, D. N. Workman, S. A. Holsinger, E. J. Sprankle, Harrison Hudson, Marg Deardorff, David C. Hardman, F. M. Snyder, J. Bricke, Geo Ruffensperger, A. D. Ritchey, Val Wimer, Eliza Horst, I. Price & Son, N. B. Brumbaugh, John Nicholson, D. J. Peck, Tilghman Coy, Wm Sadler, Frankio Mishler, Jacob Camp, Jonn Henricks, John S. Emmert, Thos G. Suyder, W. C. Miller, J. G. Custer, S. B. Rawland, Sam'l Flory, Eucoch Eby, Jacob Dillman, Jacob Shook, Henry M. Brubaker, Eli Horner, John Lair, Kate Beehtel, Eld. A. F. Snyder, John A. Stranger, And Hoffurd, Matilda Wilson.

### Notice.

Those rishing to have correspondence with me will address me at Milledgeville, Carroll Co., Ill.

Eld. Jacob S. Hauger. (Companion please copy)

### New Club Rates for 1871.

After the first of February we offer the Gospel Visitor for 1871 at the following low club rates:

5 copies for

\$ 5.00

Any larger number at the same rate.

Names of subscribers and subscription money should always be sent to the publisher, and Post Office Orders should be made payable to him. Send money in Post Office orders or drafts where these can be procured. When this cannot be done send in registered letters. Single subscriptions plainly directed and carefully mailed at our risk.

Address

H. J. KURTZ, DAYTON, O.

### The Children's Paper. TERMS REDUCED.

The terms for the Children's Paper have been reduced as follows:

1 copy per year to one address....\$0 30 8 copies " " " .... 2 00 20 " " " " 4 00

We ask the cooperation of the brethren and sisters everywhere in introducing the Paper and in getting subscribers for it as well as in furnishing reading matter for the children.

Back numbers can be furnished and are sent to new subscribers nuless stated otherwise at the time.

Specimen copies on receipt of stamp.

Address all orders to

. H. J. KURTZ. Dayton, O.

## THE GOSPEL VISITOR.

Vol. XXI.

MARCH, 1871.

No. 3.

### HOPE SURPASSED.

"I had not thought to see thy face; and, lo, God hath shewed me also thy seed." Gen. 48: 11.

The people of the world are not only frequently disappointed in not receiving what they expected from it, but their disappointments are not uncommonly attended with grief. For if "hope deferred makes the heart sick," as Solomon declares it does, much more will the heart be afflicted when hope is not realized at all, God also often disappoints his people; but when he does so, it is not by doing less than they expected, but by doing more. His gifts exceed their expectation. "Not as the world giveth, give I unto you," said Jesus to his disciples. The world gives less than it promises, but he gives more.

In the eventful, suggestive and instructive life of the patriarch Jacob, we have a striking illustration of the principle that God does more for his people than they expected, and thus happily disappoints them. When he expressed himself in the words at the head of our article, he telt a happy disappointment. He was near his end, and was making preparation for his departure. seph has been informed that his father was sick, and taking his two sons Manasseh and Ephraim with him, makes him a visit. The aged patriarch received the tidings of his son's visit with apparent satisfaction, and although weak with the infirmities of age, "strengthened himself and sat upon the bed," and made a particular recital of God's

promise to him, and an acknowledgment of his blessing. He attributes his success in life to God. This is as it should be. Through whatever means God's blessings reach us, he is the spring, and he should have our sincere thanks and our adoring praise. When Joseph presented his sons to his father, he embraced them and kissed them, and said to Joseph, "I had not thought to see thy face: and, lo, God hath showed me thy seed." Here is a grateful acknowledgment that God had far exceeded his expectation. Surely, "unto the upright there ariseth light in the darkness." The dark cloud that had for years cast a gloomy shadow over the heart of Jacob, was now dispelled. When we remember the circumstances connected with the sorrowful separation of the indulgent father and affectionate son, we shall not wonder that Jacob's cup of joy was full when he saw Joseph, and that he exclaimed, "now let me die, since I have seen thy face, because thou art yet alive." When Joseph's garment of many colors dipped in blood, was presented to Jacob, "he knew it, and said, it is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted, and he said, for I will go down into the grave unto my son mourning. Thus his father wept for him." For a long

time he had given up his mind to served to be the deliverer and lawthe painful conviction that Joseph giver of his nation. His parents was dead. When it was thought could probably say with Jacob, "we necessary that the sons of Jacob had not thought to see thy face, and, should take Benjamin their brother lo, God has shewed us thy wonderinto Egypt to prove their innocency, ful promotion to honor and usefuland when they informed their father ness in furthering his purposes. of the circumstance, he replied, "me When Noah commenced the conhave ye bereaved of my children: struction of the ark to save the Joseph is not, and Simeon is not, and faithful, and to preserve animals ye will take Benjamin away: all alive for the world after the deluge these things are against me." Can should abate, he most probably had we well conceive a greater contrast but a faint idea of the greatness of in two conditions of the same mind, his work, and of the important reme, and when he said, I had not world. "Noah found grace in the thought to see thy face; and, lo, eyes of the Lord."....." Noah was a treme despondency; the last the He was made the second father to highest delight. A burden of grief the human race. had been removed from his heart, and a brightness shone around his ished to the island called Patmos, dying bed, which was no less cheering and comforting to his soul, than it was unexpected.

And this incident in the life and experience of this ancient saint of joration of his suffering under the God, is not the only instance in which he has done more for his people than they expected. When limit of his expectation, he was the parents of Moses committed happily disappointed. He was hontheir babe to the waters in the ark ored with special visits and comof bulrushes made by their own munications from his risen and glori-

than we find in Jacob when he ex-lation he would stand to both the claimed all these things are against antediluvian and the postdiluvian God hath shewed me also thy seed. just man and perfect in his genera-The first expression indicates ex tions, and Noah walked with God."

The apostle John who was ban-"for the word of God, and for the testimonv of Jesus Christ," probably expected but little advantage from his residence there but some amelpersecuting emperor by whom he was banished. But if this was the hands, the highest object their fond fied Lord, and was favored with hearts hoped to attain unto was rare facilities for obtaining a knowlprobably, the preservation of the life edge of the glorious future of the of the innocent child. They scarcely church, and of the destiny of our ever expected to see it again. But, race. And not only so, but he was behold, the wonderful providence of made the medium between the angel God! The Egyptian princess who to whom "The Revelation of Jesus finds the child adopts him, and his Christ" was given, and the churches mother becomes his nurse. And he for whom it was given. Instead of is not only preserved to gladden the finding that rocky island a dreary hearts of his parents, or at least and lonely place, as he perhaps exthat of his mother, but he is pre- pected to do, he found it "the house

of God and the gate of heaven." | fame of Solomon, and no doubt had So does God exceed the hopes and expectations of his people.

The idea that God frequently exceeds the expectation of his people has been exemplified in their experience in reference to temporal things in many instances. Many of them once had no worldly property. Such were their circumstances that they expected to gain but little by their labors but a comfortable living, and scarcely that. But with the blessing of the Lord upon their labors, they have been favored not only with competency, but with wealth. And when wealth is regarded as a gift of God, or as the result of his blessing on industry and christian frugality, it will not be very likely to injure its possessors, for they will "use this world as not abusing it." They will not regard wealth as an end to be obtained, but as a means to be used for doing good.

And in regard to spiritual things the principle under consideration has frequently been realized by the pious. Many Christians when first awakened to a sense of sin, felt their burden to be very great, and they found it very difficult to hope simply for pardon. But the Lord did not only pardon them, but filled them with joy and peace in believing. And not only so, but in many cases, parents have soon had their children with them in the church. God has greatly exceeded their expectation. It is true, they prayed and hoped to have their prayers answered, but like Abraham, "against hope they believed in hope." I had not thought to see thy face; and, lo, God hath shewed me also thy seed.

formed a very high idea of his glory and greatness. But when she witnessed what she did of his possessions, and of the order of his house, she exclaimed, "Behold, the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard." So it will probably be with Christians. They have read of the many mansions in their Father's house, and of the "holy Jerusalem, descending out of heaven from God, having the glory of God; and her light like unto a stone most precious, even like a jasper stone, clear as crystal," and of the various views of heaven in which the Scriptures abound, and have had a foretaste of heaven, and have tasted of the powers of the world to come, but when they reach that happy place, and are made partakers of the glory that is to be revealed at the advent of our Redeemer, they will exclaim with the Queen of Sheba, "behold, the half was not told me." The highest expectation will be surpassed and the brightest hope exceeded.

O what a future is before the Christian! "It doth not yet appear. what we shall be." No, but we shall be more than we can now comprehend or justly conceive of. God is "able to do exceeding abundantly above all that we ask or think."

"We speak of the realms of the blest-That country so bright and so fair; And oft are its glories confess'd: But what must it be to be there?

We speak of its pathways of gold -Its walls, deck'd with jewels so rare -Its wonders and pleasures untold; But what must it be to be there?"

J. Q.

Life is a struggle between fear and The Queen of Sheba heard of the hope. Reader, which shall win?

For the Visitor.

A View of the Past; A Look at the Present, and a Hope for the Future.

One hundred and fifty years ago a little band of persecuted Christians set foot on American soil and found an asylum under the protecting hand of Providence. And as this is the fiftieth year since I landed in the City of Brotherly love, I am strongly reminded of the propriety of looking into the past, to compare it with the present, and see what can be expected in the tuture, especially since we all without exception, wish to know something of the future. And in taking a retrospective view of the past, we may learn where we and others haved erred, and thereby be cautioned for the present and made wise for the future.

I would like first to look at the characteristics of The Little Band. We find in them a love for seclusion, an humble, unassuming, unostentatious deportment; a readiness to yield in any and every thing, excepting in that which belonged to their religion. This carried them so far that they kept those points for which they had chiefly been persecuted in Germany, a perfect secret and in a great measure remained a secret until the late war broke out, when it became necessary to declare those principles, (namely of non-resistance &c.) before Magistrates and Governors; hence brethren may see that there is no need of laying those questions before applicants privately, since there is no more danger of persecution on that account. And brethren are even exonerated from

of that right for nearly a hundred years, as I am informed by an aged brother from the east. The first introduction of voting by the brethren for President was probably the third or fourth Presidential term, when brethren's sons were spurred up to it, and afterward becoming members, were induced to it again, and like in the first introduction of the use of tobacco, no immediate evil results appeared, it was left unhindered, until the evil results came forth, and now to stop either, at once is impossible, for the resistant instead of the non-resistant principle hath taken strong hold, because of the great multitude instead of the small number that constituted the members of that pure and holy body which was willing to sacrifice every thing for the common good.

We look back again and we see that Little Band multiplying slowly and gradually in the state of Pennsylvania, and as they were unassuming not mingling in other peoples' business, they were left go in peace. Though one of their speakers in moving over into New Jersey was met by a clergyman and ordered to move back since they did not wish anybody to come among them teaching heresy and causing divisions; yet the brother in a lamblike disposition overcome him so that he con. sented to dine with him. Thus we see them spreading the simple doctrine of the cross from valley to valley, from mountain to mountain, till we see them crossing on horseback, their saddlebags filled with oats for their animal, and a lunch voting at the poll, the people of the for themselves in the pocket of their world seeing that it is inconsistent ash or lead colored habiliment, with their profession and practice. reaching the valley of the Mississip-And, indeed, brethren never made use pi as the western states are called.

a flood of water fills the west. Call after call is made: "Come over and help us." The unerring hand of Providence has prepared a means to answer those calls by lightning speed, the iron horse exceeds all other modes of travel, and it is adopted, though somewhat cautiously by the brethren, because it is a new thing. And I remark here that there are still a few individuals who are conscientious about traveling by railroad to preach the Gospel, though for doing business they would have no scruples. I would state a fact that came under my notice not very long ago. But lest a smile of derision might appear on the countenance of some of my readers, let me remind them that caution was, and in a great measure yet is a characteristic of the simple followers of Christ. It is well known that the world rushes headlong into every scheme and measure, and I am sorry to say, here and there some of our brethren follow suit and are thereby damaged.

Now let us take an other look into the dim vista of the past, and we behold how the unerring hand of Providence always prepared means adapted to the present wants of his creation. Better adapted could no people be than the brethren were in those days of early settlement to impress the simple truths as they believed it. Not assuming, not daring, nor defying, the learned and the great took little notice of them, but as they spread and multiplied like in the days of Pharaoh, jealousy was awakened and plans for their extermination were matured and entered into. But as then, so now,

But another era opens. The western countries open. Emigration like a flood of water fills the west. Call after call is made: "Come over and help us." The unerring hand of Providence has prepared a means to side of the mountains.

> When I say "in the science," &c., I mean that men came over from the popular churches that had edu cation, who could cope with the learned and wise of this world, like an ancient Paul, though not making use of their learning as a common thing, but when required steel would meet steel, or in other words, education sanctified by grace, would overcome and silence the educated crafty. What especially favored that "Little Band" for upwards of an hundred years until they had taken firm foothold and were well supplied with proper implements of warfare in their Master's service, was the fact that there was no public record made of them. Even Buck in his Theological Dictionary, bringing them across the ocean and settling them near Germantown, lost them under the name of Tunkers, and gives an account of the origin of the Seventh Day Baptists. But as the close of the twelve hundred and sixty days in which the church was to remain in the wilderness closed, little by little she became known of, and one by one entered her service: well trained and fitted for the work that was needed from one period to another. And though young men of education and talents joined the ranks, which caused a fear and dread here and there that by and by the simplicity of the church would be lost, and swallowed up by popularity, especially when one acted imprudently or brought in something new as is sometimes the case with

too much to loiter along the road, and to waste a great deal of precious time by counting pebbles and looking at the vain toys of this world. And though for all this, we look upon them, that is, those young men, as bold skirmishers that did not like to be bound to camp life and have become excellent watchmen on the walls of Zion.

The last twenty years are especially remarkable in the history of the church in regard to her increase and consequent popularity, as well as an imperceptible change in the manner and mode of preaching. The common school system produced some scholars and also critics who would pick and nibble at our doctrine and fain would have wiped it away with their worldly wisdom. But the church has gained at the same time of the same elementyoung men who are equal in every way with the addition of the grace of God which was not in vain bestowed upon them. Thus struggle of a hand to hand fight has commenced, and unless we can make use of the same weapons in the name of the Lord our enemies do, we can not expect to be very successful.

To make myself better understood, let me refer to my position I took twenty years ago in regard to publishing the Gospe' Visitor. My objection with many other honest thinking brethren, was in part, its novelty or newness, and in part that the world made use of the press to propagate error and wickedness.

those who come from Babylon to But when in the act of opposing, travel the road to Zion And since the history of the invention of the they are fresh and vigorous, they art of printing by a German, by the conclude the old pilgrims are entire- name of Fanst at once changed my ly too slow. And it must be con- mind. The first printing of any fessed that many of us are given special note was the Bible in small fragments. When that book had been hid in Popish seclusion and the price of a copy was beyond the reach of common people, but now it is sold for a very small amount. This enraged the soul destroyers declaring that the person or persons dealing in this business had a league with the devil who furnished them with these copies\*; consequently a reward was offered to make known the person that furnished those pamphlets. But he passed away in peace, and no sooner did the art of printing become known, than the enemies of it and of all truth turned about and used the same vehicle to publish and multiply their creeds, articles of faith, deciplines, conclusions of councils, &c. Taking this view of the matter, I and many brethren said, and yet say, let us double and tripple our exertions by the use of the press where our voices cannot reach. Thus instead of a few hundred copies of the Gospel Visitor twenty years ago there are several thousand (yet fifty or a hundred thousand would be in comparison to the vile stuff issued from the press as a drop in the bucket). It is true, the Bible, The Book of Books, is issued from the press by the million; zealous, good-meaning men and women make every effort to have the whole human family supplied with the Word of God; but here again the devil hath taken

<sup>\*</sup>It was generally believed in those dark days that the devil could do such things.

advantage, hy holding forth dollars class of brethren aim at bringing in thousand who by the word of mouth from the pulpit, stand, or desk, cry out "yea, should God have said so," and if this can not be disputed, turns about and makes it doubtful that it doth not mean as it saith. But as I have said above that God always prepared instruments to meet every emergency. And there are men, especially young men, and women too, who are educated in the English language, and are able to confound the perverter of the truth; but here he dodgeth again behind the dead languages, and until of late but very few of that Little Band could cope with them, and unless when a Goliath appears, a little David is ready with a pebble from the Fountain to reach him when he is yet far off, the camp of Israel may suffer. So it hath appeared to many time, that it was necessary that an measure with them. I have said to know that they have just com of the Egyptians in the house of selves. Pharaoh; Saul of Tarsus at the feet of Gamaliel, Samuel under Eli in into the past and then draw our the temple; no one ever thinking conclusions for the future. what his task should be in after life Even so I think some of our sons out, it was confidently believed and may be taught in a school of the asserted, by some that it would brethren without reference to their occupation in after life

and cents, and engageth men by the a salaried ministry of those who may receive an extra education I wish to confute. As long as we adhere to the custom of electing our church servants by vote, we are safe. It cannot be denied, however, the mind's eye at the time of a choice looks at the best educated brother, and if other qualifications are favorable, he is elected, and the church as yet hath not lost anything by it. Then why oppose education? There are but few brethren any more who glory in the consciousness that they are ignorant and unlearned. And in fact, there are old brethren who have found it good to study grammar in their old age, and would fain like to understand Greek and Hebrew. And I venture to say that they would not be a bit proud of the attainment were it in their posses sion. Just now I feel the want of of the brethren for some length of education to bring my thoughts and convictions in a proper manner beinstitute of the kind might be estab. fore the brotherhood so as to cause lished where some of our young no offence. But why do I talk men and women might be trained about the propriety of education? beforehand as David was, so that None objects to that. It is the dewhen the great and learned of this gree or amount that we differ on. world bid defiance to the camp of My mind on that head is this: give Israel some one could be found to a man or woman sufficient education above that God always prepared his menced to see how little they know instruments before hand as he did of what may be learned yet, and Moses who was taught in the arts they will certainly not exalt them-

Now we will take one more look

When the Gospel Visitor came cause a split in the Church. the Christian Family Compan on The erroneous impression that a came forth with sharp discussions, the fear and dread was—a split. When a certain remonstrance and petition was circulated, the idea was current, there will be a split. now dear brethren, how can there be a split in the mystical body of Christ when we do know that the members of that body are actuated by the same spirit and the differences are occasioned only through the want of a clear view of the matter, for whenever we could see eye to eve all differences vanished. now to-day, men that feared a split on account of the Gospel Visitor go in for two or three more periodicals, or if not for the number of periodicals yet for the multiplication of copies issued.

Every obstruction that appeared in the body of Christ, the Church, from the days of the apostles when it was said, "They must be circumcised," vanished before knowledge; and this serves for our encouragement and comfort.

Now from these considerations and many others besides not named, I say we will, as a body, stand and remain a body against which the gates of hell shall not prevail. And though we can as yet, not all see alike, permit me to say in all kindness with one of old, "Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice," and be followers of God as dear children; and walk in love as Christ also hath loved us. Amen.

Your weak, but well meaning Brother,

F. P. LEHR.

The greatest temptation the devil has for the christian is—comfort.

For the Visitor.

### STRAY THOUGHTS.

That "All the world's a stage and all the men and women players" we recognize as a truth. We are ushered on to the stage of action, and forthwith act our allotted part. We meet friends, spend a few happy hours with them, then the farewells are said, and we and they pass on new friends, and repeated farewells until we almost feel the bitterness of death is passed as our ways diverge and we perhaps never meet again on the earth. We have each our mission. Some never leave the quiet homestead, nor step out of the daily routine of life. Still there are few who come and go, who are not missed. Others again have their feelings lacerated by repeated fare. wells; still their mission seems to be to explore new fields. The charm of lite is contentment, which says the apostle with godliness is great gain. This the reflecting mind will admit is a wholesome truth, for godliness gives us better assurance of the "life that now is, and also of that which is to come," as it embraces a system of the laws of health which the godly man does not feel at liberty to disregard.

Then to find our mission into the world, is, to seek to know God's will concerning us, for he has uses for the simplest and humblest of us, and when we have found it, to go forward unswervingly. The command given to the children of Israel, though the Red Sea loomed before them, and Pharaoh's host behind them, was, "speak to the children of Israel that they go forward."

How sad it is to think that many live without having any definite purpose in life, carried along by the where!

Who possesses a talent wrapped up and buried, and when the Lord shall demand his own with usury, must tremblingly answer, "Lo, here thou hast that is thine." Truly will the Lord pronounce such unprofitable servants.

The waters are rushing, Time is fast waning, Distant we hear the plash of the oar; The boatman's approaching To carry thee o'er to the farther shore.

O sinner, arouse thee! The boatman is waiting, To bear thee o'er to the farther shore; 'Tis madness, 'tis folly, to be thus delaying On the brink of the ever and never more.

Up Christian, go forward, The harvest is great; The summer's fast passing, oh why do you wait? Work for the Lord ere time shall be o'er, And secure thy transport to the farther shore.

The boatman is waiting, O Christian, for thee What thou doest do quickly; Night is fast closing, day soon will be o'er; Then the' the billows may roll and the loud thunders roar,

Thou'lt be safely at home on the farther shore.

HATTIE.

Bourbon, Ind.

For the Visitor.

### TO A DOWNCAST BELIEVER.

You feel more and more reluctant to write to me, for two reasons, namely, your growing sense of unworthiness, and the sterility of your correspondence in religious interest. So you intimate in your last letter. You are greatly mistaken. Your communications do my inmost soul good. I receive many a well-phrased

stream of time, and finally landed, well nigh unmanageable. Dismiss all fear, I beg you, relative to the circumstances alluded to, and regard me as no better in the sight of God than yourself, and in my own estimation far behind you.

The glow of a first love not unfrequently renders new-born souls oblivious to the significance of the fact that they are just commencing their pilgrimage. The Marahs, the waterless desert, the fiery serpents, and the trials innumerable, are not thought of in the first tides of bliss that flood the renewed being. Under certain limitations this is as it should be, but if not accompanied with great watchfulness and ceaseless prayer, may lay the unwary believer open to the wiles of the devil. To expect no bitter water within three days of our sublime triumph over the destruction of our foes, is to render the Divine dealings so much the more trying and inexplicable. In the consciousness of victory, and in the determination of undivided consecration to the service of our Deliverer, if not vigilant, an element of self confidence will take root, which may give us great trouble in our journey Zionward. We may commence our march with a grand chant of deliverance, and fall into murmuring before the notes of our triumphal song have fairly died away.

Discipline is a part of our heritage, and an essential, glorious part. The perusal of the history of the Israelites has often saddened and sickened me, and much more the repetition of their inconsistencies and idolaepistle by which I am less cheered trous proclivities in the Christian than by your simple, honest heart. Church. If we suffer through our effusions, although your chirography own folly, we ought to sit in sackis uncouth, and your orthography cloth and ashes, bewailing our de-

viations, and at the same time ador-would to God that I could utterly fail of Heaven. It is at this point never casts out devils. power that can perfect grace in our dominion to desolation. Your hunreader of this letter that has not at times lost all consciousness and faith sorrowful experience which has you hear the heart of the Church respond, in acknowledgment of a in you the conditions essential to similar state of feeling, you would the being filled with righteousness, listen to an almost universal Cardi phonia. You are too introspective, his promise, in his own time, than he comparatively. Your gaze is not will resign his crown and scepter to enough on Christ, and too much on the devil. Wait, endure and believe. yourself. You see abounding sin, finite demerit of sin, but fail to ap-

ing God that he has both wisdom eradicate it." Then you discover in and power to educe good out of evil, your heart something that is not and weave our falls and follies into evil. Antagonism to self is the fruit his discipline for our sanctification. of the Holy Ghost. You cannot but If there were no margin for divine acknowledge that such a desire is operation that could take in our in direct opposition to the character weakness, the holiest saint would and purpose of Satan. Beelzebub He has that our faith soonest staggers, and neither power nor disposition to gethe star of hope is earliest clouded. nerate a longing of soul after holi-We so stumble at our infirmities ness. This would array devil against that we lose hold and sight of the devil, end his reign and bring his weakness. There is perhaps not a ger and thirst after righteousness is a glorious evidence that the life of Christ is in you. You mourn that of the divine presence in the hideous you are not "filled," according to shadow of his sinful self. You must the promise, but are as conscious of not think that you are alone in the the hunger and the thirst as of your existence. Be not dismayed; God marked your history of late. Could never falsified his word, and will not in your case. Having wrought he will no more fail to make good

We are "made partakers of the and not super-abounding grace. You divine nature," not to end, but to look to the cross and mark the in- conduct and perfect, our probation. The office of the Holy Spirit is the preciate the infinite love that pro- conviction of sin to the WORLD, and cured a ransom, and the infinite the subjugation of sin in the BEmerit of the Ransomer. Others can LIEVER. In "putting on Christ" perceive in you what you fail to we make holiness and self-sacrifice perceive yourself - abundant evi. the characteristics of our lives, and dence that you are born of God, in- the deeper our sympathy, and the sphered by God, that you are a closer our affinity, with "the High pilgrim and stranger upon the earth, and Lofty One that inhabiteth Eterthat you are an heir of heaven. You nity, whose name is Holy," the remark that every inspection of more "exceedingly sinful does sin your inner life "brings to light more become." The 7th and 8th chapters evil, nothing but evil." And almost of Romans is an excellent lookingwith the same breath comes this glass for believers. Paul is regarded ejaculation: "Oh this hateful self, as the chief of the apostles, and yet

heart as yours. He was conscious the mastery, but the more violent of such "motions of sin in his mem- their efforts, the more stringent and bers" as his higher life condemned. certain the means of their subjuga-It was the great business of his life tion. They will doubtless war to glorify God in his body, and it against the country so long as they was the great business of Satan to live, without the shadow of a hope "bring him into captivity to the of gaining the supremacy. So it is law of sin." Is not this your case with sin. We never find out the exactly? You and the apostle are strength of our corruptions, and nearer alike in the matter of exper- what a powerful and malignant ience than you are willing to admit. enemy we have in our bosoms, un-In Rom. 7: 15, he avows his hatred til we try in earnest to live a godly of sin, coupled with the sorrowful life. Then we feel as if bound hand confession that in spite of his en- and foot. Then we must acknowldeavors it occasionally runs into ex- edge with Paul in the 21st verse, pression. In the 18th verse he be- "I find then a law, that when I moans the sad truth that "in his would do good, evil is present with flesh dwelleth no good thing," but me." I am sure that what he says not withstanding this adverse ele- in the 22nd verse, is the transcript ment he has the will to do good, of your deepest consciousness: "I while he measurably lacks the power delight in the law of God after the of achievement. Must we not say inward man." Is it not so, my bethe same? In the 17th and 20th loved? But in our endeavors to longer he that does the wrong, but inward man, we discover that the

he bewailed just such a naughty make a desperate struggle to get verses he boldly avers that it is no follow the blessed promptings of the sin that dwelleth in him. There is 23rd verse is bitterly true; and in no language which your heart of the terrible war that is raging behearts can utter more truthfully tween sin and grace, we cry out, oh than this. When you think, or say, how often, as God knoweth, "O or do any thing that is contrary to wretched man that I am! who will the mind of the Spirit, how broken deliver me from the body of this and grieved your heart is; you would death?" Or in other words, "who give the whole world to undo or will deliver me from this hateful take it back. There is a life in you, enemy of sin that is lurking in my a fixed habit, which is averse to sin. members?" Notwithstanding all This is what the apostle means when this, we can, as in verse 25th, he says, "it is no longer I that do "thank God through Jesus Christ it, but sin that dwelleth in me." our Lord." Why? Because that Sin can dwell in us without ruling while "with the flesh we serve the us. There are many Indians in the law of sin" against our will, with West, constituting a part of our po- the mind we ourselves serve the law pulation, and they are a wild, sedi- of God" with our whole heart. Theretious, vindictive people, causing the fore we can appropriate the inspirgovernment not a little trouble; but ing language of the apostle, in the they are kept in subjection, and not first verse of the eighth chapter: allowed to reign. Occasionally they "There is now no condemnation to

Spirit." You do not walk after the flesh, but the flesh walks after you. It is not your desire to fulfill the lusts of the flesh, but to war against it, and bring it into subjection. In your will, in your pleasures, in your desires, in your aims, you are dead to sin; you would gladly root every fibre of it out of your nature if you could. Here again I am sure of an Amen from your deepest life-the life of Christ in your soul. Well, then, you are a child of God, not walking after the flesh, but after the spirit. You are actuated by the life, and constrained by the love of God. the flesh, away from the pleasures of the flesh, into joys which the flesh cannot share; and "as many as are led by the spirit of God, they are the sons of God." Rom. 8:14. If you look only at "the sin that dwelleth in you," no wonder that you—and I no less—cry out, "O wretched man that I am!" But sin is not the only thing to discern in a soul that "loves righteousness and hates iniquity." The dark cloud has not only a silver lining, but a golden centre. There is One who is mightier than sin and satan; he has "bruised the serpent's head," and now offers himself as "the captain of our salvation." His name is "Emmanuel, God with us." And if OUR EVERLASTING STRENGTH. God be for us, and with us, and in us, who can be against us? "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? ing a helpless condition—without It is Christ that died, yea rather strength. We were undone. "We that is risen again, who is even at were without strength," says an the right hand of God, who also apostle; because our minds were maketh intercession for us." Rom. 8: alienated from the original endow-

them which are in Christ Jesus, who | 33 & 34. The apostle asks, "who is walk not after the flesh, but after the he that condemneth?" Does Satan condemn you? Does sin condemn you? Do your many wrong thoughts and feelings and passions and words condemn you? Do you condemn yourself? This may all be so, but hearken to the "words which the Holy Ghost speaketh": "There is NO CONDEMNATION to them who are in Christ Jesus." What a glorious, encouraging declaration: CONDEMNATION!" Satan will condem us as long as we live, even if we attain to the fullness of the Godhead in holiness. We will condem ourselves every day for our manifold imperfections and failings. The Holy Spirit leads contrary to But God will not condemn if we strive to walk after the spirit and not after the flesh. It matters not who condemns, "IT IS GOD THAT JUSTIFIETH." If God puts you in his sieve to riddle the chaff out of you, or lays heavy crosses and quivering strokes upon you, think not that he condemneth. "As many as I love I rebuke and chasten." Wheat must be winnowed and ground before it is fit for bread, and the believer must pass through much tribulation before he is "fit for the kingdom of God."

C. H. BALSBAUGH.

For the Visitor.

BY D. B. MENTZER.

Our unreconciled condition as sinners in the sight of God, is represented in the Holy Scriptures as bement of the divine nature, and the parent if his child could not trust original communion with God was How lamentable! The broken. farther we go away from God, the more helpless we will be; but the nearer we come to God, and the nearer we live to him, the stronger we will be. O what a blessed thought! In poetic words the heart sings:

> "Nearer my God to Thee, Nearer to Thee! E'en though it be a cross That raiseth me, Still all my song shall be: Nearer my God, to Thee, Nearer to Thee!"

> > 434th Hymn.

Our God is our everlasting strength. His being, his power, his wisdom, his glory, yea, and his strength is everlasting. We are not so. Without him we are nothing. Without us he would be the same "eternal, invisible, immortal and onlywise God" of everlasting strength.

Then, brother and sister in Christ, we may well learn to appreciate our dependence upon God. He might do without us, but we cannot do without him. He is our strength. He fails not. The little strength we have is from him, and is by his tender mercy given. When we fail, his strength is our resource, and he can not fail, for his resource is from eternity unto eternity. Knowing that we have such a God to trust in, let us rest upon him with all our weight. "Cast your care upon him, for he careth for you." Consoling promise! Unbelief is sin; let us drive it out. Doubts and fears mar our comfort; let us endeavor to get rid of them. Where our God is the toundation of our trust, there is no excuse for fear, for he is our everlasting strength.

him; and how unkind, and how ungenerous is our conduct toward our heavenly Father, if we put so little confidence in him, who has never failed us, and who never will! It were well to banish all doubt from our minds; but there is danger that Unbelief is as prevalent in these days as when the psalmist asked: "Is his mercy clean gone forever? Will he be favorable no more? David did not admit old unbelief when he went out to meet the great Goliath; neither did he doubt the metal of the giant's sword, for after using it but a little, he said: "There is none like it." So there is none like unto our God, in the heavens above or in the earth beneath: "to whom then will ye liken me, or shall I be equal? saith the Holy One."

We have many trials; but, Christian reader, in all your trials, have you not always found our God all you needed? Was he not "a very present help in time of trouble"? Have you not found him your everlasting strength? When you became weak, and almost fainting by the "narrow way," has he not been your helper? Has he not lifted your drooping, desponding head in the hour of trouble and temptation? Then, way-worn saint, he is stronger than thou. Trust in him. Ask him for more strength. Beg of him "the sincere milk of the Word," and the "Bread of Heaven," and the "Water of Life," that you may grow stronger and stronger in his strength. "Trust in the Lord forever, for in the Lord Jehovah is everlasting strength."

Waynesborough, Pa.

It would sorely grieve a loving A prudent man concealeth knowledge.

For the Visitor.

### THE LAMB OF GOD.

"The Lamb of God which taketh away the sin of the world." St. John 1: 29.

Among all the relationships which Christ sustains to us, there is none that more intimately concerns us than the one contained in the above passage of Scripture.

It is that one in which he becomes "all and in all to us." The Scriptures do set him forth as our King to rule over us, and he would no doubt rule us well if we would submit. But we do not always do so. Hence his ruling does not always prove beneficial to us.

He is our teacher, and his doctrines are pure and holy. He himself being holy, every thing that enamates from him must partake of the same nature, yet we all know that his teachings are but partially regarded by the best of humanity. Then though our teaching may be of the right kind yet we perceive that in many respects it is unawailing.

"He is the way," and though it be "straight and narrow" it is possible to find it, and yet thousands will not do so, and yet thousands have, and of course others may.

He is the truth, and all that enamates from him must necessarily be of the same character. And vet how few act towards the Scriptures and their claims upon them, collectively or individually, as they should. The remark is often made in my presence by those who have no church relationship, that they do not believe any person believes the whole Gospel, or else they would live a different life. Whilst in this condemn themselves, a truth also.

Christ is also the door to the Christian fold, and yet how many do endeavor to climb into the fold some other way. I use the word endeavor purposely as it will only prove an unavailing attempt and prove as disastrously as did the want of oil in the case of the foolish virgins.

Then whether we regard him in the characters herein set forth or not, yet he sustains these relationships to us.

And even though we admit all, and prove ourselves, his loyal subjects, regard his teaching in the obeying the same, and walk in the way he has devised, and declare with one of old, "I believe, help Thou my unbelief," and though the door may stand open for our reception, and though we may with avidity run there into, having availed ourselves of present means to do so, yet all would prove unavailing to the cancellation of our sins, had it not been that Jesus Christ was the Lamb of God which taketh away the sins of the world.

In all ages the child of God had to make a sacrifice for sin to appease the wrath of God. Hence an atonement was made. But this sacrifice had to be repeated in order to be continuously effective. But when God himself makes the sacrifice as he in the text is represented to do, there need be no repetition, but it proves effective once for all-both retrospectively and prospectively, retrospectively as regards the sinner, and prospectively as regards his children, though they may as they do often sin, often they have remark they may set forth the truth, entered in the door of his church measureably they do necessarily militant. There are those who think

suffer for the unrighteous. Hear God, and the other a child of God what Christ himself says upon this yet having sinned. Some may ask, subject in the last chapter of Luke: why not baptize the latter as well "Ought not Christ to have suffered these things?" Again: "Thus it is written and thus it behooved Christ to suffer. For the reason read the whole chapter. Hence having made no complaint himself, it ill becomes us to suggest reasons why he should not have been crucified. Paul says Rom. 3rd chapter, speaking of the redemption wrought through Christ for both Jews and Gentiles for he is now speaking to them as nations, and indeed the major part of the epistle should thus be viewed, and then we would not have so much trouble in its interpretation. In the 25th verse the Lamb of God is set forth as a propitiation for sin that is past to none in particular, but I may add for the world as John says in our text.

It will be admitted by all that sin must be atoned for. But why make a difference between those sinning before they unite with the church, and those sinning after this uniting. The answer I have to offer is that the Scriptures make a difference. For instance to the penitent believer it was said, be baptized for the remission of sin, which was to be followed by happy consequences.

To the believer it was said by the author of my text: "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." 1 John 1:9. Hence the consequences that are to follow happy. The result is the same in both cases, but the subjects are different, and the means are different.

it unjust that the righteous should having entered into covenant with as the first? Simply because the Scriptures does not make the demand. Yet the means in both cases are equally potent to save, when applied to the proper subject for both those means as well as all scriptural means are sanctified by the shed blood of the Lamb of God.

> And is there not a depth of meaning in the expression "Lamb of God"? I might suppose that as the "heavens are higher than the earth," and that as there is but one God, that his sacrifice should be one not to be equaled by finite creatures. Yes it is said that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting live." Will we not accept those terms? Oh, I trust many will to the joy and comfort of their souls, even in this life, but better still to enjoy everlasting life.

> > E.S.

For the Visitor.

### THE MEEK SHALL INHERIT THE EARTH.

In defining meek, Webster gives, among other definitions, the following: "Submission to the Divine will." There are also other definitions given by the same author and by other lexicographers; such as "gentle," "easily to be entreated," &c. But in the connection in which it is used in the above text, we think most appropriate to select the definition that we have. It must be clear to every mind, that not all who are "gentle," or "easily en-One is a penitent sinner, not yet treated," can come under the blessing

here pronounced; for many "gentle," it of the meek. Peter says, 2 Peter, 3; God."

Then, we will substitute the defini- with the spirit of meekness. Lord shall inherit the earth. For yet shall inherit all things." The infera little while, and the wicked shall not ence then is, the present earth with its be, yea, thou shalt diligently consider works, and the heavens that surround his place, and shall not be. But the the earth shall pass away, and a new meek shall inherit the earth and shall heaven and a new earth shall emerge delight themselves in the abundance of out of them, and upon this earth rightpeace."

herit the earth." We understand the whole earth, not one-half, and the wicked the other half; but the earth entire. When the Savior uttered the above, it was in the future; "shall inherit," is in the future tense, and so it will remain, until the earth entire is in possession of the meek. It cannot be fulfilled yet; for the earth never witnessed much greater commotions among her inhabitants, than she witnesses at the present time. Nation is arrayed in open hostility against nation. Temporal power against pontifical, and pontifidark picture for the reign of the meek. It is, in every sense, in direct opposi-

and "easily entreated" persons have not 13. Nevertheless, we, according to his faith in the Lord of Glory, and "with- promise, look for new heavens and a out faith it is impossible to please new earth, wherein dwelleth righteousness. This seems more in harmony tion selected above for meek, and we eousness will be the universal law, and have the following: "Blessed are the governing principle of this new heaven submissive to the Divine will; for they and earth. John says, Rev. 21,1, shall inherit the earth." This agrees "And I saw a new heaven and a new with the language of David's Psalms, earth, for the first heaven and the first 37:9,10,11. "For evil doers shall be earth were passed away." Also, 7th ver. cut off, but those that wait upon the of same chapter; "he that overcometh eousness will be the universal law. In the expression, A inherited B's "And there shall be no more sea" and property, we do not understand that he "New Jerusalem shall come down out inherited a part of it; but all of it. So of heaven;" "and the tabernacle of in the above text; "They shall in- God shall be with men, and He shall dwell with them, and they shall be his people."

> "Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless."

> > W. R. DEETER.

Granville, Indiana.

For the Visitor.

### CAN WE BE GOVERNED BY OUR **FEELINGS?**

The popular mode of testing religion cal against temporal. This would be a in this our day is based upon a good feeling, as it is termed. It is asserted time after time, if our hearts or feeltion to the characteristics of the meek. ings tell us we are right, all is right. The inhabitants of the earth are not In this way thousands and tens of submissive to the Divine will. Look thousands are led to believe they are for a moment at the drama enacted in right, when they have not a particle of Europe, and see whether there is any- scripture evidence to prove that their thing there that coincides with the spir-sins are really pardoned. Instead of

der to ascertain whether it will bear testimony, they measure themselves by thems lves, and finally conclude they have a positive evidence of the forgiveness of their sins. Thus you see, they are entirely dependent upon their conscience telling them when right and when wrong. Let us investigate the matter and ascertain whether conscience is really a correct guide. will first say, the Roman Catholics are conscientious in their way of belief; the Mormons are conscientious in their belief, and many other sects which I might mention, have a right kind of feeling, as they say, but where is the evidence of their religion to be found in the New Testament? Conscience is no guide If we are raised in a community where they embrace a certain religion, let it be right or wrong, we are pretty apt to believe as they do. Saul of Tarsus, while persecuting the Church of Christ from city to city, thought he was doing God's service, and not till he was stricken to the ground, did he know he was continually sinning against the will of the Lord. Here we can see what his conscience led him to do and believe, and here we can clearly see if we do not stick to the true and living Word in all its requirements, what any of our consciences will lead us to believe. We must try our faith or belief, which ever you please to call it, by the word of the Lord and if it does not agree with the word of the Lord it will profit us nothing, no difference if it only lacks in one point it is no more than "sounding brass or a tinkling cymbal."

W. G.

I will say unto God, Do not condemn with me.

### trying their religion by the bible in or- WHAT TO DO WITH THE DRUNK-ARDS.

A Convention of eminent scientific and medical gentlemen was held in New York last week, for the purpose of comparing views and experiences in regard to the treatment of habitual drunkards, and to perfect a national organization for the cure of inebriety. The latter object was accomplished by the adoption of a constitution, and the election of permanent officers, Dr. Willard Parker being chosen president.

On the subject of the proper treatment of drunkenness, after it has become a fixed and overmastering habit, there was but one opinion among the able and experienced scientists who took part in the deliberations of the Convention, viz., that such drunkenness is a disease -a form of insanity-and should be dealt with as such, and not as a crime, to be punished by fine and im. prisonment.

Several of the gentlemen present have had, as Directors of Inebriate Asylums, a large experience in the treatment of what may be termed, according to this theory, alcoholic insanity. Their uniform testimony was, that chronic inebriety can be cured by the use of proper remedies, to the extent, at least, of freeing the patient from the bondage of an overpowering appetite for strong drink. It was generally conceded, however, that in the case of a man who had once been a drunkard, however long he might abstain from the use of ardent spirits, a single glass of even what are considered the mildest forms of alcoholic liquors, such as ale or cider, would almost certainly arouse the dormant appetite, with perhaps fatal power. This is an important point for those who have been victims of inme; show me wherefore thou contendest temperance, and have apparently com. pletely recovered from the destroying

habit. "Touch not, taste not," is the nounced cured. There is a manifest fact, it is in all.

Much attention was given to the question of restraint at Inebriate Asy-At some institutions amounts virtually to imprisonment. others, the patient are under moral restraint alone, being permitted to go and come at will. At still others, the discipline, while quite elastic, does not permit the patients to withdraw wholly from the institution, except on the Director's certificate of cure. Washingtonian Home, Chicago, under the care of Dr. Wagener, Rev. Mr. Willett's Home, at Flatbush, and others, were instanced as showing the great value of religious and family influences as means of restraint upon inebriate patients. The weight of authority seemed to be, on the whole, against making actual prisons of asylums of this class. We should judge, however, that this opinion would require some modifications if all the suggestions of the Convention should be adopted.

The necessity of more comprehensive legislation in regard to drunkenness was strongly urged in the Convention, and a committee was finally appointed to consider the subject, and report at the next annual meeting. A law recently passed by the British Parliament was cited as an example of what should be done in this country. By that law, a "habitual drunkard" is defined to be one who, by reason of frequent excessive or constant use of intoxicating liquors, is incapable of self-control and of proper attention to and care of his affairs and family, or who is dangerous to himself or others." Such persons are declared to be of unsound mind, and provision is made for placing them in asylums or reformatories, under proper

only rule of safety in such cases-as, in advantage in having such a legal definition of what constitute habitual drunkenness, and clothing magistrates with power to place the subject of it under some restraint. Under our present laws, a Court is generally quite at a loss to know what to do with a drankard, and surely it is not for the good of society that men whom a single glass of spirits may transform into raving maniacs should be at large in our streets The records of our criminal courts are conclusive on this point.

> As one aspect of the difficult problem which the widespread and alarming evil of intemperance presents to society for solution, this question of the cure of inebriety has great interest. No doubt it were far better to strike boldly at the root of the difficulty, and stop intemperance by suppressing the cause of it. But while the means of intoxication are used, the proper method of treating the unfortunates should enlist our warmest sympathies. — The Examiner and Chronicle.

#### CHARITY.

When the apostle defines charity as the bond of perfectness, he surely does not mean an indiscriminating affection which is ready to throw its arms about everything that bears a false name or wears a mask of friendship for Christ. The charity which he commends is the fruit of the spirit of holiness. It is such love in kind as that which bands the angels of God in solemn league against the powers of Hell. It is the charity that rejoices never in iniquity, but always in the truth. What earnest Christian in these days can forbear feeling and lamenting that the blessed name of charity should be employed to medical treatment, until they are pro- cloak the vericst batred of all truth and

godliness, and that men should use that old and feeble to say anything more. claim when pleading for errors which and hear him: dishonor Christ and change the gospel into a fable? This liberal Christianity bring not this doctrine, receive him not is not the faith once delivered to the into your house, neither bid him Godsaints. Divers perversions, for example, of the great doctrine which is the speed is partaker of his evil deeds." dogma of the standing or the falling all nerve and sinew, and who cried out, valent now as they were then: but who anti Christ." can repeat the honest words of that on the charge of bigotry? Hear him:

"But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we have said before, so say I now again, if any man preach any other Gospel unto be accursed."

There are men in our day who pervert that Gospel far more grossly than ity as this. What communion hath those Galatian troublers ever dared per- light with darkness? What fellowship vert it; and so far from being anathema hath Christ with Belial? in the judgment of some who are part hath he that believeth with an called Christians, they are welcomed as infidel? dear brethren.

tion of a single dogma; but, if further fallen. illustration were needed, take those

"If there come any unto you and speed; for he that biddeth him God-

What doctrine? The words immechurch are rife in our day, as they were diatoly preceding, show that he is in the time of an apostle whose soul has speaking of the "doctrine of Christ." The heart of the apostle is stirred, and when those elders fell upon his neck and it is hot within him: for "many dekissed him. "What mean ye to weep ceivers are entered into the world who and break my heart?" We say those confess not that Jesus Christ is come in perversions of justification are as pre- the flesh. Tuis is a deceiver and an

So, if any man denied that Jesus is great apostle without peril of attainder the Son of God, denied that the Word was in the beginning, that He was with God, that HE WAS GOD, denied that the Word was made flesh and dwelt among us, St. John would not give him house room, or bid him Godspeed.

St. John was right. What kind of you than that ye have received, let him love is this that can hold fellowship with works of darkness and with lies?

We are not called to any such char-

One of the direct of all modern here-But, some one may say, Paul is sies is this propensity to give the right speaking of the whole Gospel, and not hand to Satan when he comes in the merely of a single doctrine. To this it garb of an angel of light, and to deal might be enough to say that the whole with him as though he were a very re-Gospel can be changed by the corrup- respectable angel, though somewhat

Yes, when men hold Christ the living words of St. John, the disciple whom Head, and hold Him as their Savior, Jesus loved, the burden of whose lovingly and truly, although they may teaching is, "Little children, love one differ in the circumstantials of their another," and who is represented as order, it is the meanest of all bigotry to repeating these words in the church turn away and deny to them the name assemblies, when he had become too and the franchise of disciples of our with its words of welcome in the name of Christ must see the essentials of faith, for how can the two walk together except they be agreed? This term, the "essentials of faith," may seem to need further definition; but we are content to give to it just the range which the Apostle John gives to it in his three epistles. Never was a greater misapprehension of character than that which they make who represent St. John as an effeminate youth, with flowing locks and sentimental visage. He was a son of thunder. With him there is no middle point between light and darkness, truth and falsehood. He knows no other alternative. It is either for or against. To them who are for Christ and his Gospel he has a heart full to overflowing of childlike love and tenderness; but to others that soared aloft to giddy heights, arm. he has not even a God speed on the ed with innumerable engines of war, highway.

In his proof of charity he is equally radical. The cherishing of hatred against a brother on the ground of envy, prejudice, or ill-will is the plague. children of the Wicked One. - Christian Intelligencer.

### A Jew's Story of the Fall of Jerusa-

At the dawn of a spring morning, some eighteen hundred years ago, the watchers on the hill tops of Jerusalem saw approach from the south-west a host, mighty in number, whose arms flashed out in the bright rays of the rising sun. The eagles borne by the centurions showed these men to be Romans, who, led by their valiant and skilful general Titus, were marching

Lord; but the charity which is forward before the walls, the invincible Roman warriors, flushed with their recent victories in Egypt, sat down before the 'joy of the whole earth,' in rigorous siege. Before them was the noblest city the world had ever seen, crowned by a temple whose equal has never been by man even imagined. But a few months, and on those sites there remains nothing but a few charred masses of disfigured rasonry.

It was just after the Festival of Passover, the festival of Israel's freedom, that Titus with his legions startled the gaze of the Jowish sentinels, the city was crowded with devotees, who had come from all parts of the Holy Land to keep the feast in God's house. rusalem teemed with inhabitants. Girded with a triple line of fortifications, strengthened with hundreds of towers. filled with a population whose bravery verged upon rashness, she might have laughed the Roman hosts to scorn, or swept them with impetuous ruin from off the face of the earth. She might spot which in his estimate marks the have shaken Rome to her very centre, and been the destroyer, not the destroy-She might have done these things, but she failed; for her weakness was in herself, and she suffered more from her friends than from the far reaching darts of the enemy.

For terrible dissensions raged within the doomed city. Faction fight was rife, and the hands of men were imbrued in the blood of their brothers. Godless ambition, lust, and rapine ravaged within, whilst the relentless foe thundered at the walls.

> " Abroad the sword bereaveth, At home there is as death."

The siege was prosecuted with upon Zion, with the firm and settled increased vigor. Trenches were dug purpose of its destruction. Arrived and banks raised, so that none might enter and none might leave. And now Iyar, the first and second walls had a new and terrible enemy swooped on fallen before the battering rams of the the devoted heads of the Jews. Supplies enemy. The third wall offered a stouter from without had long been cut off, resistance. In the month of Tamuz, the city was overcrowded with its the tower of Antonia, which commanded indwellers, and famine added new horrors to the desperate condition of the the war became a carnage. besieged. As the means of sustenance grew less, so, too, grew feelings of veneration, of respect, of love, and affection. Children plucked the morsel from the mouths of their famished parents, parents fought and struggled with their children for such crumbs as came in their way. Husbands forgot their devotion to their wives, wives forgot their attachment to their husbands. There was but one cry, 'bread;' there was but one desire, to relieve hunger.

At length men began to look upon each other with eyes in which there was an awful meaning. A dreadful whisper, too, went buzzing about, spoken as yet in bated breath, but soon to have horrid realizations. The craving of food grew stronger, the supply grew less and less-became nil. Many, driven by their gnawings, stole outside the city walls, and like the beasts of the fields, fed upon grass and wild herbs. These were seized by the Romans and crucified in such numbers, 'that room was wanting for the crosses, and crosses wanting for the bodies.'

At length a certain woman, who could endure the pangs of hunger no longer, and who could less endure to behold her babe pining through the loss of nature's food, slew the child that had nestled under her heart, and made a revolting meal of its remains, her example was speedily followed by others, and Cannibalism was rife in the city. (Lev. 26:29).

ously urged. Already, in the month of

the position, was taken, and henceforth

It was on the 8th of Ab, a day of ill omen to Israel, that Titus, advancing to the attack of the temple, set fire to its golden gates. The Jews, though worn out by the fatigues of their heroic defence, though faint from wounds and loss of blood, rallied once more for a crowning effort against their double foe, fire and sword. Some rushed against the enemy, while others attacked the devouring flames. In vain, in vain. The fire gained greater and greater strength, seized on the embroid. ered hangings, and licked the cedar beams and pillars. The next day, the fatal NINTH, the Romans rushed in at the beach, and thousands of Jews per. ished in the flames; or, fighting to the last, bathed with their martyr blood the altars of their God.

Little more remains to be told. The "City of David" was given up to pillage and slaughter. Eleven hundred thousand fell by the sword, while ninety. seven thousand were carried in captive chains to Rome.

And so, amid the glare of conflagration, amid the shouts of the victors and the groans of the vanquished, fell our nationality, and sank the star of our glory. Temple and incense, altar and offering, priest and Levite, are things of the past, to be racalled only on such days when we bewail in the dust the loss of our favor.—Jewish Record.

The sum of Christian morality is-Meanwhile the siege had been vigor. give and forgive, bear and forbear.

Contentment is better than wealth.

### HOME INFLUENCES AS MEANS the influences of home as the plant OF GRACE.

BY REV. H. N. POWERS, D. D.

A great deal is said and done in these times with a view to improve the efficiency of our Sunday schools. All such efforts are praiseworthy and a blessing to the Church at large. But in the manifestation of this commendable interest for the young one thing seems to be too much ignored, and that is parental influence in Christian homes. For one, I am not unmindful of the difficulties in the way of the successful spiritual training of children, nor am I ignorant that the best efforts of pious parents seem sometimes in vain. So it is not in a spirit of faultfinding, but of love, that I plead with those whose relations to the young are the most intimate and endearing.

Making all allowance for the natural perversity of the human heart and the hindrances to religious culture, we do discredit to the blessed Gospel if we think that all is done that can be in bringing up children in the nurture and admonition of the Lord. In the first place, it must be remembered that the child's nature is open to moral influences, even before it can distinguish right from wrong. Words, gestures, looks, the very spirit of the household have due weight on its plastic mind, as sure as the sunlight and dews affeet the growth of tender vegetation. All the time that he seems incapable of receiving instruction of a spiritual character he is unconsciously affected by the impressions of realities about him, which inevitably

drinks nourishment from the sun and soil. Those looks, that language, that quality of character that is nearest and most predominant go with certain aim to his soul. And so it comes that many who do not intend to harm their children, who wish, indeed, to throw around them, after a while, the safeguards of religion, are educating them where they are most plastic, most unconsciously influenced, in a manner that may be fatal to their virtuous development. A portion of their own harshness, moroseness, impatience of the yoke of Christ, fretfulness, and repinings go off, as it were, into the unformed yet open nature of the child. If he breathe the air of domestic infelicity, of vulgarity, of untruthfulness, of irreligiousness of any kind, he will get, to some extent, this quality of soul. So mere inattention to the child, in the erroneous impression that he is receiving no injury, is often the occasion of serious if not incurable harm.

But, further still, when the understanding is sufficiently developed to distinguish right and wrong, in many cases the good intentions of parents are frustrated by their display of a disposition and temper contrary to the simplicity of the Gospel. The first conceptions of goodness that children have are those of character. They cannot reason on abtract truth, cannot separate qualities from objects with which they are associated, cannot perceive the force of dogmatic teaching, without the illustration of personal traits. The meaning of redemption, the nature of God, the elements of Heaven are go to shape his life. He drinks in vague and obscure to them, unless connected, in some way, with what evince, from your connection with is apparent to the senses. So, be- the Church of Christ? If religion sides oral instruction, what is essential to promoting their moral culture and for inspiring their youthful interest in divine things is the sight and presence of goodness-holiness, which, after all, is the chief feature set forth for attainment in the glorious Gospel. They get, at first, their only correct idea of Heaven by an experience of that spirit of love in the household, which wraps them in its tender care. They begin to understand the character of the Heavenly Father by the providence, the kindness, the generosity, the steadfast witness of the earthly one. Unconsciously almost they reason on the deep things of the Christian life. You, perchance, they know to be a member, and hence a representative of that church which you teach them Christ established, and into which you were baptized. Now, if you in the family, are habitually morose, fretful, luxurious; if they hear you day after day speak evil of your neighbor, grumble at your fortune, and expatiate on coveted place and riches; if they see that you are grudging toward the successful, untouched by the pathetic sorrows of the wretched, neglectful of prayer and the Word of God, seeking most of all to get an advantage, and prizing what is vain and ephemeral as of great price, what must be their conception of that religion which is pressed upon them by teachers [and ministers, and which they suppose to illustrate? What confidence will they place in the Christian profession? What notions will they at-

does not make the household brighter; if it does not restrain the violent temper; if it does not express patience, sympathy, purity, charity; if, in a word, it does not impart something winning and attractive to character, will it be greatly commended in their esteem? And what can avail the most accutate exposition of Scripture, or the most earnest exhortations to duty? Whatever the verbal lesson may be, the child is receiving its practical illustration from you. The abstract principle it may not be old enough to understand; but the illustration is clear and convincing in the demonstration of a life. It comes, too, with all the force of a parent's or instructor's age, experience, authori ty. It is the most impressive of lessons. And O how many, it is to be feared, teach one thing with their lips and another in the fearful impressiveness of their lives - neutralizing the most bening precepts and misinterpreting the blessed Gospel by their severity or sensuality, till the child, perhance, ceases to listen to instruction, and, confused and discouraged, imagines there is no profit in the divine service, or that it is all a sham.

But another cause of detriment to the spiritual nurture of the young may be mentioned. There are many worthy Christian people, whose apprehension of the largeness and scope of the Gospel is small and partial. To them religion consists chiefly in a round of tedious devotional exercises; in hard, dogmatic views; and in an austere way of retach to the names of graces which garding human life. Salvation to they have a right to expect you to them is wholly in another state of sent it, is a thing of burdens and mortifications. It throws no glory into life; lifts nothing up into fadeless beauty and immortal joy; offers little that is attractive and inspiring to the heart. In such an atmosphere God seems not Father, but a being awfully regal, arbitrary and terrible. His service is associated with something dreary, depressing and grievous. Now let the child grow up with the feeling that its innocent enjoyment in what is pleasant is of fensive to the Most High; that God is not very gracious to the little ones; that a long period must elapse, during which the flesh must have the mastery over the spirit, before the Savior will be gracious; and that his discipleship closes the door upon all that is interesting on earth -and it need be no matter of wonder if he blindly fight against God, and run to ways of disobedience.

The children have a right to all the blessings of redemption. The Holy Spirit is given to them, and they, in their childlike way, can be acceptable in the divine sight as those of maturer years. Let them be taught to feel, with their unfolding capacities, that the good earthly father dimly shows the perfect goodness of the Heavenly Father; that sweeter and more precious than the mother's love is the love of Jesus. who died for them; that all within them which is affectionate and truthful and appreciative of what is pure and holy is of the Blessed Spirit, and that they are helped and guided aright as in the strength of their loving Lord they strive to be like him. Where parents do their duty, illustrating the sweetness and grace and power of Christianity, the Sun- air which his tongue moves by the

being. Christianity, as they repre- ay school becomes more graciously efficient. Its services are more attractive; a deeper interest is manifested by young and old in its succes, and a tender and stronger tie brings all together in the bonds of charity. - Independent

### THE TWENTY-THIRD PSALM.

David has left no sweeter psalm than the short twenty-third. It is but a moment's opening of his soul; but as when one walking the winter street sees the door opened for some one to enter, and the red light streams a moment forth, and the forms of gay children are running to greet the comer, and genial music sounds, though the door shuts and leaves the night black, yet it can not shut back again all that the eve, the ear, the heart and the imagination have seen. So in this psalm, though it is but a moment's opening of the soul, are emitted truths of peace and consolation that will never be absent from the world.

The twenty-third psalm is the nightingale of the psalms. small, of a homely feather, singing shyly out of obscurity; but oh, it has filled the air of the world with melodious joy greater than the heart can conceive. Blessed be the day on which the psalm was born.

What would you say of a pilgrim commissioned of God to travel up and down the earth singing a strange melody, which, when one heard, caused him to forget whatever sorrow he had? And so the singing angel goes on his way through all the lands, singing in the language of every nation, driving away trouble by the pulses of the

one! This pilgrim God has sent to counties, Ohio. We took the Dayton speak in every language on the and Michigan Railroad to Lima, and globe. It has charmed more grief thence we took the Pittsburgh, Fort to rest than all the philosophy of Wayne and Chicago Railroad to Dunthe world. It has remanded to their dungeon more felon thoughts more black doubts, more thriving serrows, than there are sands on the sea-shore. It has comforted the noble host of the poor. It has poured balm and consolation into the heart of the sick, of captives in dungeons, of widows in their pinch. ing griefs, of orphans in their loneliness.

Ghostly hospitals have been ill umined by it. It has visited the prisoner and broken his chains, and, like Peter's angel, led him forth in imagination and sung him back to his home again. It has made the dying christian slave freer than his master; consoled those whom, dying, he left behind mourning, not so much that he has gone as because they were left behind and could not go too. Nor is its work done. It will go singing to your children and mine, and to their children through all the generations of time; nor will it fold its wings till the last pilgrim is safe, and time is ended; and then it shall fly back to the bosom of God, whence it issued, and sound on, mingled with all those sounds of celestial joy which make heaven musical forever. - Life Thoughts.

### OUR VISIT TO EAGLE CREEK.

divine power; behold just such a church lies in Hardin and Hancock kirk, twenty-five miles east of Lima. Dunkirk is within the Eagle Creek congregation. There are several members living in this town.

> Our first appointment was in Dunkirk on Saturnay evening, the 28th of January. On Sunday morning we went out to the meeting house about five miles north of Dunkirk. The meetings continued through the week, two each day, one in the morning, and one

at night.

This was our first visit to the Eagle Creek church, and we were pleased to find a tolerably large church of humble, kind, and zealous Christians; and among these, there is a considerable number of young brethren and sisters who seemed to enjoy themselves much in the service of the Lord. The meetings were enjoyed by the church, and the members were refreshed. The impression upon those who were not members of the church, was also good, and several were added to the church. Upon the whole, we had a pleasant visit to Eagle Creek. We however, have not been very well since the meeting, having taken a very severe cold about the time the meeting closed. Bro. J. Kauffman of Logan county, was with us at the meeting at Eagle Creek. We regretted that we could not comply with the request of the brethren of the Rome church, the church in which brother J. P. Ebersole resides, and hold some meetings with them. The breth-In compliance with a special request, ren of the Eagle Creek church wishing we made a visit to the Eagle Creek to have as many meetings as possible, congregation to assist in holding a se- did not like to consent that we should ries of meetings which the church had leave at the time the brethren of the concluded to hold. The Eagle Creek Rome church desired us to do so, and so we had to return home without visiting of county. Our large and extensive the brethren of the Rome church, al. though it would have given us pleas ure to have made them a visit.

J. Q.

### Correspondence.

### SECOND REPORT

Of an Exploration of South-western Virginia.

During the late exploration of a portion of Western Virginia, in June and July last, by Eld. S. A. Fike and Eld. J. M. Thomas, the Macedonian cry, "Come over and help us," reached these brethron so often and repeatedly from the more South-western counties, that on their return home they resolved that they would visit these counties in September and October. But we are sorry to say that the extensive and laborious traveling over mountains and dales in the heat of mid summer, exposed to a warmer climate than they were used to at home, and impure air and water, proved too much for the feeble and broken down constitution of our dear beloved and aged brother and Eld. Thomas, who is some eighty years of age; and soon after his return home, was prostrated with a severe attack of sickness for several weeks, which at one time seemed to threaten to close his so long useful career on earth; but by the overruling Providence of a merciful God, he is yet a little while longer spared to us, and was again, partially at least, restored to health and strength, to enable him to travel some five miles to attend on the 29th and 30th ult., our Communion season here in the German settlement, which, it is admitted on all sides, was the largest, the most solemn and interesting reli-

new church house was overcrowded at each meeting from Saturday to Sunday night, with anxious hearers and a large number of true worshippers of the living God. It was truly a feast of love, in the nourishing of hungry souls with the bread of life. And the writer, with a large number of dear and beloved brethren and sisters, were once more rejoiced and refreshed in the participating in the glorious ordinances of the house of God in their primitive and apostolic purity and simplicity.

The feeble constitution of brother

Thomas would not justify the attempt to accompany brother Fike on the contemplated mission of love, and brother Jacob Beaghley of Pennsylvania took his place. Brother Beaghley left home on the 12th of September, and a rived the same day, and stayed all night at brother J. M. Thomas, and the next day reached and stayed all night at friend S. Miller, and on the night of the 14th with brother Solomon Buchelew. In the evening of the 15th came to brother Peter Bollard where he met brother Fike. On the 16th they held a church meeting at Valley Furnace, and promoted brethren John M. Wells and #Isaac Ball, from the first to the second degree. On the 17th, a meeting at the house of friend? James K. Wilson, at Licking creek, Randolph county. On the 18th, a meeting in the forenoon at the house of John Stonescre, and in the afternoon preached in the Lick. ing creek meeting house. The 19th they came to Belington and held a meeting in the afternoon in a school house. On the 20th, arrived in Up. shire county, and held a meeting at brother Joseph Hauser. On the 21st, preaching and church meeting at the gious meeting ever held in this section evening, meeting at the house of Bro.

David Miller. On the 22d, a meeting and three applicants for membership house, and next day, meeting again at more able ministering brethren. the same place, and a church meeting, elected brother Thomas Bond to the 1st degree, and brother Alexander Wood, deacon, and promoted brother John Fitzgeraled from the 1st to 2nd degree, and added two members to the items of church news. ehurch by baptism. On the 7th, meeting at Sand Run meeting house, and added two members to the church by baptism; next day meeting at the same place, and love feast in the evening, and elected brother Samuel Con, deacon. On the 10th, returned to borhood. On the 5th, was taken to Barbour county, held meeting at Bro. the Cullor meeting house, and attended John Keyser's, and next day in the several appointments there. The last forenoon, meeting in the school house, night I was in that neighborhood J. and in the afternoon in a United Breth- lodged with sister M. Sechrist, here I ren meeting house. Meeting at Bro. saw three widows together, the grand-Row's house on the 12th, and a love mother, daughter and grand daughter.

at brother John M. Fitzgeraled, and who were baptised next morning; and night meeting in the Indian camp in the evening and next day, meetings meeting house. On the night of the at brother David Adams in Gourd-23d, stayed with brother George Moo town; and arrived at Valley Furnace, sey. On the 24th, came to brother and the next day, the 15th, meeting David Bosley, and stayed there three in the Cove meeting house in the foredays, held six meetings, and added four noon, and a love feast in the evening. members to the church by baptism. On And on the 16th, the brethren returned th 28th, came to brother George Moo-homeward, and were absent some four sey, Paxton county, and held a church weeks, and added nine members to the meeting and promoted brother David church, and performed a large amount Bosley from 1st to 2d degree; and Bro. of labor for the welfare and interest of Wesly Heater and brother A. Gillespie, the church. They both acknowledge were elected to the 1st degree in the with heartfelt gratitude the hospitality, ministry; and brother John Armstrong, liberality, kindness and love manifested elected deacon; and held a love feast toward them by the brethren and sisters in the evening; and continued meet and friends, and the people generally, ings at brother Moosey's, the 1st of Oc- in all the different places they visited tober, and next day preached in the in their travels and labors. In most of Methodist meeting house near brother the places where they held the above John Armstrongs. On the 3rd came meetings the prospect of a large addito Waterloo, and held meeting in the tion to the church is truly quite promevening at brother Henry Fultz. On ising; and is therefore quite an importhe 4th, meeting, in the forenoon and tant and promising field, which ought evening in the Indian camp meeting to be more frequently visited by our

> J. M. ['Companion please copy.]

Dear Visitor: I will give you a few

-+++-

I left home on the last day of November, in order to visit the Tuscarawas congregation in Ohio. On the evening of the first day of December, I arrived at brother C. Kaylor's. Attended six appointments in that neighfeast at the same place in the evening, I never before saw three widows together bearing that relation to each other. May God bless them in their widowhood. I was then taken to Richville, where my esteemed friend and brother, J. R. L. Swihart lives. and remained until the 12th, then returned home.

On the 23rd of December, brother Jesse P. Hetric of Armstrong county, Pennsylvania, began a series of meetings at our place and continued until the eveing of the first of January, 1871. Brother Jesse spoke to the edifying of the church, and the warning of sinners.

On the 10th of January, I left home again to visit the brethren in Ohio-I stopped first in Stark county, Ohio, in Canton congregation. Then in Chippeway congregation in Wayne county. Then in Mohiccon congrega. tion, same county. Then in Black river congregation, Medina county Then Maple Grove congregation in Ashland county. Then Ashland congregation, same county. Then Loudonville congregation, same county. Then returned home, where I arrived on the second d, v of February; found my family well. We had very pleasant meetings. Had the pleasure of seeing some precious believers added to the saved. Attended two council meetings. The business passed off pleasantly. Some think we should not visit the organized congregations. But I would just say, I found need of laboring where I went, for all in the country where there are organized congregations, are not faithful members. I wish brethren would come and preach in our organizations, I think it would do good to members and others.

We are gaining a few membars here in Tenmile congregation, Washington county, Pennsylvania. I hope some ministering brethren will visit us this coming spring.

Fraternally yours, J. Wise. Scenery Hill, Pa., Feb. 9, 1871.

EDITOR GOSPEL VISITOR:

In the last Volume of the Gospel Visitor, on page 317, under the head "Caution," is an article written and signed by a number of brethren of Virginia, about John K. Leedy. who left here and went there and represented himself as a speaker among them. He is not a speaker, but left us as a private member. He came to us in the early part of the war and represented himself as a speaker, and for a short time preached with and for the brethren. It was however, ascertained in a short time, that he was no speaker, and then he was not permitted to preach. He then pretty soon volunteered and went off into the war; whereupon, the church here expelled him. He came back to all appearance, truly penitent, and asked pardon and to be received into the church again, which was accordingly done. He has caused the church here considerable trouble in other matters not necessary to enumerate. But considering his weakness we hope the brethren in Virginia will not treat him as an enemy, but admonish him as a brother, unless his conduct is such that forbearance ceases to be a virtue. His wife Elizabeth is a member in good standing in the church, and we hope the brethren will receive her as such. A certificate was ordered for her by the church, but her address not being known, was never sent. She can have it any time that she will write to us. John cannot get his until he makes some satisfaction to the members here at Antioch, Indiana.

JNO. LEEDY,
A. LEEDY, JR.,
S. M. MINNICH,
DANIEL HEINY,
J. LEEDY, JR.,
JOSEPH LEEDY.

ETNA MILLS, CALIFORNIA, Dec. 25, 1870.

My object in writing is this. We need the word of God preached to the people in this valley much. hope to be instrumental in getting a preacher by placing our report before your readers. In the first place, I shall aim to give you a short his tory of our valley, Scott Valley, Siskiyou County, California. This valley is about sixty miles long and about six miles wide. The valley is level, surrounded by high mountains. The mountains are covered with fine timber-pine, cedar and fir. The soil in the valley is black sandy soil, well watered by springs and mountain streams. The soil is very productive for all kinds of grain and vegetables. I find it much pleasanter farming here than it was back in Indiana. We harvest from thirty to sixty bushels of wheat per acre; oats from forty to ninety. Fruit of all kinds do well and a superior quality; peaches and pears, particularly.

I left Indiana and came to California for the benefit of my wite's health. She was troubled with dys pepsia. Before we had been here one year she could eat all kinds of food and is enjoying good health. The climate is the most beautiful thing in this country, the winters are so mild with occasional showers of rain.

Now in regard to church matters. The Methodists have regular preaching in the Crystal Creek Church every two weeks. The Baptists organized a church here three years ago, and seventy-four have been added to the church. The church appeared to prosper until last summer, when the preacher that organized

the church left and another took his place. The new preacher remained some five months, when it was published in the papers that he was a base imposter and he left for Oregon. While here he received some seven hundred dollars in gold coin. Shortly after this we noticed a publication in the Visitor that our friends Sturgis and Miller would visit California and Oregon to organize churches. We flattered ourselves that they would visit this valley, as the California and Oregon stage line runs directly through this valley. In fact, uncle John Sharts wrote to us that they would be here, and he would come with them and have preaching. We were very much disappointed, as they did not come this way. Our much respected friend, John Sharts of Trinity Valley, visited us twice in the last year, and preached both times. We invite him to come again. Now, if there is a laborer in the Vineyard that you can spare, send him to this fine climate, and I think the people are willing to appreciate the good that he may do.

Any friend wishing further information from me will address me at Etna Mills, Siskiyou County, California.

Your friend, H. C. Cory.

### NOTICE.

The brethren at Bourbon, Indiana, request brethren, especially ministering brethren, traveling East or West over the Ft. Wayne and Chicago Railroad to stop over with them and hold meetings.

O. W. MILLER.

The brethren in Missouri will hold | Beneath the sorrows that were fast descending, their district meeting, the Lord willing, in the Log Creek congregation in Caldwell county, eight miles South west of Kingston, and about the same distance North-west of Knoxville, on the 5th and 6th of May. A full attendance is desired. Those coming by Railroad will stop off at Hamilton on the North. and Lawson on the South. Those coming by Railroad will be met at either station by informing Peter Overholtzer, or C. C. Root.

By order of the church. Address Polo P. O., Missouri. · DAVID C. HARDMAN.

There will be a District meeting held in the Cedar Grove meeting house, in Shenadoah county, Virginia, on the 5th and 6th of May. We invite all the brethren and sisters who may wish to pay us a visit, and especially the ministering brethren.

JACOB WINE.

February 10, 1871.

### Poetry.

### THE AGONY IN THE GARDEN.

While the last echoes of that song were dying, Fainter and fainter still upon the air, While midnight winds were through the olives sighing,

The sad disciples with their Lord repair To the cool garden of Gethsemane, Amid its green retreats to bend the knee, Before high heaven, to seek for comfort there. "Tarry ye here," said Jesus, "while I go Yonder to seek for aid, in this mine hour of woe."

The favored three he took, that they, still near

Might aid and comfort in his suffering hour; That their beloved presence still might cheer

When crushed so low by grief's o'erwhelming

Even to earth that mighty soul was bending,

As the fierce storm sweeps o'er the drooping

"Watch, watch with me," in agony he cried To those who, trembling, stood in terror by his

He turned away, and on the green grass kneeling,

Intenser still his mortal anguish grew, The might, the power of agony revealing, Which human bosoms never, never knew. "Remove this cup, O Father, if thy will! If not, O bid each murmuring thought-be still!" Then he arose, and near his followers drew, Upon the ground for sorrow they were sleeping, The cool winds breathing round - the night dews ov'er them weeping.

"Could ye not watch even one hour with me, For one brief hour, O Peter, by my side? Where now thy love, thy boasted constancy?' In mournful accents the Redeemer cried. "Watch, watch and pray, for, though the spirit's willing,

The flesh is weak when agony is thrilling The very vitals - when the soul is tried With fierce temptations, which beset our way-O, therefore, watch, my own; O, therefore, watch and pray!"

Again the suffering Savior knelt and prayed, While fiercer anguish came upon his soul, While keener sorrows on his heart were laid, And deeper shadows ov'er his pathway stole, "In pity, Father, let this bitter cup Pass from me; but if I must drink it up, I bow submissive to thy just control, Thy will, O Father, not my own, be done! Yet aid and strengthen now, thy meek and suffering Son!"

Globules of blood oozed out from every pore, Wrung forth by torture words can never tell: Drop after drop of clotted, purple gore Flowed from his side, and on the green earth

The Father gazed with pitying heart and eye, And sent his angel downward from the sky, His grief to cheer, his anguish to dispel! Thus did the Savior suffer to atone For sin he never knew - for dark guilt not his own!

He came once more and found them still repos-

Their weary eyelids heavy still with sleep. The golden gates of day were near unclosing, And the soft, silent dews had ceased to weep,

He gazed one moment on the slumberers there, 4 months and 3 days. She was born in Frank-Then gazed to heaven in earnest, voiceless prayer For those he loved, with love so strong and deep. Sleep on and take your rest, my little band, Mine hour at length is come - the traitor is at

Selected.

### OBBITUAREES.

Died in the Loudenville church, O., CORA A., daughter of br. Isaac J. and sister Mary ROSENBERGER, November the 18th 1870, aged 2 months and 4 days. Funeral services by the brethren D. Whitmore and A. Dickey from Mark 10: 13-14.

In the same church, MARTHA LUELLA, daughte of bro. R. E. and E. P. L. DOW, died August 26th 1870, aged 1 month and 19 days. The occasion was improved by bro. M. Workman from Phil. 1:2-3.

Died in the same church, October 25th 1870, HANNAH CROUSE, aged 87 years, 9 months and 6 days. Funeral services by bro. M. Work-

J. J. ROSENBERGER.

Departed this life, August 2nd, 1870, MICH'L HARMAN, aged 85 years, 8 months and 3 days. He was a faithful member of the Lutheran church for 72 years. He was a resident of Wa-pello county, Iowa. Funeral services by bro. E. Prather from Rev. 2: 26 & 27:

[Companion please copy.]

Died in the Libertyville congregation, Jefferson county. Iowa, December 10th, 1870, sister MARGARET SOLLENBERGER, wife of bro. Frederick Sollenberger, aged 43 years, 8 months and 22 days. She was sick only about twelve hours.

DAVID B. TEETER.

Died, near Williamsburg, Blair county, Pa., July 24th, 1870, JACOB SNIVELY, son of Elder Jacob Snively, deceased, aged 56 years, 11 months and 10 days. Funeral services by Andrew Bassler and John Bowers.

A. SHELLEY.

Died in Washington congregation, Kosciusko county, Indiana, December 28th, 1870, brother DANIEL BRALLIER, aged 61 years, 2 months and 4 days. He left a sorrowful wife and ten children to mourn their loss, but we believe their loss is his eternal gai. Funeral occasion improved by brethren Younce and Cripe.

JOSEPH HARTSOUGH.

Died in the Mahoning Church, Mahoning Co., Ohio, F. bruary 1st, 1871, MARTHA, daughter of bro. John and sister Nancy FLICKINGER, aged 4 years, 10 months and 24 days. Disease: diptheria. Funeral services from Luke 8:50, latter part.

JACOB H. KURTZ.

Died in the Liberty Church, Jefferson county, Iowa, October 22nd, 1870, sister MARY SMITH, wife of brother Alexander Smith, aged 71 years, Mark 10:15, 16.

lin Co., Va., and emigrated with her husband to Indiana in 1819 and thence to Iowa in 1853. She was a member of the Church 48 years and was much beloved as a mother, companion and friend and sister in the church. She leaves a husband, one daughter and two adopted daughters and many friends to mourn their loss.

Funeral services by brother Daniel Zook and

others, from Rev. 14:13.

MICHAEL GLOTFELTY.

(Companion please copy.)

Died in the Sandy congregation, Columbiana Co., O., on the 23rd day of January 1871, of consumption, sister CATHARINE BOWMAN, wife of brother Geo. M. Bowman, aged 57 years,

11 months and 18 days.

Funeral services by brethren D. J. Peck, D. Byers and L. Glass, from Rev. 14: 12-13 to a large and attentive audience. Her sufferings were borne with remarkable christian fortitude. A few days before her death she called for the Elders of the church and was anointed in the name of the Lord. She died as we have reason to believe in the full triumph of faith in her Redeemer.

JOHN A. CLEMENT.

Died in the Lost River Church, Hardy coun ty, W. Va., December the 19th, 1870, GEORGE HALTERMAN, son of bro. John and sister Susan Halterman, aged 51 years and 24 days. We know that he is gone, and we trust, is gone to the realms above, to the realms of pleasure, peace and love. He suffered in this life much, he was blind for many years. Funeral services by bro. S. Whitmer and the writer from Rev. L. D. CALD WELL.

Died near South English, Keokuk Co., Iowa' December 19th, 1870, our much respected friend SAMUEL COFFMAN, son of brother David and sister Barbara Coffman, aged 21 years, 11 months and 15 days. Funeral discourse by Eld. John Thomas to a very large concourse of people and very many sympathizing friends. Funeral text latter clause of 28th verse of 11th chapter of John.

DAVID BROWER.

Also in the same district of church, Octobe 24th, 1870, by his horse running away throwing him out of the wagon and killing instantly friend HENRY L. CLAY, aged 55 years, 6 months and 21 days. Funeral discourse by C. Kingery and the writer, at the Brethren's meeting house, from Matt. 24: 42.

A. RINEHART.

Died at the residence of her son-in-law, Peter Keller, in Logan Co., Ohio, on the 25th day of September 1870, MAGDALENA SCHORTZ, aged about 82 years and 6 months. She was a faithful member of the Omish Church. Funeral services by David Plank, Omish minister, in the German and by J. L. Frantz in the English from 2 Tim. 4:6-8.

Also in the Logan Branch, Logan Co., Ohio, on the 21st day of Oct. 1870, WILLIAM S. infant son of bro. John and sister Martha VANMETER, aged 2 years, 1 month and 2 days. Funeral services by J. L. Frantz from Died in Fairview congregation, Appanoose Co., Iowa, at the house of D. W. Hardman, of complicated bronchical disease, January 3rd 1871, CLARA EMMA, infant daughter of bro. John and sister Alzina WILLIAMS, aged one month and eighteen days. Sister Alzina is a daughter of friend D. W. and sister Elizabeth Hardman. This being their first child the stroke was heavy, but being comforted by many kind. friends and relatives who mourned with them they became resigned to the will of God knowing he doeth all things well. May the Lord sustain them and may they live so as to meet their daughter in the Elysian Fields of Paradise. Funeral attended to by the Brethren to a large and attentive congregation from 1 Cor. 15: 22.

Goldson Prewitt.

Died in Bachelor's Run congregation, Carroll Co., Ind., December 1st, 1870, sister SUSANNA EIKENBERRY, aged 72 years, 10 months and 18 days. She died very sudden. She was struck with apoplexy some time in the night she was found in bed in the morning unconscious of anything and remained so till evening when she died, leaving six children, twentynine grand children and five great grand children to mourn their loss. But we hope our loss is her great gain. Funeral service by John Metzger, of Illinois, and others, from 1 Cor. 15: 22, 23.

#### (Pilgrim please copy.)

Died in the Mexico congregation, Cass Co. Ind., December 31st, 1870, our beloved sister' NANCY KINZIE, wife of bro. Samuel F. Kinzio, formerly of Botetourt Co., Va., aged 52 years, 7 months and 19 days. She was a loving and true companion, a kind and affectionate mother and a zealous and faithful sister in the church of Christ. She died with a strong hope of that immortal crown. She was sensible to her last moments, bid us farewell, asking us to prepare to meet her in heaven. She leaves a husband and five children to mourn her loss, but we have reason to believe our loss is her great gain. She has laid us a good example, gave us many good admonitions that I hope will never be forgotten. A few hours before she expired, she said she was going to leave us and expressed a willingness to be resigned to the will of the Lord. She closed her eyes in death the last evening of the last year, lay a corps on New Year's day, just 28 years to the day that she became a member of the church. Her remains were deposited on the 2nd day of January 1871. Funeral services by the brethren from 1 Cor. 15: 22.

S. F. KINZIE.

Died very suddenly, on the evening of the 4th of July 1870, SYNTHIA BAER, youngest daughter of widow Bær, of White Pigeon, Michigan. She had been visiting a few days at James Skelley's about 4 miles south west of White Pigeon. She had not complained of any ailment during the visit, excepting headache, and was to all appearance in as good health as usual. After tea in company with her brother Abraham and a nephew, she started to ride in a buggy to her home in White Pigeon. The party had gone about half a mile, when she was taken with a chill. She was then taken into a house near at hand, and in twenty minutes from the first attack had breathed her last.

MARY B. SKELLY.

Died of consumption, January 16th 1871, in Uniontown, Muskingum Co., O., which is in the Jonathan's Creek branch of the church, sister MARY A., wife of friend A. F. SCOFIELD, after a lingering illness of about one year a part of which time she suffered intensely, but she bore it with patience and Christian fortitude. On the 15th day of November she was anointed and expressed willingness to go if it was the Lord's will to call her off. Aged 29 years and 21 days. She leaves a husband, 3 small children, a mother, 5 brothers and 1 sister and many friends and relatives to mourn their loss but we fondly hope their loss is her great gain. She was respected by all who knew her. Funeral services by the writer and bro. E. Horn, jr., from Amos 4: the latter clause of the 12th verse by request.

W. ARNOLD.

Died in the Lower Cumberland church. Pa. December 18th, 1870, bro. WILLIAM C. LEH-MER, aged 39 years, 9 months and 11 days. Funeral services from Psalm 39: 4—7. Brother Lehmer has suffered for years with phthisic, and many nights whilst others occupied their beds and slept the sweet refreshing sleep, he occupied his chair and passed many sleepless hours in affliction and suffering. But as he was a consistent brother we do hope he is at rest. He leaves a wife but no children.

M. M.

Died in the Delaware church, Knox Co., O., November 17th, 1870, ABBY, consort at Warden EDMINSTER, aged 32 years, 3 months and 12 days. The deceased was afflicted some time and suffered much. While she desired to live, it was only that she might take care of her children, and be a help to her companion. She had a good hope of heaven, and in her dying moments prayed that the Lord would take her home. Her surviving companion feels the bereavement a sore affliction, as he is left with three children, and the duties of the ministry devolving upon him. And he much desires the sympathy and prayers of his brethren that he may have grace to bear his bereavement with Christian patience, and perform his duties with fidelity.

The funeral services were performed by brethren J. J. Workman, C. Price and S. Montis.

EDITOR.

Died on the 7th of December 1870, sister RE-BECCA CRUMPACKER, wife of Elder Peter Crumpacker, of Montgomery county, Va., of obstruction of the bowels, in the ô6th year of her age. Funeral services by brother John Brubaker and Henry Beehm, from Rev. 14: 13.

She was the daughter of Elder Jacob Peters, of Botetourt county. She was a member of the church about 16 years, and lived in unostentatious and unaffected piety, and died as one go-

ing peacefully and calmly to rest.

She leaves to her many relations and friends a rich legacy of hope that her triumphant spirit has ascend d to the mansions of the blessed, and while we weep because of the tender bonds that are severed by the rude scythe of death, yet we hope to meet again in heaven if we endure unto the end.

D. C. MOOMAW.

### Notice to the Brethren.

### A most desirable Home for Sale in Missouri.

I am the widow of Isaac Shoemaker, form erly of Favette county, Pa. I am 76 years old. All my children have been of age some years and have gone to themselves. I am living on our old home farm which contains 260 acres, about 100 acres under fence, the balance is timber, all joining and lying about 1½ miles from Plattsburg, where two important railroads (just completed) cross.

We have alout 70 members here, and onr new church building is close by on the place. Being too old to manage any longer, I offer this place for sale, but would much prefer

selling to some of the brethren.

Further particulars will cheerfully be furnished.

Address:

HANNAH SHOEMAKER. Plattsburg, Mo.

### AGENTS WANTED

FOR YOUTH'S ILLUSTRATED

# Bible

# History.

Embracing Distinguished Characters, Remarkable Events, Institutions, Manners. Customs, Natural History, Arts. Sciences, &c., &c., of Bible Lands and Times, By D. W. Thom-son, A. M., and Dr. John Blair, LL. D. Elegantly embellished with nearly 300 engravings and making one of the most instructive, entertaining and elevating of all books for young people, as well as those of more mature years

Send for circular, with terms, testimonials, and a full description of the work. Address, NATIONAL PUBLISHING CO., 171 Elm

Street, Cincinnati. Ohio.

Fresh Garden, Flower, Fruit, Herb. Tree and Shrub, and Evergreen Seeds, prepaid by mail, with directions for culture. Twenty-five different packets of either class for \$1.00. The six classes \$5.00

20,000 lbs. Evergreen and Tree Seeds; Apple, Pear, Cherry, &c.; Grass Seeds; Beet, Cabbage, Carrot, Onion, Squash, Turnip and all Vegetable and Flower Seeds, in small or large quantities; also Small Fruits, Stocks, Bulbs. Shrubs, Roses, Verbenas, &c., by mail, prepaid. New Golden Banded Japan Lily, 50c. Priced Descriptive Catalogue sent to any plain address, gratis. Agents wanted. Wholesale List to Agents, Clubs and the

Trade. Seeds on commission.

B. M. WATSON. Old Colony Nurseries and Seed Warehouse. Plymouth, Massachusetts. Established. 1842.

### Agents Wanted for

### GOD IN HISTORY

ONE OF THE REMARKABLE BOOKS OF THE AGE. Abounds in thrilling passages and startling theories. Treats on living issues and recent events. Reviews Infalli-BILITY AND THE WAR IN FRANCE. Restores History from the terrible abuse into which it has fallen. Shows that GOD, NOT CHANCE controls the world; that Redemption is the Golden Thread of History; that Providence is its light; that God is in History, and all History has a unity because God is in it. These great truths have been overlooked by nearly all historiaus. God does control in the affairs of nations, and for His glory.

Our plan insures large sales. Address

J. W. GOODSPEED & CO., 37 Park Row, N. Y., or 148 Lake Street, Chicago,

### SALEM COLLEGE.

BOURBON, MARSHALL COUNTY, IND.

The Spring Term of this Institution will begin Monday, March 20th, 1871. A class in Didactics will be organized at the beginning of the term for the special benefit of teachers.

Scholarships can be obtained by applying to Eld. Jesse Calvert. Milford, Ind., or to the President, Bourbon, Ind.

For further particulars address
O. W. MILLER, A. M., President. Bourbon, Ind,

### DOMESTIC MEDICINE.

A Treatise on the Practice of Medicine, adapted to popular use, and made familiar to the ordinary reader.

It gives the symptoms of the various diseases incident to the human family, with appropriate remedies - the best known - and the general treatment required in each case. It is illustrated with numerous engravings about a hundred fine cuts of the most comman medical plants, with the description, locality and habits, and medical uses of them. A Glossary is annexed defining the technical terms, and also a complete Index. Svo.

The book is strongly bound in leather. The binding of some of the books is slightly marred, but not to materially injure its durability. Otherwise the book is in good order. Only a limited number of these books is for sale and those wanting a copy must order soon. Every family should have a work of the kind. Sent postpaid for \$2.15 or by express for \$1.75. This is just about half price. H. J. KURTZ. Dayton. O. Address

### HEADAD HA CO.

FOR SALE AT THE OFFICE OF THE "GOSPEL VISITOR."

| will be sent postpaid at the annexed rates: |             |  |
|---|-------------|--|
| Ochlschlæger's German and English           |             |  |
| Dictionary, with prounnciation of the       |             |  |
| German part in English characters           | \$1.75      |  |
| The same with pronnuciation of Eng-         |             |  |
| lish in German characters                   | 1.75        |  |
| Nonresistance paper                         | 50          |  |
| Nan P. (IV)                                 | 25          |  |
| Nead's Theology                             | 1.45        |  |
| Parable of the Lord's Supper                | 20          |  |
| Plain Remarks on Light Mindedness           | 10          |  |
| Wandelnde Scele [ German ]                  | 1,15        |  |
| Wallfahrt nach Zionsthal                    | . ,60       |  |
| Brethren's Hymn Book [new edition)          |             |  |
| Plain sheep binding                         | 75          |  |
| Per dozen, by express                       | 7,25        |  |
| " arabesque                                 | 75          |  |
| " arabesque                                 | 7,25        |  |
| Plan morocco                                | 1.00        |  |
| Per dozen, by express                       | 10,00       |  |
| Plain morocco, pocket book form             | 1.25        |  |
| Per dozen, by express                       | 12,00       |  |
| New German Hymn Book.                       |             |  |
| Sheep binding, plain, single                | ,50         |  |
| Per dozen, by express                       | 5,00        |  |
| German and English bound together.          |             |  |
| Turkey morocco                              | 1,25        |  |
| Per dozen, by express                       | 12.00       |  |
| Arabesque plain                             | 1.00        |  |
| Per dozen, by express                       | 9,00        |  |
| Sheep binding plain                         | 1,00        |  |
|   | 3,00        |  |
| HYMN BOOKS, Old Selection.                  | ~~          |  |
| German and English                          | ,75         |  |
| - English, single per dozen                 | ,40<br>4,25 |  |
| Kost's Domestic Medicine, 624 pp 8vo        | 2,15        |  |
| Names put on Hymn Books to orde             | ,           |  |
| 15 cents a piece.                           |             |  |
| Remittances by mail for books, &c.          | at the      |  |
| termitanoes by man for books, etc.          | iii iiie    |  |

THE BRETHREN'S

# Encyclopedia,

Containing the United Counsels and Conclusions of the Brethren at their Annual Meetings &c. By Elder HENRY KURTZ.

The work neatly bound together with "Alexander Mack's Writings," I copy sent by mail postage paid......\$1.70

Of those bound there are but few left, and as the "Macks" are out of print, when these few are disposed of, hence friends who wish to have a copy had better send orders soon. Of the Encyclopedia in pamphlet form (without Mack) we have yet some more than of the bound ones, and to have them more speedily spread throughout our brotherhood, we will reduce the price and send them postpaid for secenty fire cents [80.75]

HENRY KURTZ Address:

COLUMBIANA, Columbiana Co., O.

### The Great Remedy!

Those who are prejudiced against anything new should know that Dr. Fahrney's Blood Cleanser or Panacea was used in practice by old Dr. P. Fahrney of Weshington county, Md., as far back as 1789. It is now put up in bottles but the medicinal properties are the same. Unlike anything else in market it can be taken with benefit in all diseases from a bad cold to a violent fever, from a ringworm to a bad case of scrofnla or cancer. Infants can take it as well as the aged and feeble, and sells reàdily wherever it is known. Will bè sent upon the most liberal terms to those who will introduce the same among their neighbors. Many have done well by ordering-

The Health Messenger will be sem free to any address. For particulars address Dr. P. Fahrney, No. 30, North Dearborn St. Cincago. III., or Dr. P. Fahru y's Bro's & Co.,

Waynesboro, Pa.

Sold by Druggists and Storekeepers.

### LOOK HERE

H. J. KURTZ,

DAYTON, O.

risk of the sender.

Address

The "Brethren" can find their style of

#### HATS

of best quality at reasonable rates at

### SAMUEL COLLINS'

330 Third St. Dayton, O.

[ Sent by Express wherever ordered. ]

#### TO THE BRETHREN AND FRIENDS.

I have still on hand a number of my books containing a discussion with Dr. J. J. Jackson (Disciple) on trine numersion, an account of his conversion and change, a treatise on the Lord's Supper, an essay on the new birth and a dialogue on the doctrine of non-resistance, with an address to the reader. The whole containing 282 pages neatly bound, which I offe on the following terms:

Single copy post pant.... Per dozen, past paid .... Patronage solicited and reasonable deduc-

tion made to agents. B MOOMAW, Bonsack - noke Co., Va.





# THE

# GOSPEL VISITOR,

A MONTHLY PUBLICATION,

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

VOL. XXI. APRIL, 1871.

NO. 4.

TERMS: One Dollar and twenty five cents per year in advance.

DAYTON, OHIO: H. J. KURTZ, PRINTER & PUBLISHER.





# CONTENTS.

| The Great Confession                 | 97  |
|--------------------------------------|-----|
| Prepare for Duty                     |     |
| Go, teach all Nations                |     |
| Epistolary                           | 105 |
| Watch and be ready                   |     |
| Luther and his ninety-five Theses    |     |
| Hints to Preachers                   | 110 |
| Scolding                             | 111 |
| Cheerfulness                         | 112 |
| Foolhardiness                        | 113 |
| Ont-of-work Christians               | 114 |
| Christian Newspapers the Need of the |     |
| Times                                | 115 |
| Dew Drops                            |     |
| Our Visit to Nettle Creek, Ind       | 116 |
| Correspondence                       | 117 |
| The Family Circle:                   |     |
| Be patient with the little ones      | 125 |
| Oregon and California Mission        |     |
| Notices                              | 126 |
| Poetry:                              |     |
| The Prayer and the Life              | 127 |
| Obituaries                           |     |

### Letters Received.

From John Zuck, E Brallier, Sam'l M Riggle, N F Trayer, Sam'l Bollinger, Alex Hoover, Ri-N F Trayer, Sam'l Bollinger, Alex Hoover, Richard Arnold, Sam'l Ryman, Martin Coder, F M Snyder, Jos Maugans, S A Honberger, M Glotfelty, S A Walker, Simeon Kiser (2), W Arnold, David Kingery, Ephraim Brumbaugh, Emanuel Slifer, Thos G Snyder. Wu Pannebaker, J F Ikenberry, John P Miller, Jos M Elliott, Jacob F Dale, J R Holsinger, L B Rowland, John F Hawkins, Henry F Loehr, Emanuel Heyser, Obadiah Summer, John Arnold, A J Hixson, A L Hoover, B F Koons, Franklin Smith, N F Trayer, C H Balsbaugh, T M Goddard, Dan'l Hays, Josiah Rensherger. T M Goddard, Dan'l Hays, Josiah Rensberger, David Roop, John P Ebersole, D Buechly, Eli Stoner, C Custer, D M Beelman, Jos Harden, D D Shively, Geo Dilling, Geo McDonald, I-rael Roop, A D Ritchey, S A Honberger, John Harley, E J Webster, And Bigler, H R Holsinger, Hannah Knouff, John Hoover, H K Multz, M L Wenger, Win Sadler, J D Gans, J G Devore, Sam'l Ullery, Dan'l Houser.

#### WITH MONEY.

From John W Moats, Einma Dunning, Geo Long, Eliz Schmachtenberger, John Stretch, David A Meyers, Amos Hoover, Sol Shively, P H Kurtz, M J C Ecker, Benj Leatherman, Henry Swadley. Sol Bucklew, Asa Harman, John Knisely. W E Roberts, Geo Dilling, John M Mohler, John Harley, J G Devore, Jacob Barnhart, John Zimmermann, J L Frantz, Simon Kiser, Jacob Rubel, Jonas De Haven. J H Rosenberger, John E Stanffer, John C Beaehy. A Rawland. Henry Hershberger, Benj

Brumbaugh, Hannah V Dilts, Jacob Sollenberger, Ella Cable, Alfred Moore, Asa Bearss, Wm

ger, Ella Cable, Alfred Moore, Asa Bearss, Wm K Simmons, Phil Boyle, Ellen Forney, Jesse Meyers, S A Holsinger, Sol Bucklew, J Eckman, Kate Moomaw, Joel Sherfy, S S Mohler, F Wirt, Lewis M Click, A J Hixson, Isaac Hartsough, J B Angle, Wm Bronse, Joel Ohmart, J H Fishel, Wm A Bashor, D Hays, David Harper, Minerva S Moomaw, John Butterbangh, S M Minnich, Grinnie C Early, Jacob Zigler, S. W Tombaugh, E R Stifler, C Custer, Marv E Harris, Martin Kershner, Philip Boyle, Jos Zahn, Sam'l Deal, Jacob Reichard, Uriah Fink, Judy A Friedrich, II D Davy, Asa Fink, Judy A Friedrich, H D Davy, Asa Bearss.

### PUBLISHER'S NOTES.

We hope our correspondents will pardon us if we do not answer every time by private letter.

Affliction has compelled us to abstain from business for some time.

When the papers do not reach any of our subscribers they will inform us at once, and if the mistake is ours we will make it right. We always furnish missing numbers as long as we have them on hand.

There are some of our old friends who have not subscribed yet for the present year. Others also would take it if it was presented to them. Try it, friends. See our low club terms. Numbers furnished from the beginning of the year.

### Notice.

Brethren take notice. My address hereafter will be changed from Dayton, Ohio, to

South Bend, Indiana.

P. R. WRIGHTSMAN.

### The Children's Paper. TERMS REDUCED.

The terms for the Children's Paper have been reduced as follows:

|    |       |      |     |    | address. | \$0 | 30 |
|----|-------|------|-----|----|----------|-----|----|
| 8  | copie | s "  | 4.6 | "  | "        | 2   | 00 |
| 20 |       | - 66 | 6.6 | 66 | 44       | 4   | 00 |

We ask the cooperation of the brethren and sisters everywhere in introducing the Paper and in getting subscribers for it as well as in furnishing reading matter for the chil-

Back numbers can be furnished and are sent to new subscribers unless stated otherwise at the time.

Specimen copies on receipt of stamp.

Address all orders to

H. J. KURTZ. Dayton, O. 

# THE GOSPEL VISITOR.

Vol. XXI.

APRIL, 1871.

No. 4.

### THE GREAT CONFESSION.

"And the high-priest stood up in the midst, and asked Jesus, saying, answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high-priest asked him, and said unto him, art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Mark 14: 60-62.

The trial of Jesus as a criminal is progressing. He is in the judgment hall of the Sanhedrim. The false witnesses had given in their testimony. The prisoner conscious of his innocency, manifested a calmness and dignity which did not only astonish, but no doubt embarrased the court. The high-priest being the acting officer of the occasion, ex presses his astonishment at the silence of Jesus. But there must be found some pretext for our Lord's condemnation. And since the court could obtain nothing from the witnesses that could afford it even a semblance of a reason for his concall upon our Lord to testify upon the answer of our Lord to the quesacter his followers claim him to be, ative answer would lead to the death very solemn period in the proceed. answer would leave the world withings of the court had arrived. The out a Savior. Hence if we imagine court failing to obtain any thing ourselves spectators of the trial, satisfactory from the witnesses, now with a full knowledge of all that puts an important question to our was involved in the answer to the Lord himslef, designing to make his question of Caiaphas, the reply of own confession, whatever that might our Lord would be looked for with

be, the grounds of his condemnation. The high-priest attaches all the solemnity of an oath to his question, and said, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of the Blessed." Matt. 26: 63. Caiphas showed considerable shrewdness in framing this question. He most likely knew that our Lord would give an affirmative answer to For while he seldom professed himself directly to be the Messiah, the Son of God, his disciples recognized him to be that character, and his miracles, doctrine and works proved the correctness of their recognition. And the high priest designed, no doubt, that in the event of Christ giving an affirmative answer, that answer would be construed into blasphemy, and hence would afford a sufficient cause in the estimation of the prejudiced court for his condemnation.

We then have the Son of God demnation, its attention is directed himself before the court, questioned to another subterfuge from which it with all the solemnity of an oath hoped the much desired ground for relative to the justice of his claims the condemnation of its prisoner to the Messiahship. It is difficult might be obtained. He resolves to to estimate what was involved in oath whether he really is the char-tion of the high priest. An affirmnamely, the promised Messiah. A of the divine prisoner; a negative

the greatest anxiety. Indeed, to us that it may know that man has a it seems not at all unlikely, that the friend. He now opens his mouth, answer was locked for from the court with no little interest. And we further think it likely, that it would have preferred a negative answer; for in that case his answer would have contradicted the profession of his friends, and, at least, the implied profession of his own life; and in such an event, his own character for veracity and consistency would have been greatly impaired, and ground afforded for his enemies for the charge they were so anxious to sustain against him as being an imposter.

Further: it is highly probable that the court of the Jewish Sanhedrim, and also the higher court under which this acted, namely, that of assembled fiends, both awaited with no little interest our Lord's answer to the question of the high priest. His answer would test the sincerity of his love to the world, knowing as he did that an affirmative answer would necessarily lead to his condemnation. Under these circumstances probably great silence reigned in the court room. To the prisoner all eyes are directed. He is a "man of sorrow and acquainted with grief." There is no friend seen by his side; no advocate to plead his cause. The question proposed, and the one upon which no evasive an wer would be received, is this: "art thou the Christ the Son of the Bles-He can remain silent no longer. The world must have an answer that it may know in whom to believe for salvation; the Church wants an answer to dispel every

and in language free from all ambiguity, and with a voice as clear and distinct as his language is plain, he answers solemnly and fearlessly: I

And how suggestive this confession! The Savior has proved the strength of his attachments, and the fervency and sincerity of his love. A foundation is thus afforded for both our faith and hope. The sinner need not despair, and the Christian need not fear.

After our Lord replies to the high priest and makes his great confession, he gives him a very suggestive lesson: "I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. 26: 64. It is worthy of notice that our Lord here does not say, ye shall see me sitting on the right hand of power, and coming in the clouds of heaven, but says "ye shall see the Son of man," &c. This was in harmony with his usual manner of speaking of himself. He retained all his modesty and humility. From his confession, and from the fact that the phrase "Son of man," as used by our Lord, and the phrase "Son of God" as used by the high priest, are expressive of the same character, the Savior would let the court draw the interence that it was its prisoner it would see exalted to power, and surrounded with glory. Our Lord's language suggested to his judges, that there was another court before which he and they would appear, and that their respeclingering doubt; Heaven wants an tive relations to that court would be answer that its honor may be sus- very different to what they both tained; and hell needs an answer stood to the court that was then in

of heaven, was no doubt an allusion to the following language of Daniel: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 13, 14.

In the confession of our Lord, his enemies seemed to think they had all they wanted to furnish them with sufficient ground upon which to condemn him, and they said, "he is guilty of death." As they appeared insensible to the evidences upon which he claimed to be the Son of God, they construed his confession into blasphemy, and for this crime condemned him.

From the confession of our Lord many practical inferences may be drawn, among which we may notice the following:

- 1. The truth should be confessed whatever sufferings and sacrifices such a confession may lead to. Our Lord's example is worthy of our imitation. He well knew what the noble confession he made would cost him. He knew it would expose him to ignominy, sufferings, and death itself, yet he confessed the truth.
- 2. How clear and strong are the God. Therefore it is wrong to doubt and wicked to disbelieve. His divine authority has been vindicated, commanded us to do, he giving the

session. Our Lord's reference to salvation, and his commandments the Son of man coming in the clouds should be most scrupulously obeyed. Let us remember that while "with the heart we believe unto righteousness," "with the mouth confession is made unto salvation." Let us also remember what our Lord has said about confessing him: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:32,33.

> 3. Although the confession of the truth brought reproach and death upon our Lord at the time, his faithfulness to duty was rewarded with glory and honor. The apostle in referring to his humiliation says, "Being found in fashion as a man, he humbled himself, and became obe dient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name," Phil. 2:8, 9. Then "if we suffer, we shall also reign with him." Tim. 2: 12.

J. Q.

For the Visitor.

### PREPARE FOR DUTY.

"Gird thyself, and serve me. Doth he thank that servant because he did the things that were commanded him?" Luke 17: 8, 9.

This Scripture teaches that man must serve God by doing the things he commands him. Man personally must serve God in obeying the truth. The Savior said: "Without me you evidences that Jesus is the Son of can do nothing" That is, of ourselves we can do nothing. But with him we can do all things he has and on him we may safely rely for grace, the ability both to will, and

to do his good pleasure. This grace tance and baptism; by these come he is ever ready and willing to give. But the apostle says: "We must be co-laborers together with him." It being his part to give the talent, and ours to improve it, to double it. We must gird ourselves with the whole armor of God. We must employ and use all the means of grace God gives to gird ourselves in his service. The one sitting down at ease, waiting for God to do all for him, will never be girded in his service. In other words, he will never be converted. God by the prophet says: "Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye." (Ez. 18: 31, 32.)

By this Scripture we learn that it is not the will of God that any should be lost; but that all might be saved, and come to the knowl edge of the truth, as St. Paul has it. But man must do his part, must gird himself and serve him. In our repentance, or conversion, he must "cease to do evil, and learn to do The wicked must forsake his way, and the unrighteous man his thoughts; must return to the Lord from whom by transgression he has departed. This is to "cast away from you your transgressions"; and make you a new heart, and a new spirit, turn yourselves and live ye. God does not say he will do it for Gird thyself with faith, with rependo good lies in the doing it.

into the church and serve him.

In the church use all the means of grace God has sanctified for your help. Gird thyself for his service with watchings and prayers; with meekness and humility, with pure and undefiled religion before God and the Father, visiting the fatherless and widows in their afflictions, keeping yourselves unspotted from the world. Gird thyself with the whole truth, serve God in the obedience of every commandment. all things seek first the kingdom of God; render not evil for evil, but overcome evil with good. your enemies, pray for them that hate and curse you. Do good unto all especially to them of the household of faith; provide things honest in the sight of all men. Gird thyself with a regular attendance at the public meetings for the special worship of God. Forsake not the assembling of yourselves together for that service; go in the spirit exercise yourself in it. Attend to the ordinances of the Church as often as possible: feet-washing, the Lord's supper, and the communion of bread and wine in remembrance of your Savior's suffering and death. If you are taught in the word, communicate to him that teaches in all good things. That is, if there is revealed to you some practicable truth that may be useful to some others, put it not under the bushel, but let it be known, communicate it to your ministering brother and let him publish it, preach it, &c. If the you. But you must do it. And he Church has a work for you to do, will receive you, and be unto you a do it; if to perform a visit of love, Father, and ye shall be his sons and perform it. Never think you candaughters saith the Lord Almighty. not do it. The power you want to

If God through the church calls was I taught it, but by the revelahigh calling. Are you blessed with but an ordinary education, use it with a common school education use it, and if possible improve it in God's service. If you are blessed for the glory of God; but neither be proud of it, nor depend upon it. For if the charity or the love of God is not in it, though you would from it speak with tongues like men and angels, you would be nothing more than a sounding brass and a tinkling cymbal. Let not the brother with but a limited education, undervalue himself because of his brother's greater learning. Gird thyself with the spirit of God, and the love of souls. School thyself in the school of Jesus, and you will be valiant in the services. "The husbandman that laboreth must be first partaker of the fruits." (2 Tim. 2:6.) That is, the preacher who is to preach the truth and the love of God into by the eloquence of learning, they will be like fruitless trees and seed that the Gospel which was preached a way as God only can show it, in of me is not after man. For I order to spend and be spent in the

you to the ministry of his word, tion of Jesus Christ." (Gal. 1:11, gird yourselves with all the helps 12.) The thought I wish to bring you can have to serve him in your before the reader is, that successful preaching must be from God through our Lord Jesus Christ. Without a and improve it. Are you blessed qualification from him, all human aids are useless. Yet if called of God a human qualification may be of service. But the idea of obtainwith a high school education, use it ing the human first, in order to be qualified for the ministry, is vain. Dr. Clark says: "We seldom find great scholars good preachers. This should humble the scholar who is too apt to be proud of his attainments, and despise his less learned but more useful brethren. judgment of St. Paul is too little regarded." (Com. on 1 Cor. 14:5.)

At the end of the first chapter of Paul to Titus, the Dr. says: "There is one subject in this chapter not sufficiently attended to by those who have the authority to appoint men to ecclesiastical offices; none should be thus appointed who is not able by sound doctrine, both to exhort and convince the gainsayer. The powers necessary for this are partly natural, the souls of others, must first have partly gracious, and partly acquired: experienced and realized them in 1. If a man have not good natural his own soul, or he will never suc- abilities, nothing but a miracle from ceed. If any should be captivated heaven can make him a proper preacher of the Gospel, and to make a man a Christian minister who is among thorns, a continued source of unqualified for any function of civil trouble to the church, bearing no life, is sacrilege before God. 2. If fruit. Like begets like. Paul says: the grace of God do not communi-"Ye see your calling, brethren, how cate ministerial qualifications, no that not many wise men after the natural gifts, however splendid, can flesh, not many mighty, not many be of any avail. To be a successful noble, are called." (1 Cor. 1: 26) Christian minister, a man must feel He says: "I certify you, brethren, the worth of immortal souls in such neither received it of man, neither work. He who has never passed

the work of regeneration in his own heart, can never make plain the way of salvation to others. 3. He who is employed in the Christian ministry should cultivate his mind in the most diligent manner; he can neither learn nor know too much. If called of God to be a preacher, and without such a call he had better be a galley-slave, he will be able to bring all his knowledge to the assistance and success of his minis. try. If he have human learning, so much the better; if he be accredited and appointed by those who have authority in the church, it will be to his advantage: but no human learning, no ecclesiastical appointment, no mode of ordination, whether Popish, Episcopal, Protestant, or Presbyterian, can ever supply the divine unction, without which he never can convert and build up the souls of men. The piety of the flock must be faint and languishing when it is not animated by the heavenly zeal of the pastor: they must be blind if he be not enlightened, and their faith must be wavering when he can neither encourage nor defend it

"In consequence of the appointment of improper persons to the Christian ministry, there has been, not only a decay of piety, but also a corruption of religion. No man is a true Christian minister who has not grace, gifts and fruit: if he have the grace of God, it will appear in his holy life and godly conversation. If to this be added genuine abilities, he will give full proof of his ministry, he will have fruit; the souls of

through the travail of the soul in faith. How contemptable must that man appear in the eyes of common sense, who boasts of his clerical education, his sacerdotal order, his legitimate authority to preach, administer the Christian sacraments &c., while no soul is benefitted by his ministry. Such a person may have legal authority to take tithes, but as to an appointment from God he has none, else his word would be with power, and his preaching the means of salvation to his perishing hearers."

> I have thus quoted the Dr. on this branch of my subject, because he has said what I wished to say. And as it is well known that he is one of the learned, his words may be of more power than mine. What is said above I know to be true. I have two objects in view which I wish to subserve by it. encourage the human unlearned brethren in the ministry; and second, to humble the human high learned one. For if the latter preach his learning only, he had better be as Dr. Clark says, a galley slave. Let him remember it is the divine unction he must be girded with to make him a preacher sent of God. And it this unction be given him, it is quite probable he will be like the human high learned one in the Scriptures who said, notwithstanding his human learning, when I came to you, I came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified."

If the divine unction produced sinners will be converted to God this effect with one who was chosen through his preaching, and believers to leave the name of Jesus before will be built up on their most holy the Gentile world, before kings and

of Israel, it is not likely it will produce any other with us who are to leave it before common people. To this unction the human unlearned brother has the same rights as the human learned one; and without it, neither are preachers of God. Then let not the human learned brother be exalted in his mind above his less learned brother. And let not the human unlearned brother be discouraged, but study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim-2:15) The one who had five ta. lents given him, by fair dealing doubled them. So did the one who had two; so might the one that had one, have done. And so can you. Then gird thyself and serve him.

If you can read the Scriptures and have an ordinary flow of language, and voice, unite then with the divine unction, and you will be able to stop the mouth of the gainsayers, and put to silence those who are of the contrary part. Gird thyself with the prayers of the church that utterance may be given you to say what you know and feel. Learn everything that can be made useful for the ministry; get the knowledge of all truths into your understanding; let it not be superficial. Do not bring into your sermons anything simply because you know it, but because you feel it; and should your words be simple. they will be powerful. Half an hour such preaching is worth more than hours of oratorical display.

Dear brethren, we need not fear that we have not enough of the human power in our preaching and preacher. I only fear we have too vineyard of the Lord. Therefore

princess, as well as to the children much of it, and too little of the divine. While eloquence is attractive we like to hear it; and because of this many of the brethren now called to the ministry feel they cannot preach, because they mistrust themselves, not being eloquent. Let such remember, God's servants were not all orators. Apollos was both eloquent and mighty in the Scriptures. And with this he was fervent in the spirit, speaking boldly in the Synagogue. Yet he had to be taught the truth by others less eloquent than he. This mighty brother must even be taught by a woman, the weaker vessel. St. Paul and Silas were not discouraged because this Apollos was the chief speaker. In a great house there are vessels of gold, of silver, of brass and of wood; so in the church, there are diversities of gifts, but the same spirit. Then gird yourselves, brethren, and serve God in the calling wherein you are called. "And glory not in men: for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's, and Christ is God's." (1 Cor. 3: 21-23.) When the family on earth and that in heaven will be brought together, the building will fit; every grace, and every gift will have contributed its part in the great work of framing them together. Every thing is good and beautiful in its order and place. But there is no place to bury a talent in the church. If any will bury theirs they will have to dig its grave in the earth and not in the church. If men stand idle all day at the market place, or at the street corner, there is no such loitering ground in the

gird thyself and serve the Lord in tian labor. And dear reader, shall his church, without any regard to human surroundings. And the Lord will accept you with your sorrows, and save you, not for what you have done, but because you did what he bid you to do, and by it proved your faithfulness.

D. P. SAYLER. Double Pipe Creek, Md.

For the Visitor.

### "GO, TEACH ALL NATIONS."

The teachings of our Savior and of some Christians are much in conflict. "Go and teach all nations," was the injunction of the risen Savior. The encouraging promise joined with it. "Lo, I am with you always" made that injunction perpetual, and leads the mind intuitively "to the uttermost parts of the earth." But how different the voice we often hear. Our time is so taken up with the demands of home that none others can be cared for until the work is completed here. "Why send our charities abroad when the poor are at our doors?"

"Ye have the poor always with you," was the Savior's response to the indignant disciples implying that the necessities of the poor would always demand our charities, and we should always bear in mind that religious duties and obligations do never conflict. Therefore the command "Go and teach all nations" many demands of the poor for our charities at home. God never bles-

we not heed the call? Shall our peculiar views prevent us from operating in so great a work? God has given us means abundantly to do a great deal.

Where the love of God is shed abroad in the heart, this is the spirit that predominates. It is the impulse given by the Holy Ghost. Every true disciple must feel this, and as "the disciple is not above his Master" that he should annul his command "Go and teach all nations," for "Lo I am with you alway." Repentance and remission of sins were to be preached to all nations beginning at Jerusalem," and we learn too that the disciples were to tarry there after the command "Lo, go teach all nations" was given until they were qualified for the work, but it seems that after the qualification was conferred they lingered around the city. But the hand of persecution was let loose upon them by the Master, and they "were scattered abroad every where, preaching the word," and soon the persecutor himself was told by his Lord: "I will send thee far hence unto the Gentiles." And the Holy Ghost said: "Separate me Barnabas and Saul for the work whereunto I have called them." Yea from Jerusalem round about unto Illyricum he strove to preach the Gospel "where Christ was not named." Brethren, should we not earnestly remains in tact, not withstanding the labor to devise some plan that will be more effectual in carrying out the great command of our Lord and sed any man or church or nation of Master. I know that it will be churches with wealth that they said, that it is the old vexatious might sit down and enjoy it all at question sprung upon us again. But home, but with the blessing comes we feel that the Brethren hold the the demand for work, labor, Christruth, and shall we always keep it

the multitudes around us are starving "for the bread of life." But says one there is danger. True yet, but few good things but what have been abused, and as bro. Paul exhorts: "To prove all things and hold fast that what is good," could not the church try the experiment?

Yes, I am glad to know that our neighboring district of Indiana has her laborers in the field. Many zealous laborers are ready to exclaim: "Here am I send me!" only the plan was devised and opportunity offered.

Dear Brothren, my humble prayer to God is for the speedy realization of the poet's imagination:

> "Can we whose souls are lighted By wisdom from on high, Can we to men benighted, The lamp of light deny! Salvation, O salvation! The joyful sound proclaim Till earth's remotest nation Has learned Messiah's name.

Waft, waft, ye winds his story, And you, ye waters, roll, Till, like a sea of glory, It spread from pole to pole, Till o'er our ransomed nature The Lamb for sinners slain. Redeemer, King, Creator, In bliss return to reign."

A. J. H.

Highland, O.

Submitted for the Visitor.

EPISTOLARY.

J. S. FLORY.

Dear Brother: Your communicayour words of encouragement and ing with tongues was an objective for the interest you express in my demonstration that they were "filled fragmentary efforts with the pen. with the Holy Ghost"; and the

as it were "hid in a napkin" while this little is conducive to any one's welfare, blessed be God.

> A contemplation of the divine economy as a whole, and careful attention to the fundamental features by which it is characterized, would, I think, have saved you from stumbling at my remarks in relation to the house being filled with the Holy Ghost. At every great epoch in the history of the Church, God manifested himself objectively. Adam had a palpable representation of divinity. When Abraham was under tuition, God revealed his presence and the nature of his discipline by a "smoking furnace and a burning lamp." Gen. 15: 17. We are all familiar with the fact of the "burning bush," and "the pillar of cloud and of fire." God was in them. When the temple was dedicated, "the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house."

The infant Christian Church was endowed for its mission by visible. external phenomena. Both the ear and eye were addressed. The sound from Heaven as of a rushing, mighty wind," and the "cloven tongues like as of fire," were objective representations of the divine presence. The pronoun "it" refers to sound, as you suggest; and the "sound" indicates the presence and power of the Holy Ghost. In John 3rd ch. we have the pentecostal scene prefigured: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and tion of the 4th inst. reached me day whither it goeth: so is every one before yesterday. Thank you for that is born of the Spirit." Speak-It is not much that I can do, and if sound of a rushing mighty wind,

apostles. No spirit, no speaking with other tongues; no spirit, no sound, nor tongue of flame sitting on the apostles. There is of necessity the same God, the same Spirit, while there are "differences of administrations," and "diversities of operations." Jehovah "walketh upon the wings of the wind," and has selected this element, among others, as the symbol of the Omnipotence and Omnipresence of the Holy Spirit.

C. H. BALSBAUGH.

#### REMARKS ON THE ABOVE.

By permission of Bro. Balsbaugh the above letter is given to the readers of the Gospel Visitor, and I am well satisfied with the kind response to my query. I did not "stumble" badly at his remarks in a previous article relative to the "House" being filled with the Holy Ghost, but I must admit the expression used in an unqualified sense looked dark to me. In examining the simple word as found in the 2nd chapter of Acts, I could not see that the "House" was absolutely filled with the Holy Spirit as I have so often heard expressed. Bro. B. used the expression, and I thought the opportunity a good one to have him define his position on that point which he has done in a brief but lucid manner so much, so that I now see when used in a qualified sense the idea is consistent with truth. The tenor of bro. B's letter does not convey the idea that the "house" was absolutely filled with the Holy Ghost, but he has clearly shown that the house was "filled" with the "objective" sign of the cies" in the God-head. Others say,

was indicative of the same divine presence of the Holy Spirit. Or a agent that gave utterance to the "representation of the divine presence" was made manifest to all present. Hence it is conclusive that in a qualified sense the apostles were baptized - emersed, or overwhelmed by this divine agency and absolutely "filled with the Holy Ghost." The promise in Acts 1:5, "Ye shall be baptized with the Holy Ghost not many days hence," was in a wonderful manner objectively and spiritually fulfilled on that memorable day of Pentecost.

> By the way, will bro. Balsbaugh give us through the columns of the Visitor such views as the spirit may prompt upon the "personality" or "non personality" of the Holy Ghost. Some religious creeds teach that the "Holy Ghost is of the Father and of the Son neither made nor created, nor begotten, but proceeding from them." "The Holy Ghost proceeding from the Father and the Son is of one substance, majesty and glory with the Father and Son, very and eternal God." Even teach such refined views of this theory as to say, "As the vital breath of a man has a continual emanation from him, and yet is never separated utterly from his person or forsaketh him, so doth the spirit of the Father and the Son proceed from them by a continual divine emanation, still abiding one with them."

> Others again teach that the Holy Ghost is the "exerted energy of God" an attribute of God, &c.

And others that the Holy Ghost is the third person of the Godhead and that there are three persons in the Godhead which idea is objected to by many who say there are not three persons but three "subsisten-

that there are three "essences." Of to be a solemn warning to us all! all those different theories which is most in harmony with the divine oracles of God? I wait a response. J. S. FLORY.

Fayetteville, W. Va.

For the Visitor,

## WATCH AND BE READY!

volume of the Visitor, of our articles on the "Momentous Themes" of the closing of the present dispensation, we have been frequently inquired of when "the things concerning the coming and kingdom of Christ" might, in our opinion, take place? In answer to all such inquiries we would briefly state the fact, that we have been, long since, fully convinced of the danger and folly of setting a certain specific time for the second advent of Christ. It is quite an easy matter to adopt the theory of some of the many popular and apparently well authenticated chronologies, and make the several prophetical dates all harmoneously terminate in a certain or given year, months or even days-but this has proved heretofore, and will prove no doubt hereafter mere human calculations and speculations-all confirming the solemn truth of inspiration that "no man knoweth the day nor hour when the Son of Man cometh."

The disastrous effect of the too confident predictions of some of the second Adventists and Thurmanites, based upon these human calculations -made with "a zeal for God, but not according to knowledge"-causing the terrible shipwreck of the faith, hope and reason of precious souls, who placed too implicid confidence in earliest and sturdiest blows. such unfounded speculations, ought casion was as follows:

And as we are again pointed, with equal confidence by some, to the years of 1873-74-let us all be on our guard and place no confidence upon any theory whatever outside of the word of God, which assures us "that the coming of the Lord draweth near"-is even "at the door!" These are no human con-Since the publication, in the last jectures, but the solemn assurance of inspiration, and let us therefore all, dear brethren and sisters, as we value the salvation of our soul, WATCH AND BE READY! and "establish our hearts," in true and faithful obedience to all the sacred precepts of the Gospel, that we may be enabled to stand (cleansed, purified and washed in the blood of the Lamb) before the Son of Man, when he cometh to judge the world in righteousness. The day of judgment may come any day, and it is for us to expect it every day, and therefore we are commanded to "watch and pray" and "be ready" EVERY DAY. And if we are prepared and ready, then let come what may-if the judgment of God begins on earth, then we can joyfully lift up our heads for our glorious redemption draweth nigh.

J. MILLER.

German Settlement, W. Va.

### LUTHER AND HIS NINETY-FIVE THESES.

BY REV. H. S. BURRAGE.

The 31st of October, 1517, is a day which Protestants should never forget; for it was on this day that Luther assailed the Papal power with one of his

residence in Wittenberg, had built a church near his palace, and had enriched it with numerous relics, which he had purchased at a great expense. On this 31st of October, 1517, the Feast of all Saints, these relics were arranged for exhibition, and the Elector, having obtained from the Pope a special indulgence for all those who should visit the church on that day and confess their sins, invited his subjects thither. They came in vast crowds, each eager to receive the promised boon. Gradually the afternoon wore away, and the evening came on. Luther, then a professor in the University at Wittenberg, was not unmindful of what was transpiring. He had recently preached against indulgences - a traffic in which the infamous Tetzel was then engaged in a neighbor. ing village. At length, alone, this intrepid monk leaves his cell in the Augustinian cloister, and proceeds to the church, which was still filled with people, whom the promise of indulgence brought together. But, instead of entering the church, he halts before the door, and affixes to it a paper, on which he has written ninety-five theses or propositions against indulgences. The crowd look on with astonishment; and, as Luther turns from the spot, they come near and read his burning words. Never has the monk spoken so boldly as now. His words are taken up, they leap from lip to lip, and are at once borne to every part of the city. All is bustle and con-The pilgrims who have flocked to Wittenberg from the surrounding country bear the tidings of what has happened into all the regions round about. The theses themselves follow. Indeed, only a few days elapse and they are to be found alike in the humblest cottage and the proudest palace in the

The Elector of Saxony, who had his themselves had been the bearers them," they were known and read in every part of Christendom.

The importance of Luther's deed on that 31st of October, 1517, is to be seen in this: that in nailing his theses to the door of the electoral church in Wittenberg he redirected the attention of the Christian world to the Bible doctrine of salvation by grace. In the growth of the centuries this doctrine had lost its hold upon the Christian church. Before the invention of printing, Bibles were few; and those few were seldom read, and then not by the laity. Moreover, the pride of the human heart is opposed to salvation by grace. Not of divine favor, but by reason of right, will the natural man receive the blessings of salvation; not as a poor sinner, but as a crowned victor, will he enter the Kingdom of Heaven. And so the grand truth which the Savior had proclaimed, and which apostles, beginning at Jerusalem, had preached, was compelled at length to give way; and another gospel took its place. Would you be saved? asked Tetzel, would you save the souls of your friends? then bring hither your money. "The very moment that the money clinks against the bottom of the chest the soul escapes from purgatory and flies free to Heaven." Contrast this teaching of Tetzel with that of the Scriptures - for example, the passage, "For by grace are ye saved through faith; and that not of yourselves. is the gift of God" - and the importance of the position which Luther assumed when he nailed his theses to the door of the Elector's church readily No one, indeed, can say that without Luther this doctrine of salvation by grace would never again have been heralded among men. guards well his own truth; but we must land; and in a month, "as if angels say that we behold in the fearless Reimportant work.

The manner in which Luther carried forward the work to which he devoted himself on that 31st of October, 1517, is worthy of our remembrance. Having declared his position, he maintained it with all the force of his rugged nature In his teaching in the university, and in his preaching, not only in Wittenberg, but elsewhere, he asserted with growing clearness the doctrine of grace. At first, however, with all his efforts, he lacked the great instrument which was needed in this work. "It is by the preaching of the Word," said he, "that the world church has been saved, by the Word also it will be restored." And so Luther at length commenced his translation of the Bible. With an unflagging zeal through many years he gave himself to this work, in order that the people in their homes and around their firesides might read of the wonderful grace of God. At the same time he availed himself of the service of song. Indeed, the thirty-six hymns which Luther wrote and scattered through the land were hardly less effective in arousing the minds of the people to the overthrow of error than was his German Bible. Printed on separate sheets, these hymns could be sent in letters; and thus they made their way to places where Bibles, in the bulky form of that day, could not go so easily.

But not only the earnestness of Luther in this work, but also his unwavering faith, is worthy of our remembrance. Many a conflict was before him, as, turning from the electoral church, to The emperor, too, who was her firm thon) shall crumble to the earth, and

former God's chosen instrument in this ally, would not look upon the struggle with indifference. And should he, a poor monk and alone, venture to lift his voice in the presence and against the will of powers so mighty? "God arrests the billows on the shore," said Luther, "and he does so with the sand." Did dark days come, and the progress of God's truth seem to be stayed? Reformer did not yield to despair. God was his refuge and strength. Opening his Bible, and running over its promises, he encouraged his heart, and then returned to his work.

And now what is the significance of this 31st of October 1517 to us? Does has been conquered, by the Word the it not bid us bring home anew to our hearts the doctrine which Luther asserted when he nailed his theses to the door of the electoral church in Wittenbergthe doctrine of salvation by grace? Not, however, because Luther proclaimed it, but because it is a fundamental doctrine of our holy religion. This added lesson, too, this day teaches us that, holding the truth which Luther at Wittenberg declared, we maintain it earnestly and with a like unwavering faith. Then will our conflict, as was Luther's, be crowned with victory and everlasting joy.

The electoral church to the door of which Luther affixed his theses still stands. The door itself, however, was destroyed by French soldiers, in the wars of the first Napoleon. Twelve years ago the King of Prussia replaced the door thus destroyed with a door in bronze, which on the side toward the street presents in raised letters the Latin text of Luther's theses. There, doubtless, this memorial record will long rewhose door he has nailed his theses, he main. And when the walls of this old made his way to the solitude of his cell. church (the Schlosskirche, as it is still Rome would not easily release her hold called, under whose pavement rest the upon the kingdoms north of the Alps. remains of both Luther and Melanch-

the bronze door on which royalty has sentences, passages of Scripture, or quoshall likewise have mingled with the dust, still so long as the word of God holds its place in the hearts of men, the truth which Luther proclaimed on the 31st of October, 1517, shall not be left without a witness, for the "word of the Lord endureth forever."

### HINTS TO PREACHERS.

Make no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and in. Say your best things first, troductions. and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave yourself out of the pulpit, and take Jesus in. Defend the Gospel, and let the Lord defend you and your character.

Do not get excited too soon. Do not run away from your hearers. driving wheels whirl fast on an icy track, but when they draw anything they go slower. It takes a cold hammer to bend hot iron. Heat up the people, but keep the hammer wet and cool. Do not baw and scream. Too much water stops mills wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder is not shot. Thunder is harmless; lightning kills.

If you have lightning, you can afford to thunder. Do not scold the people. Do not abuse the faithful souls who come to meeting on rainy days, because others are too lazy to attend. Preach the best to the smallest assemblies. Jesus preached to one woman at the well. and she got all Samaria out to hear him next time.

say something else after. Do not end and earn it. - Exchange.

recorded the memory of Luther's deed tations with "and so forth"; say what you mean, and stop. Leave out all words you cannot define. Stop preaching, and talk to folks. Come down from your stilted ways and sacred tones, and become as a "little child." Tell stories; Jesus did, and the common people heard him gladly. Relate your experience; Paul did, and you can hardly do better than he. One fact that you have seen or felt, is worth a bushel of mouldy ideas dug out of mouldier books. Change the subject, if it goes hard. Do not preach till the middle of your sermon buries the beginning, and is buried by the end. Beware of long prayers, except in your closet. Where weariness begins, devotion ends. Look people in the face, and live so you are not ashamed of them.

It is easier to run a saw-mill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way; when you are half way through, raise it more; when you are nearly done, put on the full head of water. Aim at the mark; hit it! Stop and look where the shot struck, then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man most when it strikes edgewise. Make your discourse proportionate. If it is deep and strong, the stream may run longer. Do not think every brook is deep because you cannot see the bottom of it, nor call a man a deep diver because he always brings up mud.

Ventilate your meeting-room. Sleeping in church is due to bad air oftener than bad manners.

If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come Do not repeat sentences, saying, "As true. Do not grumble about your pay. I said before;" if you said it before, If you want more money, go to work

#### SCOLDING.

profanity, but it is one of the evils ward, who was reading the newspaper, which is acquired so gradually and al- made no reply. After waiting some most imperceptibly, that like profanity, it becomes a habit which is to be de- more earnestly than before, "Edward! plored as much, and in its consequences are you going or not? I never saw such a is productive of little less of evil.

was asked why he used so much pro- he had finished his reading, he laid his fanity in his conversation. He replied paper aside and leisurely went to his that he had acquired the habit, and work. All arguments had lost their thought it gave additional force to his power upon him; and severity of manexpressions; and when he wished any ner had no force, except to harden him order executed quickly and thoroughly, by its frequency. Every sensibility had it was sure to be done as he desired been blunted, and the finer feelings of when he emphasized it with the sharp his nature, which should have been sawords of an oath. Poor deceived man! credly nurtured, had been worn and he did not take time from the pressing worried, till he had become frigid and hours of a prosperous business to think indfferent. When the good man died, that those wicked words were also he left an inheritance to each of his heard by Him who hears even the sons, a small portion of his farm; but a faintest whisperings of our hearts; and larger portion of his scolding habit than although the memory of them may pass was necessary for the comfort of their

sistent this often-indulged habit of Whether the generation which shall scolding becomes—little by little con- follow will inherit any worldly estate trolling our every-day life, and making from their parents is uncertain, but, as ourselves and all around us unhappy. like produces like, it is not improbable Our tongues become so used to it that that the same propensity to make peowe find we are mastered by it without ple uncomfortable will destroy many our even suspecting it. We knew a happy hours in what might otherwise father, a good Christian man in other re- be happy home circles. spects, who never gave commands to his! There are children who range our fashion.

your horses and go into the lot; don't Scolding can hardly be classed with be hanging about here all day." minutes, again the father called out, boy; won't mind a word I say." Still A gentleman (?) a few days since Edward did not reply nor move. When from us, yet God never forgets. families was also his involuntary legacy, It is surprising how strong and per- and like him they used it freely.

children and others, that were not ut- streets, the pest of their neighborhood, tered in a harsh, scolding tone and man- who do not know the sound of a kind ner-for the manner of speech has often word, and who always expect to meet a more effect than the words we use. harsh reception when necessity compels These were repeated over and over them to enter their homes. From these again, till their ears became so accus- come the ruffians and drunkards of our tomed to it that neither the command streets, and the hardened criminals in or the manner in which it was given, our prisons. How much this unwise produued any effect. On one occasion, habit conduces to this result it is not when the noon hour had expired, the difficult to know. How carefully we father called out, after his accustomed should nurse the tender and kind qual-"Edward, Edward, harness ities in the characters of our dear ones, and make our homes inviting and not useless and hurtful habit may not be repulsive to them. God has entrusted acquired; or if acquired, not indulged their training to us, and our influence in longer, if for no other reason, that over them for good or for evil will reach through time and into eternity.

The tendency of this habit in parents is always hurtful and often ruin-The children become inured to it and will not obey; servants become saucy and defiant, and their work drags heavily, and the good mother complains that she cannot keep her help, while a multitude of other troubles follow. "If I do not scold, the servants will not work, the children will not mind," is the lamentation of this troubled mother. Sad delusion! Children and servants partake of the same nature with ourselves, and we would much more cheerfully perform any duty when asked in kindness, than when driven to it by harshness and severity, or by the goadings of a threatening tongue.

The most damaging feature of this habit is, that by its practice we lose our influence for good over our children and others; and if we are professed Christians they look with doubt upon our piety; we defeat our own efforts of usefulness. We injure others by it, their feelings are constantly wounded. Our children generally copy the example of their parents, they will copy this also, and learn to be domineering and overbearing towards one another, and unhappiness and discomfort will be the inherited portion of the whole household. It is said that a kind word never dies, so will the influence of a scolding tongue endure long after that tongue has ceased to speak. Experience has

our children may not look back upon this unpleasant blemish upon our memory when we are gone.

SELECTED.

### CHEERFULNESS.

Of all the virtues, cheerfulness is the most profitable. It makes the person who exercises it happy, and renders him acceptable to all he meets. While other virtues defer the day of recompense, checrfulness pays down. It is a cosmetic, which makes homeliness graceful and winning: it promotes health and gives clearness and vigor to the mind. It is the bright weather of the heart, in contrast to the clouds and gloom of melancholy. It is particularly susceptible of cultivation by exercise and repetition. It is infectious, and may be communicated to all around. I have seen a bright-faced child in the midst of a family, over whom some shadow of dullness was creeping, suddenly disperse the clouds and bring a clear sunshine over the whole group. Such a child in a family is worth his weight in gold.

A mother's cheerfulness is important She is to the family the centre of the solar system, and as she smiles or frowns. the household is bright or dull. But in proportion as cheerfulness is beneficial, its opposite is hurtful. There is a species of melancholy which has a pleasant flavor to the heart, but pensiveness is the proper name for this. There is a constitutional melancholy, which manitaught that kind words always used, fests itself in a love of mournful music, will so cement families together, ser- and lonely landscapes, and pathetic poevants and all, that household duties try. I have seen this displayed in very will go on cheerfully and successfully. early childhood. I remember a child, Should not we then who are parents who, at the age of five years, was often make it our prayer and study, that this found in some sequestered part of a

garden, with her lip curled and the tears | There is, doubtless, a great deal of miflowing down her cheeks, without the power to tell the reason. If asked for explanation, she would dash the tears away and say she could not help it. This kind of melancholy is of dangerous tendency, and may bring evil if indulged or encouraged. There is misery enough to beget real sorrow, and we should rather nerve the heart to resist despondency, than indulge a state of mind, which, seconded by the influence of rea trouble, may break down our courage and destroy our energy.

I am afraid many good and pious people make a great mistake in cherishing gloomy views of life, both among themselves and their children. Under the idea that it is necessary to wean the heart from the pleasures and possessions of this world, they speak of it habitual ly as a vale of tears, a path of thorns and briers, through which we must pass in our journey to another state of existence. This is certainly an erroneous view of life, and is the fruitful source of many evils. It disgusts the young and the cheerful with religion and religious people, who become associated in their minds with moody dullness or revolting gloom. But the effect of these views upon persons of a melancholy temperament is even worse. They are apt to sink deep into the mind, and, coinciding with the tendencies of the heart, to overshadow the whole being with the dismal mist of habitual despondency. In such cases, insanity is the frequent result. And where this does not happen, where the mind is sustained by religious hope, still how desolate is the existence of that individual who is trained to look upon this world only as a scene of sorrow and trial. And, beside, is it not a false, unprofitable and impious view of existence? Has God given this to us as a curse? but a step between us and the awful re-

sery in the world, but it is chiefly brought upon us by our own misconduct. And, moreover, the balance of pleasure infinitely outweighs the pain .- Selected.

### FOOLHARDINESS.

"A swiss traveler," says a writer in the Edinburgh Review, "describes a village, situated on the slope of a great mountain, of which the strata shelve in the direction of the place. Huge crags, directly overhanging the village, and massive enough to sweep the whole of it into the torrent below, have become separated from the main body of the mountain, in the course of ages, by great fissures, and now scarce adhere to it. When they give way, the village must perish; it is only a question of time, and the catastrophe may happen any day. For years past, engineers have been sent to measure the width of the fissures, and report them constantly increasing. The villagers, for more than one generation, have been aware of their danger; subscriptions have been once or twice opened to enable them to remove; yet they live on in their doomed dwellings, from year to year, forfeited against the ultimate certainty and daily probability of destruction, by the common sentiment; 'Things may last their time and longer."

This is a fair practical illustration of the recklessness to which we accustom ourselves even in the affairs of this life; but more especially in regard to our spiritual interests. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." We work hourly in the midst of dangers. The thread of life is brittle, and may be snapped in a moment. There is

the hand of retribution will visit them for their sins, and that if they do not abandon their wickedness, the day of vengeance will surely come. Now and then some startling providence reminds them afresh of their peril; they hear the premonitory groan and rumble of the approaching avalanche; yet as soon as it is found that the destruction is stayed, they settle down in renewed indifference, and sin on yet longer. Men give themselves to vices which they know must, sooner or later, bring a terrible harvest of shame, agony and ruin. They see others in whom the awful results of a life of sin are exemplified, and for a moment they are alarmed; yet because their hour of retribution lingers, they yield anew to the infatuations of sin, and put from them the warnings of mercy and of truth. Even Lot and his family had to be dragged out of Sodom at the last moment.

What need have we to watch and pray - to guard against the almost brutal indifference with which men wander on the brink of ruin, and sport in the presence of danger and of death! Dwelling in the midst of these perils renders us reckless as to danger. The charms of sense bewitch us. The excitements of the hour absorb us. The ambitions of life carry us away, and we forget that we are mortal, until the crash of ruin comes suddenly and the overhanging doom descends when we look not for it. Sinner! look up and see the ruin that is ready to fall, and flee for thy life to the refuge of God's mercy. Careless christian! the day of reckoning will come as a thief on them that are at ease in Zion - on all the carnal, and voluptuous, and proud, on all who, like Demas, "like this present world." -Awake, thou that sleepest, and trim thy

alities of eternity. Men know, too, that the hand of retribution will visit them for their sins, and that if they do not abandon their wickedness, the day of vengeance will surely come. Now and -- Christian Standard.

### OUT-OF-WORK CHRISTIANS.

The vast and melancholy multitude of those who, though members in what is called "good standing" of evangelical churches, are doing next to nothing for the cause of Christ, and are therefore harming it, presents a curious variety of moral and spiritual phenomena. of them find in their hearts a chronic and many-sided disinclination for just the duties which God has placed within their reach. Others seem perpetually to fall victims to the pride which forbids their undertaking work in which they are not likely to shine. Besides these, not to speak of the large class who are unmistakably, if not confessedly, cold and indifferent because absorbed in and overwhelmed by the things of this world, there is enough for a dozen armies who are, if we may take their own word for it, entirely ready and willing to display an untold degree of zeal and energy, "if they only knew what to do."

It is not that they are divided in mind by the pressing urgency of apparently distinct and opposite calls to duty, or that the breadth and luxuriance of the harvest puzzles them as to the proper place for their own particular reaping, but that, spiritually, they are actually "out-of-work," and don't know where or how to find it. They forget that Christian labor is the most wonderfully self-propagating thing on the face of the earth; and that if they would but do faithfully and lovingly that thing which is nearest, and which may seem leastif they would but bind that one sheaf and lay it by, tall grain enough will soon stand before them ripe and ready for the reaping.

# Christian Newspapers the Need of the spirit of the Gospel, alive to the the Times.

Most of our Christian young men of ability who have received the advantages of a liberal education, deem themselves eligible to the sacred office of the gospel ministry.

But there is a profession which more than all others, at the present time, calls for the consecrated talent of our Christian young men; a profession which wields the mightiest engine that exerts its force upon society—THE PRESS.

The preacher esteems himself fortunate if he can gain the attention of his hearers for an hour, at the most two, for one day in the week; while a man would rather go without his dinner sooner than forego the reading of his daily paper, and its opinion in nine cases out of ten he will make his own

Is our daily press Christian? Alas! there is no need of asking the question. While all by the force of Christian public sentiment are compelled to make a show of respect to the institutions and truths of Christianity, we must confess that they are not conducted upon Christian principles.

How many papers, for the greed of gain, pander to the lowest tastes and vilest passions of men by inserting minute details of crime and immoral advertisements? How many are too virtuous to be bought and owned by a whisky ring, a stock corner, or a railroad king? How many place party before principle, expediency before duty? And those that are moral and just are sadly wanting in that enthusiasm for the right which is needed for a teacher of the people.

What we need are fearless, independent, Christian papers, able, enterprising, true to the right, aiming to form the public mind to proper opinions on social, moral, and political topics, breathing to Holiness.

the spirit of the Gospel, alive to the advancement of education, science, morality and pure religion. Such a paper ought to, and certainly will prosper, for the cause of Christ and humanity needs it.—Boston News.

### DEW DROPS.

It is not enough that we are conscious of our gifts, but we must pray over them that they may bring forth the most possible fruit.

"Stir up the gift that is in thee."

Faith brings fresh blessings to the soul in all times of need; it is easy to believe the word of God, when we obey it. Obedience is better than costly sacrifice.

Faithfulness in the closet, brings the presence of Jesus with us in the smallest duties. Answers to prayer are delightful incidents, scattered all the way through life, giving interest and great importance to very common things. "The very hairs of your head are all numbered."

"Looking unto Jesus," imparts strength and joy to the soul, but looking unto self is a forlorn bope, and never carries us a step further on the right way. Try the great remedy, Christ and sufficiency, and so looking up for help, that the habit will be upward, and not groveling in the weakness of self-sufficiency.

Many people rest short of clear evidences of their acceptance in Christ. It is not only our privilege to have one or two evidences, but to abound in them—and resting short of a clear state of acceptance, is insincere in us, for God is willing to bestow all the inward satisfaction we can need or require.—Guide to Holiness.

### Our Visit to Nettle Creek, Ind.

We left our home on the 3rd of March, to visit the Nettle Creek church in Wayne Co., Ind., to hold some meetings with the brethren there, the church having requested us to do so. This is one of the largest and oldest churches in Indiana. The country in which it lies is fertile, beautiful and well improved. Hagerstown around which this church lies, is on the Cincinnati and Chicago R. R., sixteen miles north of Richmond. The Annual Meeting was held here in 1865. Br. Benjamin Bowman was formerly an elder in this church. There are three of his sons now ministers here, and two of them elders. Elder John Bowman who died a few years ago in the northern part of the state, was also one of his sons, and formerly lived in the Nettle Creek church. This family has been influential in promoting the interests of the church. Br. David Hardman was also formerly an elder in this church, and much beloved and respected. He died the year before the Annual Meeting was here. His widow is yet living, and seems to be a mother in Israel. Br. Zachariah Albaugh, who was also an elder in this church, died and was buried while we were visiting the church. He was highly spoken of as a consistent Christian and worthy elder. The other ministers here besides the brethren Bowman's already alluded to, are Lewis Kinsey, Dr. D. Smith, and John Holler. The last is a German speaker. Br. Smith is located in Hagerstown, and is practicing medicine successfully. He is the young-

and is an earnest advocate of Gospel Christianity. All the ministers seem to be earnest, and anxious to have the work of the Lord to prosper.

Our first meeting was held in Hagerstown on Friday night, in the Methodist meeting-house. We had a large and attentive congregation. We then went to the Locust Grove meeting house, about five miles from Hagerstown. We remained here until Tuesday morning, having had meeting in the morning and evening of each day. On Lord's day we preached a funeral sermon for an old lady who died in the community. The meetings at this place were well attended and increased in interest until they closed.

On Tuesday morning we went to the brick meeting house, one mile from Hagerstown. Having made our arrangements to return home on Friday, our meetings closed at the brick meeting house on Thursday. There seemed to be a general regret that we could not continue the meetings, as there was considerable interest manifested. On Thursday there were several baptized. Our last meeting was in Hagerstown in the Presbyterian church. The congregation was large and the attention excellent.

spoken of as a consistent Christian and worthy elder. The other ministers here besides the brethren Bowman's already alluded to, are Lewis Kinsey, Dr. D. Smith, and John Holler. The last is a German speaker. Br. Smith is located in Hagerstown, and is practicing medicine successfully. He is the youngest of the ministers, but in addition to the duties of his medical profession, labors much in the ministry,

tionship may be properly met.

Those are precious seasons in which the members of the church of Christ labor for their own advancement in the divine life, and for the conversion of sinners. All Christians should duly appreciate them, and avail themselves of them. Life is short, and there is much to do Therefore the following admonition of Solomon should be carefully observed: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

J. Q.

# Correspondence.

Dear Brother: Years have been numbered with the past since your voice was last heard among the hills of West Virginia. Many who were then your companions in travel are no longer here. The gray-headed servants of Jesus who then were wont to tread by many a viny path, or rugged road, to worship beneath the rustic roof, or in the shady grove - all, nearly all, have crossed the mystic Jordan. Still the everlasting hills are here, - their summits crowned with perpetual green; while down their sides flow limpid streams with purling freshness everywhere. Yet more firm, more pure than towering hill and rippling stream, the principles of the Word of Life and Truth implanted in the hearts of the people by the servants of Jesus. True, the aged defenders of the faith are departed, yet being dead they still speak, and in their footsteps others with earnest voice and tasting strong of heaven. and warm hearts have entered the field of labor. The paths which they gard the speculations of childhood,

the duties growing out of that rela- trod are still tread; the light which then shone, still shines with here and there an intervening cloud.

> What thronging, sweet memories come back to our vision from the years that are past, -at times with pleasing cheerfulness, anon with plaintive sadness. It was in the vigor of youth and morning christian, ministerial life, that you crossed over hill and dale to many a humble cot to preach the Word of Life-the Gospel to the poor. It marked the period when light as from a glittering star in the far heavens dawned in the minds of many, - that light which becomes brighter the nearer we approach till we enter and are absorbed in its glory. It was the period in which my mind would associate whatever was venerable and pleasing with the beauty and grandeur of the physical world. Should I witness a gorgeous sunset painting the western sky. my mind would recall with rapture the pictured thoughts and pleasing expressions of those whose home was in that direction, and would throw around their home and sky fairer scenes and charms than clustered around my own. Should a cloud in the east roll back in mighty volumes, and gleam on gleam of variegated light encircle its waving form, - or should the parting cloud distilling soft showers reveal the glories of the rising sun, my vivid imagination would paint for cheerful friends in the east, a bright and pleasant home, a sunny clime, far over the eastern hills. No sound of nature's music passed unladened with the distant strain, sweet to the soul

How visionary soever we may re-

the speculations of mature years are to be the home of a busy and enbut that of the child's repeated. We lightened population; while her hills live and long for better times and and mountains, valleys and passes, fairer scenes only to be disappointed. clear streams, gushing fountains, im-The west, the east, fairest climes of penetrable forests and picturesque either are alike void of solid pleasure. Are we then to infer that this attribute of our nature was implanted to create lively expectations only to be disappointed? Is it not evident that this longing of the soul, this ardent desire for happiness, this vivid imagination looming up in childhood painting fairer fields and brighter skies, point with unerring finger to that source of satisfaction existing for us in the home of the righteous? There is sentiment in this evolving a principle of moral action. It teaches us that an impression once made carries with it a lasting influence the result of which for good or evil, will surely tollow. It teaches us that pure and holy thoughts with wholesome instruction, communicated to youth by those who set a good example, will weave themselves into starbeams, moon-beams and sun beams finally bursting forth into the brightness of right action.

While reading the account of your late visit to the east, I was led to indulge the hope that you would be pleased to pay a similar visit to the churches of West Virginia. needless for me to say that such a visit is solicited by many, and would ere this have been strongly insisted on, were it not that the facilities for traveling are not so good in many places with us. However, roads and other conveniences are improving here as elsewhere, school-houses and meeting houses are being erected, the cause of education is advan-

scenery, stand as monuments of the creative hand, eliciting the wonder and admiration of travelers of every clime. This may be said more particularly of the eastern section of the state, the western part being considered by many a level country filled up with conical shaped hills.

In this connection, it may not be improper to note the improvement witnessed in the morals and behavior of the spectators during our communion seasons last autumn. tlmes our communion meetings hitherto have been annoyed more or less by disorderly conduct of spectators; and it was a source of much satisfaction to witness in various localities an improvement in the morals of society in this respect. It shows that a faithful observance of the commands of Jesus will command the respect of the candid and considerate part of mankind. The same good order was observed in the Valley of Virginia which is separated from us by a few mountains running parallel with the Alleghany. Among other causes, the organization of the Free School System in our new state has exerted a marked influence on the morals of the young; and so far as my knowledge extends, the brethren are warm supporters of a liberal common school education. A system of instruction which will reach the masses, elevate their morality, and infuse a tone of purity and virtue in the hearts and minds of the populace, deserves the earnest support of all who labor for the good of mancing, and West Virginia promises kind. Here lies the platform of the

The middle class are the workers of to day in every department of life. From this class have sprung all the giant minds and reformers of every age, and who, today with strong hearts and earnest voice, dare to arraign the corruptions of the age, even in the gates of the "Great City." The manner securing the good order and attention of the people, from the fact that in those localitiss where the truth is held forth with the mildness of a summer's morning, yet in the splendor of noon, and the vividness of lightning gleam on gleam afar, the cause of the Redeemer prospers. uniformity and simplicity in faith and practice are secured. It is to be regretted that preaching partakes so much of a controversial character at the present day which not unfrequently occasions the stern truths of the Bible to be held forth in terms more abrupt than advisable. The rule should be: Preach the Gospel, and nothing but the Gospel. How much more good would be accomplished if those who preach, and those who write for the public would heed the instruction of Paul to Timothy: "The servant of the Lord must not strive; but be gentle unto all men. apt to teach, patient; in meekness instructing those who oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

Brethren as a moral power in the the truth, is becoming more and world—they occupy the "middle more apparent among us. The Bible story," that the lowly may be eled is the fountain of pure thought, true vated, and that the proud may be eloquence, sound logic and right action. A clear and faithful exposition of the truths of the Bible, then, is the highest literature; and what we want is a plain, pointed and pure language in printed characters and convenient form for general circulation and perusal-a model by which we can elevate our standard. This the press must furnish; and it is but in which the doctrine of the Bible just to remark that the Visitor as a is held forth also has an influence in Christian magazine has elicited general satisfaction and is eminently calculated to improve the language and all that pertains to a higher Christian education, of both readers and correspondents. Hoping to see its pages ever teeming with words of kindness, purity and goodness, I remain truly and kindly yours in Christ, D. H.

> Jonesborough, Ten. ) Jan. 7th, 1871.

Brother Quinter:

In compliance with your request that I should write you something for the Visitor, and feeling it also to be my duty to do so in return for your brotherly kindness and christian charity, in sending me your paper free of charge, you will therefore please accept of my thanks for your much prized favor.

I knew not what I could better entertain your numerous readers with than a rehearsal of a few of the circumstances and arguments of a friendly discussion which I have The importance of a pure and just had the pleasure of engaging in thorough-going literature as a means with an Elder in the Christian of combatting error and advancing (Campbelite) Church. I received a

friendly invitation from Elder I. W. of the New Testament, which pre-Hartsell, of the afore said denomination, to meet him in controversy, at the Cherokee Seminary, which is almost at my own door, at my carliest convenience, to discuss in a friendly christian manner the two following propositions:

First: Is there a Holy Spirit which operates upon the hearts of the human family, outside and independent of the written word?

Second: Is single immersion, when performed by the backward posture, - Christian baptism?

I accepted both propositions and affirmed the first, but denied the second.

Owing to the fact of there being a school in session at the Seminary, so that we could not have the use of the house in daytime, we mutually agreed to discuss the second proposition at the Christian Church in daytime, and the first at the Seminary at night, as that would not in any wise conflict with the operations of the school.

The time of the meeting was set for Tuesday after the second Sunday in December, and to continue as long as was thought prudent.

Accordingly, the discussion opened on Tuesday at Union Church, at 11 o'clock A. M., each speaker occupying one hour in the leading speech, and 15 minutes rejoinder.

But as the object of this article is not to detail the arguments used either by myself, or Mr. Hartsell in defense of our respective positions, but merely to chronicle the result of our meeting, I would just say that my friend Hartsell was driven to the shere necessity of utterly ignoring the commission as recorded by St. Matthew, and in fact the whole tation of a burial which to his mind

cedes the 2nd chapter of the Acts of the Apostles, declaring that the Christian system does not begin until the day of Pentecost, and that Jesus Christ did not know what was necessary to an initiation into the gospel kingdom until after he had ascended to his father, and learned more fully his will.

Therefore, when the Spirit came on that memorable occasion, it revealed the fact that persons were not henceforth to be baptized unto repentance, as under John's administration, nor in the name of the Father, and of the Son and of the Holy Spirit, as under Christ's administration in person, but simply in the name of Jesus Christ, for remission of sins.

He farther declared that any thing more than this was supercrogation, and therefore an unwarrantable addition to the Gospel system. also denied his own baptism as antiscriptural under the Gospel dispensation, (for be it known that he had been baptized in the name of the Father, Son and Holy Spirit, which fact I very well knew, as I had once been a member of the same church, and consequently baptized in the same way) and declared that as God was his judge, he never would baptize another person in the name of the Father, Son and Holy Spirit, but simply in the name of Jesus Christ, for remission of sins. But 1 think I have said enough upon that proposition to give you to see the strait into which he was driven, so that any more would be superfluous.

Upon the subject of the forward action he did not pretend to make any defence more than the represenalways appeared to be done by lying that there was no resemblance to the body in a supine posture.

This idea, of course, was only drawn from the fact of having always seen persons buried in that position, but if the practice of burying had been otherwise, the conclusions would have been the reverse.

I was somewhat amused at his efforts to get rid of the force of some of my arguments on this proposition.

For instance, I made an argument drawn from the figurative baptism of the Israelites unto "Moses in the cloud and in the sea," which the apostle Paul uses as typical of our baptism into Christ.

That as they went through the "Red Sea" in order to escape from their enemies, and to get out of the land of bondage and into the "land of promise" so we go through the waters of baptism in order to escape from our sins, and in order to our "translation out of the kingdom of Satan, and into the kingdom of God's dear Son, - and that, although we could not go (literally) down through the bottom of the creek, and come out on the opposite side, yet we did (figuratively) go through baptism into the church.

As the case was so plain how the Israelites went through the sea that no one would be willing to risk his reputation by saving it was a backward action, therefore my friend Hartsell would not risk his either, but got out, by saying that the case had no relevancy to the subject of baptism.

ark which the apostle Peter alludes ject. to, by saying, "the like figure whereunto baptism doth also now save us,"

baptism in either case, as there was not one drop of water touched the persons in neither of the cases, and that if there was any baptism in the case of Noah, it was the ark which was baptized, and not the people.

Our second proposition, viz. "Is there a Holy Spirit which operates on the hearts of the human family outside and independent of the written word?" We discussed on successive night sessions, at our Seminary, so as not to conflict with the operations of the school which was in progress at the place.

In all probability it may be thought, and justly too, that I am not a competent judge in the case, in as much as I was a party in the discussion, but if I may be permitted to express an opinion upon the arguments adduced on both sides of the question, I do most confidently believe that I sustained my position most triumphantly.

It will be observed that I had the affirmative of this proposition, and that, therefore, it devolved upon me to show, by incontrovertible scriptural arguments, that there is a Holy Spirit which operates upon the hearts and mind of the human family, independent of any written oracle, or human agency in this world.

I will by no means have time, neither have I any inclination to allude to, in this short summary, one tythe of the instances of a direct operation of the Holy Spirit in sup-The case of Noah going into the port of my promises upon the sub-

I would by no means have it understood that I ascribe all the infahe treated in like manner, declaring tuations and spiritual phenomena as

exhibited by the various spiritualists | the arguments advanced by myself of the present day, such for instance as boxing, wrestling, jumping, jerking, laughing, shouting &c., to the operations of the Holy Spirit-far from it-but still I do maintain that there is a direct communication be. tween our spirits and the spirit of God, that "the spirit itself beareth witness with our spirits that we are the children of God."

This influence, it is true, is indiscribable, and undefinable, and can not be materialized. Even Christ himself, who was wisdom knowledge in perfection, was unable to define its operations to the comprehension of Nicodemus who was also a wise man, and we doubt not a philosopher of the first class, of the age in which he lived, because we are informed that he was "a master in Israel," and yet with all his learning and knowledge of metaphysical science, he could no more understand the operations of the Spirit of God upon our spirits, than he could one of the most common phenomenon of nature, viz. the blowing of the wind. Hence the Savior makes use of this very common but incomprehensible phenomenon, to explain, or rather to show that the subject is not explainable to the mind of Nicodemus the operations of the spirit, "the wind bloweth where it listeth, but thou canst not tell from whence it cometh, or whither it goeth, so is every one that is born of the spirit."

But I cannot follow this chain of reflections further at the present time, as I design giving a few of the arguments adduced on the occasion in support of my side of the proposition.

In presenting you with some of

in the controversy, I am by no means prompted by a spirit of egotism, but simply to give you an idea of my views on the subject.

I know there are many, and even some of the brethren, who take the same view of the question that my friend Hartsell does, and it is for their sake mainly that I write this article.

The whole weight and burthen of testimony and argument on the negative side of the question is based upon the declaration of the Savior when he said that "the words which I speak unto you, they are spirit and they are life."

Now I candidly admit that there is a spiritual influence in the word which accompanies it, and is inseparable from it, but that this is all that there is of the Holy Spirit-I most positively deny. The word, is said, in Scripture, to be "the sword of the spirit," and therefore there is just as marked a difference between the sword and the spirit, as there is between the soldier and his sword.

The word is a most potent and efficient instrument in the hands of the spirit for its successful warfare against the world, the flesh and the devil, to the casting down of principalities, and powers, and every thing that exalteth itself against the knowledge of God, and of the truth, and to the convincing the world of sin, of righteousness, and of judgment, but yet, I regard the spirit as the agent which performs this, by the instrumentality of the word. But that the word is the only means used by the spirit to accomplish this most desirable object, I most emphatically deny.

Every thing in nature conspires

leaf, the fading of a flower, the earth. withering of the grass, the shooting of a meteor, the electric flash of the forked lightning, the bellowing of the thunders, all, all declare in thunder tones, but in language which only the heart can understand, that there is an invisible super-natural power, in whose eyes we are all guilty, quilty!

This is that law of conscience which is in the possession of the whole world of mankind, and which plainly show the law of the spirit written upon their hearts their consciences the mean while accusing, or else excusing them. This is that "light which enlighteneth every one that cometh into the world."

But if I keep on at this rate I shall never be able to give any of the scriptural cases of a direct operation of the Holy Spirit.

I only have space here to give a very few of the many which I gave upon the occasion alluded to, I will here first give the case of Simeon of old who at the birth of the Infant Savior came into the place where he and his mother were, and taking up the babe in his arms, gave thanks to God and said: "Now Lord lettest thou thy servant depart in peace, since mine eyes have seen thy sal vation." For it had been revealed to him by the Holy Ghost that he should not see death until his eyes had beheld the Lord's Christ.

But as the apostle Paul says, "time would fail me to speak of" all the holy prophets and apostles of our Lord Jesus Christ who had direct operations of the Holy Spirit communicating with their spirits in multitudinous instances and divers manners, things which could be

to the same object, the falling of a found upon no written record of

Yours in "the one hope," JESSE CROSSWHITE.

Dear Visitor:

Your readers undoubtedly wonder how the School prospers at Bourbon; for their satisfaction I would say that I paid a short visit there and was well satisfied of its utility and success. Every where people speak favorably about it and would like to send their children there, but there is one drawback, and that is the want of a proper place of boarding; present the students are dispersed promiscously through the town and are (it is feared) exposed to bad influences. This could be obviated by some brother or brethren getting up a proper boarding house where wholesome food (not dainties) and nutritious diet was the order of the day. The proprietors should be men and women that understood and were in practice of Christian order, for be it remembered that it is not expected that Christians "sit down to eat, and rise up to play." If I could give satisfaction on this point, even here in this frozen region, men are warmly in favor of our school, and would entrust their children to our care, though themselves not inclined to accept our religion, yet they would entertain no fear for their children in that direction.

I trust the brethren will not be offended at the high eulogies that our friends pass upon us I do believe them to be sincere, and trust they may not be disappointed, only in this as regards time, for our characteristic is to proceed cautiously. It will require a long time to bring so many minds to the same understanding, and we pray our brethren every

where not to condemn prematurely if we see that evil should be the result in time then we shall go down on it. We will therefore have a watchful eye over the institution and foster it with a father's care and a mother's forbearance.

Experience has taught us that some times that which we thought was for our hurt turned out to be a blessing I refer for once to our periodicals. And in my humble opinion one or the other located in close proximity with the college, issuing weekly pages of truth and soberness might be a mighty vehicle against the reigning evils of the day. These evils are dreaded by men in and out of the Church. There are many true philantropists or well-wishers to the human family who are wil. ling to labor and sacrifice much for the amelioration of the condition of mankind.

I must abruptly stop here for want of time, and only mention that we had several evening meetings here last week, conducted by brethren Berkey, Younce and Calvert. which caused quite a revolution in the minds of our people here, and if they could only have stayed a week longer there would have been a telling effect produced, but as it is they left just at the beginning of harvest, which also was the case at Syracuse in Indiana where they preached a week, and just at the time that the people showed an interest, they left after baptizing five persons. Truly, the harvest is great, and the active laborers are but few. My heart bleeds that the calls can not all be answered.

> Yours in the bonds of love, F. P. LEHR.

Bloomington, Mich.

Madison, Morgan Co., Ga., February 24th, 1871.

Brethren of the Visitor:

Dear Brethren: I have been receiving the Visitor most of the time since I have been in the south. It comes as a "Welcome Visitor" to my humble abode in the far distant south, truly not so far from the brotherhood in miles, far less than one thousand miles which can be travelled in less than sixty hours would carry me to your office of publication; but far by being as completely cut off from the brethren as if I lived in China or Japan. No meetings of the brethren to attend, no revival meeting to gladden the heart or refresh the spirit; no communion occasion to review the past, observe the ordinances and renew our spiritual covenant with loved ones banded together as followers of one whose shed blood and broken body serves to remind Christians of their duties and obligations to our heavenly Father; no prayer meeting where sweet songs of Zion, humble petitions and faithful exhortations bind anew in bonds of love and friendship those who are permitted thus to meet; no clasping of brethren's hands: no social intercourse with those who are traveling heavenward in the paths we love. But alone and among strangers whose hearts are lifted up with pride, or with the humble and ignorant dark skinned unfortunates of our land, we plod along upon the troublesome path of life And, O, how that path is filled with disappointments, with trials, temptations and other besetments. O how we long to be once more in the family circle, in the church, around the communion table, among the brethren, and where the Lord's smiling counte. nance drives doubts and fears from the Christian's heart, and where the toiling pilgrim is refreshed. But to the end that we may be content with our lot and receive fresh encouragement in the

(if God's will be so) ere the journey of life be ended, and in the great day of the Lord be permitted to meet with the faithful of God's people. We would ask the prayers of loved ones who are under more favorable circumstances that the lonely pilgrim may not be forgotten, and above all that God's sustaining grace may keep us faithful and true to the principles and practices of the breth-And that in God's wisdom and power even a weak one may be an instrument in his hands of doing good to the people with whom our lot may be

Brethren, let us not forget that "the effectual fervent prayer of the righteous man availeth much."

Affectionately,

E. HEYSER.

# Family Circle.

Be Patient with the Little Ones.

Be patient with the little ones. Let neither their slow understanding nor their occasional pertness offend you, or provoke the sharp reproof. Remember, the world is new to them, and they have no slight task to grasp with their unripened intellect the mass of facts and truths that crowd upon their attention. You are grown to maturity and strength, through years of experience, and it ill becomes you to fret at the child that fails to keep pace with your thought. Teach him patiently, as God teaches you, "line upon line, precept upon precept, here a little and there a little." Cheer him on in this conflict of mind; in after years his ripe, rich thought shall rise up and call you blessed.

Bide patiently the endless questionings of your children. Do not roughly crush the rising spirit of free inquiry, with an impatient word or frown, nor attempt,

hope of meeting again with loved ones, on the contrary, a long, instructive reply to every slight and casual question. Seek rather to deepen their curiosity. Convert, if possible, the careless ques tion into a profound and earnest inquiry. Let your reply send the little questioner forth, not so much proud of what he has learned, as anxious to know more. Happy thou, if in giving your child the molecule of truth he asks for, you can whet his curiosity with a glimpse of the mountain of truth lying beyond; so wilt thou sent forth a philosopher, and not a silly pedant, into the world.

> Bear patiently the childish humors of those little ones. They are but the untutored pleadings of the young spirit for care and cultivation. Irritated into strength, and hardened into habits, they will haunt the whole of life like fiends of despair, and make thy little ones curse the day they were born; but corrected kindly and patiently, they become elements of happiness and usefulness. Passions are but fires that may either scorch us with their uncontrolled fury, or may yield us a genial warmth.

Bless your little ones with a patient care of their childhood, and they will certainly consecrate the glory and grace of their manhood to your service. Sow in their hearts the seeds of a parennial blessedness; its ripened fruit will afford you a perpetual joy.

### Oregon and California Mission.

The undersigned acknowledges the amount received from the following persons and churches since our last report:

Daniel Brower, Ohio.

Tuscarawas Church, Ohio.

Auglaize 66 66 Lafayette Ashland

> Total for the committee \$9.00. ELD. C. WENGER.

Motices.

The Brethren interested in education, are invited to meet, Wednesday, April 26th, at the place of holding the district meeting of the Northern District of Indiana. Please be prompt as important business is to be attended to.

O. W. MILLER.

BLOOMVILLE, OHIO, February 21st, 1871.

Brother Kurtz:

Please announce through the Visitor that the North Western Ohio District Council will be held in the bounds of the Seneca church, at the house of brother David Roop, on the road leading from Tiffin to Attica, twelve miles from the former and five miles from the latter place, on Friday, the 12th day of May next. Those coming from the east and wishing to stop off at Centerton, will please inform Brethren David or Israel Roop at Attica, Ohio; those coming to Tiffin, will be met there by the Brethren with ample means for their conveyance to the place of meeting.

By order of the church,

S. A. WALKER.

The District Meeting of Northern In- the Annual meeting. diana and Michigan will be held, by divine permission, at the Solomon's Creek Church, commencing April 27th, 1871. Brethren and sisters coming by railroad will stop at Arnold's station, 3 of a mile from the church.

JESSE CALVERT, Clerk.

Dear Editor of the Gospel Visitor: Please publish the following notice:

Whereas the last Annual Meeting appointed me an agent to make arrangements with some of the Railroad Companies in the East and South East for our Brethren going to the next Annual Meeting, and whereas the Pennsylvania Central and Sunbury and Erie R. R. Co. require all using those roads to have an order which upon presenting at the

station from which they start, they ob-

tain a ticket at excursion rates.

I therefore propose that each district meeting appoint an agent to take up all the names in the district of those going over the above named roads to A. M. and send them to me with the names of the persons and post office plainly written upon receipt of which I will send to each of those agents as many orders as they send me names, or if not convenient for the District Meeting to appoint an agent, a church or several churches may appoint one and send the names as above directed.

The Brethren will please proceed with this business as soon as possible, as I will withhold the printing of the orders until I am informed how many will be required, and would prefer having the number wanted before the arrangements with the above and other roads are completed.

I would also state that this order arrangement extends to brothers, sisters and friends whose object is to attend

Full information will be given of the excursion rates as soon as they are made with the different roads.

> C. CUSTER, 475 Franklin Street, Philadelphia, Pa.

The District Meeting of Middle Indiana will be held in the meeting-house at Lancaster in Huntington Co, on the second Friday after Good Friday. There will be conveyances at Huntington the day before the meeting to convey those coming, to place of meeting.

SAMUEL MURRAY.

The District Meeting of Middle Pa. will be held, the Lord willing, on Monday, May the 18th, at the Spring Run meeting-house, Mifflin Co., Pa. Those coming by railroad, will stop at McVeytown.

D. M. Holsinger, Coir. Sec.

# Poetry.

### THE PRAYER AND THE LIFE.

Do I mean the prayers I offer—
Do I feel the words I say,
When before our Heavenly Father
I kneel down from day to day,
When at morning and at evening
I incline to seek his face,
And my voice goes up in pleading
To his glorious throne of grace?

When my voice goes up in pleading, Does my heart go with it too? There are many things 1 ask him That his might and grace mey do; Petition on petition goes up To meet his ear, O, are they such petitions As our Father loves to hear?

I tell him of my wants — my needs;
But when I turn away,
Do I think of what I ask for?
Do I watch as well as pray?
Do I strive against temptation?
Do I seek like Christ to live?
Do I use aright the blessings
That so freely he doth give?

My prayers are with much speaking Yet when I leave the spot,
How quickly are its memories fled —
How soon those prayers forgot!

O, if the thought that gave them birth So lightly treasured be, How can I think God's mercy will Remember them for me?

Yet one petition further, Lord!
Wilt thou not deign to hear?
O, let thy Spirit breathe anew
Through all my daily prayer.
Then help me, as I pray, to live,
Kept by thy grace divine —
And the glory of the prayer and life,
Alike, O, Lord! be thine.

Selected.

### OBITUARIES.

Died in the Four Mile Church, Union county, Ind., December 27th, 1870, HENRY EIKEN-BERRY, aged 78 years, 4 months and 27 days. Br. Eikenberry leaves a widow (sister) to mourn is departure, but not to mourn as others who have no hope, for he had been a consistent and exemplary member of the church for 50 years, and a deacon for 40 years. Funeral services by brethren Daniel Brower and Jacob Rife, from 1 Peter 1: 24, in the presence of a large congregation at the h use of the deceased brother.

Also in the same church, Febr. 23rd 1871, WILLIAM EIKENBERRY, son of Daniel Eikenberry, aged 5 years and 26 days. Funeral services by the brethren Jacob Rife and Alfred Moore.

Also at the same place, February 27th, 1871, ELISABETH EIKENBERRY, aged 1 year and 1 month, daughter of the same parents.

These two children died within four days of each other, of that most dreaded scourge of children diptheria. They were the grand children of Henry Eikenberry, mentioned in this obituary notice. The funeral text of little Lizzie was, Isaiah 38:1, latter clause, by the trethren above mentioned.

A M

Died in the Cold Water District, Butler county, Iowa, February 13th 1871, brother DAVID MOSS, of lung fever, aged 3. years, 10 months and 12 days. He was a faithful member of the church for near ten years, and a deacon near two years. The sister lost a kind husband, the children a dear father, the church a faithful servant and the community a good citizen. But we need not mourn as those that have no hope, for our loss is his great gain. Funeral occasion improved by Henry Strickler on Rev. 14:13, selected by the bereaved widowed sist r. A large congregation of relatives and friends followed him to his tomb, where he was deposited.

Also at the same place and of the same family, a son of the above dee ased David Moss and sister Maria Moss, on the 15th Febr. 1871, aged 2 months and a half. Thus in so short a time they were visite! again by the messenger of death, and took the little babe, leaving a widow and three little children to mourn their loss. Funeral improved by Ben. Ellis on Matt. 18:3.

JOHN F. EIKENBERRY.

Died February 24th 1871, at the house of her daughter, in Pleasant Valley, Washington Co., Md., sister NANCY CASTLE, aged about 82 years.

She survived her husband but about two years whose age when he died was 76 years, 11 months and 7 days. They lived in holy wedlock nearly 50 years. Both were members of the Church for nearly or quite the whole time. Not only did they covenant to live with each other in the sacred relationship of holy wedlock according to the ordinances of God. But evidently they were desirous to sustain still higher relationship. Hence they entered into covenant with their God. And to all human appearance they adhered to that covenant to the end of their lives. The result of which is that they are now in the enjoyment of eternal life, and recognize each other as the angels of heaven.

Funeral service by the writer on John 14:1 and 2. E. S.

#### (Companion and Pilgrim please copy.)

Died in the Nettle Creek church, Wayne Co., Ind., March 6th, 1871, Elder ZACHARIAH ALBAUGH, aged 76 years, 1 month and 4 days. Soon after br. Albaugh came to the church, he was elected to the office of a deacon, and having filled this office to the satisfaction of the church, he was then called to the ministry, and was or-dained about twelve years ago. His health had not been good for the last twenty years, and for the last five years of his life he labored but little in the ministry. For the last two years of his life he was unable to attend public meeting. He was, however confined to his bed but about eight weeks, during which time his sufferings were great, but were borne with christian resignation and fortitude. And although he could not a tend the public meetings of the church, nor labor in the ministry, his whole heart was with the church, and his labors and counsels were always for the promotion of the primitive order of the church. As a counsellor, he stood deservedly high, and as a consequence, his counsels were much sought after.

He left a widow, a sister, who was ever in sympathy with him in all his official duties in the church, and during his long illness she was ever ready to do all that kindness could dictate to make confortable.

The funeral was attended by a large concourse of people, and the services performed by the ministers of the Nettle Creek church, and br. Quinter who was visiting the church at the time. Text: 2 Tim. 4: 7, 8.

DAVID BOWMAN.

#### [Companion please copy.]

In the same church, January 22nd, 1871, GEORGE D. STUDEBAKER, aged 28 years, 2 months and 16 days. He was afflicted about four years with the consumption. When he saw there were no hopes for his recovery, he rejoi ed that the time was near at hand that he could go to rest. A short time before he died he sung the beautiful words:

"On Jordan's stormy banks I stand," &c.

He selected Rev. 14:13, as the text to be used at his funeral.

MARY C. STUDEBAKER.

Died in Marshall county, Indiana, February 1st, 1871, our beloved and much esteemed sister MARTHA GIPE, wife of brother Samuel Gipe, aged 57 years, 10 months and 15 days. She was a faithful member of the church for some 12 years. Her husband is a visiting brother, and the dear sister filled her place very well. She left a kind husband, 12 children and 14 grand children to mourn their loss which we hope is her great gain. Funeral services by 5r. Daniel Browee from Allen Co., Ohio, and others on Rev. 14: 13.

JOHN KNISLEY. (Companion and Pilgrim please copy.)

Died at Lockport, Carroll Co., Ind., November 11th, 1871, JACOB BURNS, aged 23 years, 5 months and 16 days. He was the youngest son of bro. Samuel and Elizabeth Burns living in Marshall Co., Ind., and gave the parents and connections much trouble as he was some 50 miles from them and much desired to see them once more before he died, but could not see them, and had not seen any of them for a few years. He left a wife and one child to mourn their loss. Funeral services by Adam Appleman and the writer.

JOHN KNISLEY.

Died in Union Dish, Marshall Co., Ind., Feb. 24th, 1871, bro. JOSEPH J. GILBERT, aged 36 years, 10 months and 7 days. The subject was a visit brother of good standing in the church. He leaves a wife and 4 children to mourn their loss. We hope their .oss is his great gain. Funeral services by the writer from Rev. 14: 13.

JOHN HOOVER.

Died in Elkhart Co., Ind., March 6th, 1871, MATHIAS INGLE, aged 65 years and 4 days. He was only sick 5 days with the lung fever. He leaves a widow and 9 children. Funeral text: Rev. 14: 13, by And. Bigler and David G. Miller.

ANDREW BIGLER.

Died in the Maple Grove congregation, Ashland county, O., February 10th, 1871, sister CINTHY TRACY, consort of friend John Tracy aged 55 years, 10 months and 25 days. Disease, dropsy. Funeral service by the writer from 2 Cor. 5: 1, to a large and attentive congregation.

Also in the same congregation, on the 22nd of February, 1871, of scarlet fever, LOUISA PETERS, daughter of bro. Wm. Peters, aged 8 years, 7 months and 16 days. Funeral services by the writer from Mark 5:39 & 40.

WM. SADLER.

Departed this life, April 23rd, 1870, in the Lower Cumberland Church, Pa., our old German brother, GEORGE MARTIN BEARRINGER, aged 78 years, 8 months and 2 days. Funeral services from 2 Cor. 5:1 & 2.

M. M.

Died near South Bend, Ind., Febr. 18th, 1871, of billious pneumonia, IRA MARTIN, youngest son of bro. M. L. and sister Christiana WENGER, aged 1 year, 8 months and 21 days. Funeral occasion improved by Eld's. Jacob Miller and D. B. Sturgis.

Eld. C. WENGER.

### New Club Rates for 1871,

After the first of February we offer the Gos\_ PEL VISITOR for 1871 at the following low club rates .

5 copies for

\$ 5.00

Any larger number at the same rate.

Names of subscribers and subscription money should always be sent to the publisher, and Post Office Orders should be made payable to him. Send money in Post Office orders or drafts where these can be procured. When this eannot be done send in registered letters. Single subscriptions plainly directed and carefully mailed at our risk.

Address

H. J. KURTZ, DAYTON, O.

Agents Wanted for GOD IN HISTOR

ONE OF THE REMARKABLE BOOKS OF THE AGE. Abounds in thrilling passages and startling theories. Treats on living issues and recent events. Reviews Infalli-BILITY AND THE WAR IN FRANCE. Restores History from the terrible abuse into which it has fallen. Shows that GOD, NOT CHANCE controls the world; that Redemption is the Golden Thread of History; that Providence is its light; that God is in History, and all History has a unity because God is in it. These great truths have been overlooked by nearly all historians. God does control in the affairs of nations, and for His glory.

Our plan insures large sales. Address J. W. GOODSPEED & CO., Park Row, N. Y., or 148 Lake Street, Chicago.

## SALEM COLLEGE.

BOURBON, MARSHALL COUNTY, IND.

The Spring Term of this Institution will begin Monday, March 20th, 1871. A class in Didactics will be organized at the beginning of the term for the special benefit of teachers.

Scholarships can be obtained by applying to Eld Jesse Calvert. Milford, Ind., or to the President, Bourbon, Ind.

For further particulars address () W. Miller, A. M., President. Bourbon, Ind.

#### Hotel for Sale.

I will sell my commodious h tel property very cheap to the right man, if application is made soon. The hotel is " large three story brick, 42x75, with two splendid store rooms on first floor that command a good cash rent. The property is located in the centre of Bourbon, Ind. convenient to the BRETHREN'S COLLEGE which is now in full operation, with a large number of

Bourbon is located in the midst of the finest agricultural region in the west, and is growing rapidly. This hotel would control the traveling patronage and a good part of the custom of the students of the Salem College.

Also several good farms for sale.

For particulars address:

J. W. DAVIS. Bourbon, Ind.

# DOMESTIC MEDICINE.

A Treatise on the Practice of Medicine, adapted to popular use, and made familiar to the ordinary reader.

It gives the symptoms of the various diseases incident to the human family, with appropriate remedies - the best known - and the general treatment required in each case. It is illustrated with numerous engravings about a hundred fine cuts of the most common medical plants, with the description, locality and habits, and medical uses of them. A Glossary is annexed defining the technical terms, and also a complete Index. 624 pp.

The book is strongly bound in leather. The binding of some of the books is slightly marred, but not to materially injure its durability. Otherwise the book is in good order. Only a limited number of these books is for sale and those wanting a copy must order soon. Every family should have a work of the kind. Sent postpaid for \$2,15 or by express for \$1.75. This is just about half price.
Address H. J. Kurtz, Dayton, O.

Fresh Garden, Flower. Fruit, Herb, Tree and Shrub, and Evergreen Seeds, prepaid by mail, with directions for culture. Twenty-five mail, with directions for culture. Twenty-five different packets of either class for \$1.00. The six classes \$5.00

20,000 lbs. Evergreen and Tree Seeds; Apple, Pear, Cherry &c.; Grass Seeds; Beet. Cabbage, Carrot, Onion, Squash, Turnip and all Vegetable and Flower Seeds, in small or large quantities; also Small Fruits, Stocks, Bulbs Shrubs, Roses, Verbenas, &c., by mail, prepaid. New Golden Banded Japan Lily, 50c. Priced Descriptive Catalogue sent to. any plain address, gratis. Agents wanted. Wholesale List to Agents, Clubs and the Trade. Seeds on commission.

B. M. WATSON, Old Colony Nurseries

and Seed Warehouse, Plymouth, Massachu

setts. Established in 1842.

### BEEDED HA SO

FOR SALE AT THE OFFICE OF THE "GOSPEL "ISITOR,"

| will be sent postpaid at the annexed rate | 981    |
|---|--------|
| Oehlschlæger's German and English         |        |
| Dictionary, with promposition of the      |        |
| German part in English characters         | \$1.75 |
| The same with pronunciation of Eng-       |        |
| lish in German characters                 | 1.75   |
| Non esistance paper                       | 20     |
| Non esistance paperbound                  | 25     |
| Nead's Theology                           | 1.45   |
| Wisdom and Power of God                   | -1.45  |
| Parable of the Lord's Supper              | 20     |
| Plain Remarks on Light Mindedness         | 10     |
| Wandelnde Seele [ German ]                | 1,15   |
| Wallfahrt nach Zionsthal                  | . ,60  |
| Brethren's Hymn Book [new edition]        |        |
| Plain sheep binding                       | 75     |
| Per dozen, by express                     | 7,25   |
| " arabesque                               | 75     |
| " arabesque                               | 7,25   |
| Plain morocco                             | 1.00   |
| Per dozen, by express                     | 10,00  |
| Plain morocco, pocket book form           | 1.25   |
| Per dozen. by express                     | 12,00  |
| New German Hymn Book.                     |        |
| Sheep binding, plain, single              | .50    |
| Per dozen, by express                     | 5,00   |
| German and English bound togethe          | r.     |
| Turkey morocco                            | 1.25   |
| Per dozen, by express                     | 12,00  |
| Arabesque plain                           | 1,00   |
| Arabesque plain Per dozen, by express     | 9,00   |
| Sheep binding plain                       | 1,00   |
| Per dozen, by express                     | 9,00   |
| HYMN BOOKS, Old Selection.                |        |
| German and English                        | ,75    |
|   | ,40    |
| English, single per dozen                 | 4,25   |
| Kost's Domestic Medicine, 624 pp 8vo      | 2,15   |
| Names put on Hymn Books to orde           |        |
|   | 101    |
| 15 cents a piece.                         |        |
|   |        |

Remttancés by mail for books, &c. at the

risk of the sender.

Address

H. J. KURTZ, DAYTON, O.

Waynesboro, Pa.

THE BRETHREN'S

# Encyclopedia,

Containing the United Counsels and Conclusions of the Brethren at their Annual Meetings &e. By Elder HENRY KURTZ.

RATES:

The work neatly bound together with "Alexander Mack's Writings,"

I copy sent by mail postage paid......\$1.70 Of those bound there are but few left, and as the "Macks" are ont of print, when these few are disposed of, hence friends who wish to have a copy had better send orders soon. Of the Encyclopedia in pamphlet form (without Mack) we have yet some more than of the bound ones. Ind to have them more speedily spread throughout our brotherhood, we will reduce the price and send them postpaid for secenty five cents [\$0.75]

Address: HENRY KURTZ,

COLUMBIANA, Columbiana Co., O.

### The Great Remedy!

Those who are prejudiced against anything new should know that Dr. Fahrney's Blood Cleanser or Panacea was used in practice by old Dr. P. Fahrney of Washington county, Md., as far back as 1789. It, is now put up in bottles but the medicinal properties are the same. Unlike anything else in market it can be taken with benefit in all diseases from a bad cold to a violent fever, from a ringworm to a bad case of scrofula or cancer. Infants can take it as well as the aged and feoble, and sells reàdily wherever it is known. Will bè sent upon the most liberal terms to those who will introduce the same among their neighbors. Many have done well by ordering.

The Health Messenger will be sent free to any address. For particulars address Dr. P. Fahruey, No. 30, North Dearborn St., Chicago, Ill., or Dr. P. Fahrney's Bro's & Co.,

Sold by Druggists and Storekeepers.

# LOOK HERE.

The "Brethren" can find their style of

### HATS

of best quality at reasonable rates at

### SAMUEL COLLINS'

330 Third St.

Dayton, O.

[ Sent by Express wherever ordered. ]

#### TO THE BRETHREN AND FRIENDS

I have still on hand a number of my books containing a discussion with Dr. J. J. Jackson (Disciple) on trine immersion, an account of his conversion and change, a treatise on the Lord's Snpper, an essay on the new birth and a dialogue on the doctrine of non-resistance, with an address to the reador. The whole containing 282 pages neatly bound, which I offer on the following terms:

tion made to agents.

B. F. Moomaw, Bonsack, Roanoke Co., Va.





# GOSPEL VISITOR,

A MONTHLY PUBLICATION,

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

VOL. XXI.

MAY, 1871.

NO. 5.

TERMS: One Dollar and twenty five cents per year in advance.

DAYTON, OHIO:
H. J. KURTZ, PRINTER & PUBLISHER.





### CONTENTS.

| Looking unto Jesus               | 129  |
|----------------------------------|------|
| Encouragement to Repentance      | 131  |
| Angels are hovering round us     | 134  |
| The Music of Life                | 138  |
| Clouds                           | 139  |
| Plain Talks                      | 141  |
| The Sword of the Spirit          | 143  |
| The Salem College                | 145  |
| Remarks                          | 149  |
| Converted Children               | 155  |
| How much owest thou my Lord      |      |
| The Children's Rights in sermons | 156  |
| The Family Circle:               |      |
| Household Affairs                |      |
| Correspondence                   | 157  |
| Notices                          | 160  |
| Errata                           |      |
| Married                          |      |
| Rail Road Notice[see Cov         | ver] |

#### Letters Received.

From Noah Miller, David Johnson, John Zuck, Jonas De Haven, Nicholas Kauffmann, Dan'l Wolf, sen., Sol Shively, Sam'l Murray, Levi H Metzger, Em J Meyers, John Lenman, Joseph S Foster, Emanuel Slifer, Lewis Ridenour, E Hostetler, Geo B Holsinger, H R Holsinger, P H Kurtz, E Williams, J A Rairigh, Wm A Thomas, D B Mentzer, D H Miller, O W Miller, John P Miller, Alfred Longeneker, H B Brumbaugh, David Shidler, S C Keim, Daniel C Hardman, H B Brumbaugh, L H Miller, Philip Boyle, Hiel Hamilton, Daniel Wolf, Henry Clay, W R Lierly, D B Mentzer, B B Bollinger, A H Ellis, Ira Calvert, F M Snyder, John L Hook, Jacob Fryock, Jacob Zigler, S Fink, G W Hoxie, J A Hetric, Simeon Keiser, J H Fishel, D J Peck, W E Roberts, C K Zumbrun.

#### WITH MONEY.

From Geo Rie'y, John Friedly, Abr Whitmer, D L Garver, Nancy J Roop, Jacob Dillman, Eld. James D Tabler, E P L Dow, Levi R Brumbaugh, Levi Kauffman, C F Wirt. B S Whitter, John Stutzman, Mrs. Susanna E Jones, Geo Hoke (have no more Review of trine immersion.) Martin Really, Jacob Holdeman, E & C K Zumbrun, Perry Beekner, D F Good, John Lair, W W Miller, Nancy Geiser, (One from Eaton, O. Please send name.) John D Baer, Levi Grabill, Ananias Hensel (2), Jacob Mitchel, Geo Brubaker, S R Rohrer, John H Gehr, Rosalinda P Cassel, Martin Meyers, J S Flory, B Ellis, John Wise, David L Williams, Dan'l Wolf, Jr., Josiah C Ritch, David Beeghly, Jer Beeghly, Sol Shively, Sam'l C Miller, H D Davy, Stephen Yoder, Arabella Eikenberry, John Holsinger, A J Sterling, Henry Hubley, Charles Smith, James A Ridenour, Jesse Wells.

#### PUBLISHER'S NOTES.

The Review on Trine Immersion have been out of print for some time.

The hildren's Paper for schools or charitable purposes in packages of 30 copies addressed to one person, will be sent one year for \$4.50, or six months for \$2.25.

#### HYMN BOOKS.

Some letters have been received lately about wrong bound hymn books. Those who have received such books will please let us know at once stating how many are bad and the kind of binding, and good ones will be sent instead. They may hold the bad ones until further notice.

#### Rail Road Notice.

Excursion rates have been obtained over the following rail roads:

Pennsylvania Central R. R. from Pittsburg or Philadelphia to Harrisburg. Pittsburg, Ft. Wayne and Chicago R. R. from Chicago to Pittsburg. Pan Handle R. R. from Indianapolis, Columbus and Cincinnati to P ttsburg. The Northern Central R. R. from Baltimore to Harrisburg and intermediate stations.

On these roads the rules are the same. Any brethren, sisters or friends going over either of the above named roads to Annual Meeting, must have an order before they leave home to present at the station they start from upon which they get an excursion ticket that will return them free to the same station, and any who travel over more than one of the above roads must have an order for each road.

The four above named R. R. companies will begin to sell excursion tickets on the 20th of May and close on the 29th, and tickets remain good to return till the 15th of June.

The Reading R R. Co, will begin to sell excursion tickets at all their main stations from Philudelphia or Harrisburg to Myerstown on the Lebanon Valley R. R. (place of meeting) on the 20th of May and close sale on the 29th, and tickets remain good to return till the 15th of June.

The Cumberland Valley R. R. Co. will sell excursion tickets to Harrisburg on the 24th, 25th, 26th and 27th of May to remain good to return till the 5th of June.

Orders will be given out for either of the four above named rail roads till Saturday, May 27th.

The Brethren and friends can obtain their orders through their agents already appointed, or they can write and obtain them individually C. CUSTER,

475 Franklin Str., Philadelphia.

## THE GOSPEL VISITOR.

Vol. XXI.

MAY, 1871.

No. 5.

#### "LOOKING UNTO JESUS."

There is a prophecy that reads as follows: "Thine eyes shall see the king in his beauty." (Isai. 33: 17.) When our Lord will appear in the clouds of heaven, surrounded by the glory that will emanate from his glorified body, and in the glory of his Father with his angels, the sight will be, to believers, one of inde scribable grandeur and beauty. it is a pleasant thing "for the eye to behold the sun," as Solomon declares it is, Eccles. 11: 7, what pleasure will it afford the saints to see the sun of righteousness rise in his unclouded splendor never to be eclipsed again! But is there nothing lovely, or attractive in Jesus now? Oh, yes, there are sufficient charms in him to make him "the chiefest among ten thousand." Can. 5:10 Faith discovers the excellencies of Jesus, and makes him precious to believers. There is no object so constantly before the mind of the Christian, or upon which he looks with so much interest as Jesus. He is declared to be "the author and finisher of our faith." Then as we value our Christianity as the source of our present sweetest joys, and as the ground of our hope of immortality, so will we value Christ. is all, and in all to Christians. There are three aspects under which we should look to Jesus.

First, we look to him for encouragement. There are times in the experience of all Christians, when the trials, difficulties and labors

dure, are felt to be so great, that the soul yields to fear, and to say the least, there is a wonder whether it can hold out faithfully and patiently unto the end, and make its way successfully through all its opposing and numerous enemies to the heavenly rest, which "remaineth for the people of God." And the least doubt that the enlightened soul has, that it may fail to reach the goal of the Christian race, is a source of much distress. For if we fail of heaven, life is a failure, and our very existence a curse; but a curse brought upon us by our own improper conduct, and this thought will make the curse more terrible to endure.

But our faith looks up, and sees at the right hand of the throne of God, a personage of majestic mien, a successful conqueror, but bearing the unmistakable marks of severe conflict, for looked at from one position he appears as a lamb slain. He is also recognized as the Son of This title connects him with our race, and, consequently, with our world. It is "Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." He is the Son of man, our elder brother. And "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the devil; which they are called upon to en. and deliver them who through fear

of death were all their lifetime sub ject to bondage. For verily he took net on him the nature of angels; but he took on him the seed of Abra-Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High-priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succur them that are tempted." Heb. 2: 14-18.

Then our Leader has triumphed. The captain of our salvation has He has led captivity conquered. captive. He has bruised the head of the serpent. He has done much towards destroying the works of the devil. He has met and routed all our enemies, and fought his way through, and secured the "joy that was set before him." Our way is then open, and success and triumph have been made possible for us. And in looking to Jesus, the desponding heart is encouraged, feinting hope revived, and our success in the achievement of Christian salvation, put beyond a doubt, and we can say in the language of a tried saint of old, "Why art thou cast down, O my soul? and why are thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." Ps. 42:11. When tempted to despond, we must look to Jesus and his word. Here the soul will find relief.

Secondly, we look to Jesus as our example. We see his success in achieving all that his mission into our world contemplated. And have for help. The way has been opened

that he might fill all things." Eph 4: 10. And "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor," Heb. 2:9, God having "highly exalted him, and given him a name which is above every name." Phil. 2:9. We admire and honor our Lord in the exalted position he now occupies, as the mighty conqueror of sin, death and hell. And though we envy him not in the honor which he is receiving, we most ardently desire to share with him in it. And if we question him in regard to the course which brought him to his glorious position, he will point us to the cross, and tell us he was made "perfect through suffering." If we then would reign with him, we must also suffer with him. 2 Tim. 2: 12. "Christ also suffered for us," says Peter, leaving us an example that we should follow his steps." 1 Peter 2: 21. Paul says of our Lord, "being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. God also hath highly exalted him, and given a name which is above every name." Phil. 2: 8, 9. Humility and obedience were important elements in the character of Christ, and which did much in his elevation, success and triumph. "If ye keep my commandments," said Jesus to his disciples, "ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15: 10.

> "If then we love the Savior's name, Let his divine example move."

Thirdly, we are to look to Jesus ing finished his work on earth he and prepared, and heaven may be "ascended up far above all heavens, reached, and its felicity enjoyed. The success and triumph of Jesus our head, is a pledge of ours, while his example affords us an opportunity of knowing how we may triumph. But we must labor as well as suffer. And for both the active and passive duties required of us, we need divine assistance. That assistance is found in Christ, for it pleased the Father that in him all fullness should dwell-Col. 1: 19. And again: "For when we were yet without strength, in due time Christ died for the ungodly," Rom. 5:6. Paul further says: "I can do all things through Christ which strengtheneth me." Phil. 4: 13. Our Helper, Christ, is the same vesterday and to-day, and for ever." Heb. 13:8. This being the case, then as he overcame in the days of his conflict, so can he enable us to overcome in our day. And with Paul we can say in the language of gratitude and hope, "thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 57.

Looking unto Jesus. How im portant the admonition! It implies we are tolook away from ourselves. beyond man, beyond all opposing circumstances, and direct our chief attention to Christ. He looks at us. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isai. 66: 2. As he looks to us, he our sins, gratitude for his gifts: admiration of his glory; affection for his person; acquiescence in his laws; satisfaction and delight in his service; and a longing desire for his grace in all its diversity of operations.

"O blessed Jesus! when I see thee bending, As a servant, to wash thy servants' feet, Love, lowliness, and might in zeal all blending, Prove thy heavenly character complete.

And would we share that glorious throne with thee?

He who would rise like thee, like thee must

(Though the world count the proud, rich and great, happy,)

His glory only to his stooping low."

J. Q.

For the Visitor.

#### Encouragement to Repentance.

"Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not," (Jonah 3: 9.)

These are the words of the King of Nineveh after his proclamation was published throughout Nineveh by the decree of the king and his nobles, that man and beast be covered with sack-cloth, and fast; neither eating nor drinking, but were to cry mightily to the Lord; and to turn from their evil ways; "for who can tell if he will not turn from his anger, and spare us that we perish not." Who can tell? Let trial be made.

If man could with one glance of the eye compass a city like the great city of Nineveh, and see all the wickedness, and abominations perpetrated in every street, lane and alley, in every house, cellar and garret, as well as in all palaces: as the knows whether we are looking to eye of the Lord sees it; and were him, or whether we are indifferent asked what method to adopt to reto him. He should read in our looks form so great wickedness? What when we look to him, penitency for would his method be? One might suggest the missionary process; another the holding a series of meetings among them; another that prayer meetings be held in the dance house; while another might conclude that they are past all hope of

salvation; but to save the rising ge-|in the case of the Ninevites. The neration suggests the Sabbath School decree of Jehovah is gone forth: &c. Now hear God's method. Jonah thou shalt die and not live, and after arise, "Go unto Nineveh, that great death the judgment. Less than forcity, and preach unto it the preach- ty days may be the time allotted ing that I bid thee." He goes and you to live; many, you know, as cried, yet forty days and Nineveh shall be overthrown. How he says and as healthy too, were both well not; whether to be swallowed up by an earthquake; or wasted by a sore days. But be your time forty days, pestilence, or siege laid to it by an invading foe, sacked and razed to live and die in your sins, where God the ground, and its inhabitants put and Christ is you cannot come. to the sword. But forty days, and Your case, however, differs from the Ninevel shall be overthrown. He Ninevites in this: Jonah was bid to offers them no mercy; no proclamation of mercy made; a thundering bid him, which was one short senmessage, delivered in a thundering tence of doom, without mercy. way; no apparent tear in his eye, While his ministers are sent to you no pity in his heart, one short sen- with the message of mercy, peace, tence of doom. Nineveh shall be overthrown. Truly tion. How often have they prothey had but slender ground for claimed it to you! not as Jonah, but hope; a truce only. Jonah did not as the embassadors of Christ, besay, there was no mercy. And while seeching you to be reconciled to he did not say they may repent, he God, who had sworn that he has no did not say they cannot. So the pleasure in the death of him who king says, who can tell that he will dies, but wills that you should turn not; let us try, who can tell, let and live. The Ninevites had no merman and beast fast; let us repent, cy offered, yet upon repentance they and put away all wickedness from obtained it. To you the Lord says: us, and cry mightily to the Lord, "Come let us reason together. Wash who can tell, he may hear an humble ye, make you clean; put away the cry. Some of his nobles might object and say, we have no hope for eyes; cease to do evil; learn to do mercy. Jonah offered us none, and you observed how terribly he cried, they shall be as white as snow, yet forty days and Nineveh shall be though they be red like crimson, overthrown. We are persuaded, they shall be as wool." Will you Jonah's God is severe, and will by not make a trial? who can tell. no means spare us, but cut us off. Did not Jesus come to call sinners But the king answers, you don't to repentance? will you not repent know, you only think so; let us and live? you can gain nothing in hope. Who can tell; let us try. your sins; in your sins you must They did try, and behold, mercy perish - perish for ever! If you and pardon is granted them.

young, and even younger than you, and dead in less time than forty or even months and years, if you preach to them the preaching God Yet forty days and repentance, forgiveness and salvaevil of your doings from before mine well, and if your sins be as scarlet, seek not Christ, if you repent not of Sinner, your case is represented sin, if you put not your trust in

better, for you will not be rejected. Who can tell? You can tell.

Remember the case of the three lepers at the gate of Samaria. They were sitting there without food to eat, and the pangs of hunger upon them, one of them said to his fellows: "Let us go now to the host of the but die, if they save us alive, we shall live, but if we stay here perish we must." As there was nothing to lose, and as there might be something to gain, they risked it, and you know the result. Remember, it was one of these three said to his fellows, we sit here and perish &c. Sinner, some one of you make a beginning; say to your fellows we perish if we live in our sins; let us go to Jesus, who can tell he may save us. Husband speak to your wife, wife speak to your husband; parents speak to your children, children speak to your parents, brothers and sisters speak to one another, and say in our sins we must die! O, come and let us go to Jesus; if he save us we shall live; if he reject us we can lose nothing, let us try, who can tell. Remember what Benhadad did of old, when he and his army had been routed. and he alone with a few of his nobles were left. He said, let us put ropes on our necks and go unto the king of Israel, for we have heard that the kings of Israel are merciful kings. Sinners have you not heard how merciful a Savior Jesus is. Will you not go to him? You need not put ropes on your necks; only go with an humble heart and contrite

him, perish you must, that is certain. spirit; go to him in his word, by If you go to him and are rejected, faith believing; go to him in prayer, you are none the worse off. Try it, meet him in the closet, if you be and you will find you are much the too faint hearted to pray loud, whisper. Eli, though near by, did not hear Hannah's prayer, only saw her lips move, yet it was heard in heaven and answered on earth. If you be too faint to move your lips, groan before God; who can tell? I change the language. Ican tell. And ere long you can tell that Jesus came to save Syrians. If they kill us we shall just such as you. You remember how kindly the Father ran to meet and embrace his prodigal son when he returned home. How he kissed him, how he clothed him, and how he feasted him; and will you die in your sins, and for ever perish?

> O, sinner, would to God you would feel this much as to go to him just as you are, and say Lord Jesus 1 take thy cross to be my only trust. If thou wilt not save me, I will perish clinging to the rock of my salvation; for no other trust, no other hope have I. Do this and you shall not be disappointed. If you continue in your sins you will die; and remember you destroy yourself, for God wills not your death but bids you come and live; come now, today you hear his voice, harden not your hearts, and you can tell he will receive you, and be unto you a father, and you shall be his sons and daughters, for so saith the Lord.

(See hymn No. 343.) D. P. SAYLER. Double Pipe Creek, Md.

You can do more good in one month by correcting your own errors than you can in a year by finding out the failings of others.

For the Visitor.

#### "Angels are hovering round us."

There seems to be an idea presented in the "Scriptures" that our friends and associates in this life, after their departure from this mode of existence, become angels or ministering spirits, who watch over us while on our earthly pilgrimage. This idea we gather partly from the declaration of Jesus when he said: "Take heed that ye dispise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." And again St. John says: "and I fell down before the face of the angel which shewed me these things, to worship himbut he said unto me, see thou do it not, for I am thy fellow servant, and of thy brethren the Prophets, and of them which keep the saying of this book."

From these, with many more similar scriptures which might be adduced in proof of the same idea, we assuredly come to the conclusion as before stated. We are often curious to penetrate the future in order to ascertain if possible what has become of our dear friends and relatives who have outstripped us in life, and gone beyond the reach of mortal sight. How often has the question recurred again and again to the fond mother's heart, and found vent in vocal expression from the lips of the bereaved parent - what has become of my babe? Where is it now? What is it doing now? &c. These and similar questions have so repeatedly arisen in the mind of the anxious mother, until she often feels almost conscious of some super-napresence which seems to

give a perfect quiet to her anxious and disturbed mind.

I remember reading sometime since, in some paper, which I have entirely forgotten the name of—although I remember with vivid distinctness the idea from the fact that it was so simple, and yet so sublime that the child, as well as the philosopher, might perfectly comprehend it. It was an apt and appropriate illustration of the very subject we are considering.

There was a certain family, composed of the husband and wife, two little girls and a little boy named Willie. Disease laid his afflicting hand upon the little boy Willie, who was the pride and joy of the whole family-probably from the fact of his being the youngest, and a bright boy of some four years of age. His cheeks, once so red and rosy, now become pallid, his eyes which once beamed with intelligence and vivacity now become languid and unexpressive, his flesh wastes away, and limbs once so round and plump cease to perform their accustomed functions and become emaciated, until death-the kind messengerputs an end to all his suffering, and he is carried by angels to the paradise of God.

Those questions which we have seen and heard, and which many of us have experienced to be the natural outburstings of a bereft and anxious heart, were oft repeated in the presence of the parents, by the two loving sisters with regard to their absent brother. Where is Willie? they would say to the father. What do you think Willie is doing? they would ask the mother.

tural presence which seems to One bright summer day the father breathe almost of heaven, and to took the two little girls out to walk

in the fields. In their rambles frog. "Why, this world which we through the beautiful green fields they came to a pond over whose stagnant waters a great many of those beautiful insects, known as "dragon flies," were constantly flying and basking in the sunshine now dipping the surface of the stagnant waters with their transparent wings, and then rising high above its green and fetid waters, as if in sport - but ever and anon perching themselves upon some bush or weed, or whatever else might chance to afford them a resting place,- while they seemed to gaze intently down into the dark green waters of the pond, as if looking anxiously for some object in its miry bottom.

While frogs are incessantly croaking and chanting their discordant melody, or listlessly exposing themselves to the warm rays of the sun, the father - with his two little girls -seats himself upon a grassy plat a few paces from the pond, and endeavors to answer the oft repeated questions of the children, by the fol lowing illustration, in the shape of a parable.

"There was once a certain pond in which lived a frog, and there were also imbeded in the mire at the bottom of the same pond a number of grubs. These grubs had observed that the frog which dwelt so harmoniously with them in the same pond, was often times absent for hours, and this circumstance excited their curiosity to know where he went while absent. One of them, being more curious and loquacious than his fellows, at length approach es the frog with the following inter rogatory: "What is beyond this world?" "What world?" says the

live in." "This pond I suppose you mean." "Yes, is there any other world?" The frog then explained to him, that above the waters of the pond there was another element which was materially different from that in which they lived, and which was so etherial and rarefied in its nature, that inhabitants flew instead of swim in it, and that he could not better explain it, than that it was the nearest approach to nothing of which the mind could conceive, but that in this etherial element exist innumerable winged insects with variegated hues and transparent wings, basking in that genial clime, where "Good nature collects honey from every herb," and where all is harmony and exquisite enjoyment.

After a very graphic and eloquent description of "the upper world," the curiosity is more deeply excited in the grub, until he is filled with an ardent desire to have a more perfect knowledge of the "mysterious world above." Accordingly he requests "the frog" to take him upon his back, and take him up to see the mysteries of this marvelous country. By the consent of the frog he climbs upon his back and sets out to perform the desired journey. When they approach the upper air, and he begins to breathe the pure ether which is entirely unnatural to him, he begins to feel very uncomfortable and a fainting, sickening sensation stealing over him, until all before his eyes seem to swim and whirl round in utter confusion, and he fainting, rolls back into the water. He now learns that not withstanding his ardent desire his curiosity can never be gratified, because the climate of "the upper world" is not congenial to his nature. He therefore contents himself and accommodates himself to the circumstances
by which he is surrounded, satisfied
to learn what he can from his instructor—the frog.

to the sun to dry, and then sped
away to join its merry companions
in their gambols as they darted to
and fro above the bright waters of
the pond. This information very
much astonished the whole family

But he has become much wiser by his experience, and is fully convinced of the truth of 'the proverb, that

"Half the misery? of human life consists in our making wrong estimates,"

and that we should always be satisfied with the condition in which "the Creator" has placed us, and never be trying to pry into the mysterious dispensations of Providence. Not long after this event, the frog informs the inquisitive little grub, that he has made a very important discovery in one of his visits to the "upper world." That he had often noticed myriads of bright transparent winged insects whose constant employment seemed to be "to bask in the bright sunshine, and to flit to and fro across the bright silvery surface of the waters of the pond, and that he had often watched them in their sports, and almost envied them in their enjoyments, but he had not the least idea what they were, or where they come from, until he had accidentally made the discovery. That upon the occasion alluded to, he had seen one of his tribe (the grub) climbing up one of those tall weeds which grew in the pond, and that when he had attained a sufficient hight above the surface of the water, he fastened his claws with a "death grip" upon it, and continued in that position until there came "a rent" in his back, when lo, one of those winged insects crept out at the rent - left the shell sticking to the weed - spread its wings

in their gambols as they darted to and fro above the bright waters of the pond. This information very much astonished the whole family of grubs, as they could not understand, or realize how it could be possible - yet they enter into a solemn covenant with each other, that if it should be so, the first one who should hereafter undergo this transformation, should return and reveal to the others this wonderful mystery. Not long after this agreement one of "the grubs" began to feel a sickly sensation and an irresistible desire to "go upwards" - so, calling his companions around him, he announces the fact that he feels that he is going to leave them, that he feels an irresistible influence impelling him upwards, but promises them again, that if there is any truth in what they have heard, that he will surely come back and let them know. In vain they look and wait with anxious expectation and desire -but he comes not, nothing more is heard of him.

Soon "our little inquisitive grub" is seized with the same symptoms as the first, and calling his friends together once more renews his promise that should it be as they had heard, he would assuredly return to them soon with the happy intelligence. But in this case as the other, time speeds on and no news from their absent, but not forgotten companion. Oftentimes does he remember his promise to his friends below, and as often does he pause in his happy flight and "hover over them" while they are groveling in the mire beneath, and would fain perform his promise, and communicate with them

is an impassible barrier fixed between them - for as often as he makes the effort, his wings come in contact with the muddy waters of the pond, and he is unable to penetrate them - and thus he continues to "hover over and around them" perfectly conscious of their state and manner of life, while they are all unconscious of his near approach, and immediate presence.

When the father had finished his illustration, the two little girls give vent to their surprise and approbation, saying: "O, father, this makes us feel as if little Willie was here present with us, and yet we cannot see him, but we know that he is now looking down upon us."

This, I confess, is rather a homely illustration, but nevertheless, I regard it as the best and most practical one I have ever had the pleasure of seeing or hearing, from the fact of its great simplicity, in adapting the child.

There are several circumstances in the narration of the grub or dragon fly, and the frog, which notwithstanding their homeliness furnish us subjects for contemplation which are by no means uninteresting and without instruction.

1st. The query of "what is beas ignorant as "the grub" in the mire at the bottom of the pond, the universe of God. Many, as would seem, are disposed to believe, has fixed an impassable barrier. that this miry pond—the world in

but as often does he find that there science, and even nature, have demonstrated to be a fact, that this world in which we exist, is but a very small speck when compared with the entire universe of God. The innumerable planets which revolve round the sun, in their various orbits, are all as profound mysteries to us, as this world of ours was to the grub at the bottom of the pond.

> 2nd. Our curiosity is often excited and we would fain pry into those things which are not for us to know in our present state of existence, but are only to be unfolded in the proper time.

We often feel that if it were possible, we would gladly hold converse with our departed friends, that we might thereby learn something more definite than has been revealed to us about the future. Or, perhaps, we would desire to be transported from this world, to that which is invisible, if only but for a short time in order to gratify our curiosity. itself even to the comprehension of This we also learn from the experiment of "the grub" to be impossible, from the fact, that in our present state of existence, that we could not endure the glory of that celestial clime.

3rdly. We may also learn from this parable that no matter how great solicitude our departed friends may feel for our happiness in this yond this world?" We are almost life, and how ever great their desire may be to communicate with usyet this is impossible, because there with regard to the vast creation of are no means of communication between them and us, but that God

We might notice several other imwhich we live - is all there is of the portant features presented in the vast and mighty workmanship of parable of the grubs and the frog, the omnipotent Jehovah. Indeed, but will only at present allude to we are all slow to believe what one other - that of the transforma-

Jesus said, "that whosoever liveth and believeth on me, shall never die -believest thou this?" I have always been of the opinion that the soul had its situation in every part of the human body, but that it was entirely unlike the body, having scarcely any resemblance to it whatever, and therefore I have been very slow to believe in the doctrine of recognition in the future world.

I further believe that the soul is full grown and perfectly developed in all its parts when it emanates from God, and even before it becomes an inhabitant of the bodybut be that as it may, one thing is certain, that in our transformation, or what we generally term dying, we do undergo a similar change to that which we have noticed as experienced by the grub when it burst its shell and come out a different looking being. The difference, probably, in this transformation between the righteous and the wicked, is that the righteous are furnished with wings, while the wicked are not.

The wings of the righteous, in Scripture, are called "the wings of faith." It then, those wings which are furnished us are the wings of faith, it follows as a logical certainty, that all who are destitute of faith will be destitute of wingsand as the unrighteous are wanting in this particular, they will assuredly be wanting in the other. Hence they will be "weighed in the balance and found wanting." If then, this be the fact, the unrighteous will be far different from the condition of from battling with it. "the grub" in its transformation to "the dragon fly," but will instead of lody, were we not so much engrossed

tion from a grub to a winged insect | having beautiful transparent wings In the 11th chapter of St. John, upon which to soar away and join these happy spirits above, to bask in the bright sunshine of God's love. far from all harm and danger where "the wicked cease from troubling, and where the weary are at rest," but will only be transformed sufficiently to give them a full view of the glorious enjoyment which they have lost and then to tumble down into the dark, stagnant, putrid waters of the gulf or "pond" beneath, to writhe in continual pain and agony, forever, while the angelic spirits of the sanctified will continue to "hover over" and gaze down upon those who are still waiting for their change.

JESSE CROSSWHITE.

For the Visitor.

#### THE MUSIC OF LIFE.

Life flows on in cadences, sometimes smooth and connected, as pleasurable emotions fill the soul. At others, the melody breaks off abruptly, when the soul is poured out in wailing strains as adversity darkens the moral sky. The measures consist of whole notes, happy days; dotted quarters, black days, with stem and hook, and dotted beside, as though troubles' cloud would lengthen and turn our whole lives into one mournful story. Then comes rest, dwelt upon by all.

There are many lives nearly altogether made up of trills of joy and sorrow. Some, in whose experiences nearly all the notes are struck; whose chromatic scale lives might intimidate even the fearless ones

Each day would strike some me-

that we cannot hear the concordant sounds, but suppose all to be discordant.

The base of our natures may be tuned aright, so that this particular part may harmonize throughout. We may attend to nature's laws, to honesty in business and to benevolence. Strike the alto and make it sound with the base of nature's laws, for health's sake; honesty in business, for wealth's sake; benevolence, for the world's applause.

The tenor—social life in the family and neighborhood, but the soprano the sweetest part of the music, the attuning of the soul to God's laws, holding sweet converse with him, heavenly aspirations, is untouched. The moral nature, the God like part is neglected.

In music we have first the air then the other parts are made to harmonize with it. So we read in the Savior's teachings: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Life is full of unwritten music. We hear it in some garden, from a plant placed there by a hand now cold in death. It speaks to us of the days when we and they held sweet converse - of the many endearing acts of the one now lost to us in time. It speaks also to us of the resurrection of the dead, which we if Christians cannot fail to hear. Perchance there is a tone of melody issuing from some stream, where oft in the haleyon days of former years we spent many joyful hours - content sings out to us from its placid ripple. We may be reminded of "the river of life,"

With its crystal tide forever Flowing by the throne of God.

But the greatest diversity of sounds strikes our ears from the home of our childhood. When we visit it in after years how many familiar faces look out upon us from the "Auld lang Syne!" And how sweetly is wafted to us the songs of other days! From the family sitting room—from mother's bed-room—from our own—from the spreading shade tree where brothers and sisters played with us, and from whose stout limbs was pendant our swing.

Retrospective views are profitable to us if we take them in the right spirit When we are perhaps shrouded in sorrow, a look over the past, brings to our minds many, very many evidences of God's goodness to us in the vicissitudes of life, and leads our hearts out in thankfulness to him for mercies past and brightens our trust for the future.

All nature moves in harmonious melody every tone she utters

"From the crashing thunders roar
Or ocean's gush upon the rocky shore,
Down to the insect's hum, or light wind's moan,
Is full of harmony; or if there be
A jarring discord mid her thousand strings,
One note that chimes not with the hymn she
sings,

'Tis Man that strikes the chord and mars the key.

Then, o'er the mountains shall that sun arise Which sees no strife, and hears no bitter voice Of blasphemy, no sorrows hopeless sighs, To grate on angels' ears, and men rejoice, With hearts and tones in unison, to sing One grateful song to Heaven's Eternal King."

H.

For the Visitor.

#### CLOUDS.

Clouds will arise, the sky be darkened and the bright sun obscured: floods come and hurricanes sweep over earth, until the blackness of

CLOUDS. "Egyptian darkness" encircles us, Ahab: "Prepare thy chariot, and and we sink down crushed beneath get thee down that the rain stop

the awful tempest, -but anon the thee not." A sound of rain in the little rift in the cloud grows larger, land, a rushing roaring sound, weland the gladness of sunlight again come, yet fearful, announced to the bursts forth, and lo! the world smiles people, that "The Lord, he is God."

as in newness of life. So too, mencome between us and heaven, and we fail to see the eternal goodness, longsuffering and loving kindness of God. We forget that behind the clouds the eternal sun is shining, and the stars burn on with a steady undimmed lustre. Our horizon may be dark and lowering, and we may almost despair of ever seeing the threatening clouds pass away, but looking up by faith we see the "silver lining" fringing the darkness.

In the christian life how circumtal darkness and eclipse of the soul spectly we all should walk, for the "cloud of witnesses" around our pathway, are ever taking note of all we say and do. Our slightest word, look or act is recorded somewhere, and makes an impress, for good or ill on some impressible heart. Evil communications will corrupt, as surely as good words will purify. To know the good and approve it, is more worthy our earnest endeavors, so that our faithfulness may reach to the cloud-even to him who maketh the cloud his chariot; then shall our multitude of sins be washed away, and we become fit subjects for the kingdom.

"Judge not the Lord by feeble sense, But trust him for his grace, Behind a frowning providence He hides a smiling face."

Evil speaking, envy, malice and hatred must and will not bind the conscience - wherever the voice of duty calls, there go-ever ready to obey-even to the sacrifice of life itself-knowing only God, hearing only his voice, and answering submissively: "Speak Lord, thy servant heareth," then shall thy going forth be as the light of the morning when the sun riseth, even a morning without a cloud. 2 Sam. 23: 4.

Throughout the sacred writings we find frequent mention made of clouds. In fact they seem to bear an important part in the history of the wanderings of Moses and the children of Israel, and of the church of God. Under the cloud and through the sea, our baptismal type, the host of old came with songs of rejoicing, and as they journey through the wilderness, the cloud went before as their guide, and at night became lambent with the indwelling glory of the invisible presence.

There is a class of persons whose goodness is as a morning cloud, and as the early dew it goeth away. Hosea 6:4. They gladly hear the word of the Lord, and form good resolutions, but being unstable in all their ways, they permit the cares of this life and the deceitfulness of riches to overrun and crowd out all good desires and feelings, until the a scroll, and the message came to "better part" is lost in "much serv-

The prophet Elijah, on Carmel's! rugged summit, prayed earnestly for rain, and lo! the cloud no larger than a man's hand arose like a white winged messenger from the seaspreading, spreading, until the visible heavens were covered as with

ing and cumbering cares," that distress and harass the worldy-minded Christian; clouds are they without water, carried about and tossed restlessly to and fro, seeking rest, but finding none. Always outside the ark of safety where clouds and darkness reign and raging waters roll.

Finally when the grandest and most fearful scene in nature shall be enacted - when the Lord shall come in the clouds of heaven to claim his own, and we shall be caught up to meet him in the air, then, and not till then, shall come to pass the saying that death is swallowed up in victory. Ours will be the fullness of joy, the bright transition from earth to heaven, the glad fruition of hope, - the substance of faith - the immortality brought to light through the Gospel-the corruption putting on incorruption - the carnal becoming spiritual-the unreal losing itself in the blessed reality, for we shall be "ever with the Lord" in the mansion prepared. And with angels and redeemed spirits we shall sing and love through all that blessed eternity opening to our unsealed eyes. Whether in the body or out of the body, as Paul of old, yet with these eyes I shall behold him, for I shall see him as he is; not through a glass darkly but face to face. This alone is worth living for; worth spending and being spent for; worth wearing the martyrs crown; worth striving for; worth dying for; worth losing the whole world to gain; worth giving up father, mother, sister, brother, houses and lands and all else that hinderance makes.

"The captive's oar may pause upon the galley, The soldier sleep beneath his plumed crest; And peace may fold her wing o'er hill and valley, But thou, O Christian, must not take thy rest."

"And God will come, in his own time, and power To set his earnest hearted children free; Watch only through this dark and painful hour, And the bright morning yet will break for thee.',

LAURA.

#### PLAIN TALKS.

A WORD TO PREACHERS.

Dear Brethren:—Suffer a few suggestions from one who agrees to subject himself to every test which he applies to you. As ministers are permitted to hear so little oral preaching, you will the more readily excuse this method of communicating a few practical hints.

1. Have we been clearly called to preach the Gospel? "How shall they preach, except they be sent?" There is a general sense in which every child of God is authorized to proclaim the glad tidings of redeeming love; but in every age of the world some have been distinctively called to the special office of teachers and preachers. Under the present dispensation, this divine commission generally comes with such clearness and authority as to produce the conviction - "Woe is me if I preach not the Gospell" At the same time the heart is burdened with a solemn sense of responsibility, and cries out: "Who is sufficient for these things?" Have we felt that burden and heard that voice divine? It would be a sad thing to mistake our calling where such momentous interests are at stake. No man has any right to invest himself with sacerdotal robes. Unless God calls him to the work, let him not dare to assume the responsibilities of the Christian ministry. Let no conceit of natural or acquired ability; no love of ease,

honor, or money; no desire for po. insist on good works, as the practipularity or position, ever tempt him to preach, when God would be better pleased to have him plow.

The question of a man's call to preach the Gospel is not to be settled according to human philosophy and personal inclination, but wholly according to the will of God. Prejudice and preference must be laid aside. If the Master rings out the clear commission: "Go ye into all the world, and preach the Gospel to every creature," that must be the decisive word. We can afford to go when the Lord himself makes out our papers. But when this is really the case, God's children will generally recognize the call so promptly as to supersede the necessity of begging for a license.

2. Are we preaching the whole Gospel? The multiplied hobbies and crotchets of the day prove the pertinency of the question. It is not enough to preach, - we must preach the Gospel; not in snatches and fragments, but in all its blessed fulness and saving power. Shall we preach doctrine? Yes; the doctrine of Christ, including all its parts. No single truth, however vital, is sufficient to develope a symmetrical christian character. We must present, not only Christ crucified, but Christ risen and glorified; not only Christ the Intercessor, but Christ the coming Judge. The people need both the baptism of "water unto repentance," and the baptism of the Holy Ghost. Many lay great stress on the former, while they ignore the latter. Faith is all-important; this hour employ our best energies for "without faith it is impossible to in feeding the flock with such aliplease God"; but a faith that does ment as shall promote health and not purify the heart and regulate vitality. How much we need the the life, is dead. Hence we must divine anointing to qualify us for

cal proof of a genuine faith. The great truths pertaining to the coming of Christ, the resurrection of the dead, the glorification of the saints, and the destruction of sinners, must be frequently and forcibly presented.

But is this the whole of our message? It is not the future alone that concerns us. The living present has its pressing claims. Christianity furnishes something more than glowing hopes of future blessedness; it opens the rich treasure-house of God's grace, and grants us a present teast of redeeming love. Nor is it optional with us whether we seek for ourselves, and hold up to others, a deep and vital experience of salvation from sin. Head-development is not enough; we must have heartdevelopment also. Vital godliness is the greatest want of the hour. Thousands are drying up and starving out. They have been theorized nearly to death. Religious speculations will not and can not meet the wants of their nature. Many have been living on such food until they are reduced to mere walking skeletons. They must have a change of air and a change of diet!

O, brethren in the ministry! join me in one earnest effort to bring these puny and starving dyspeptics into a more healthy condition. The demand upon us is urgent; and so much the more, as many of them have been brought to this deplorable state by our own quack prescriptions and criminal neglect. Let us be quick to undo this terrible work, and from

ging cowardice all out of us, and death; if our time to labor is congive us that moral heroism which tracted within the compass of a few will enable us to deal faithfully with rolling years; if we are commissionour fellow men! Logic is good, but ed from heaven to sound the alarm logic on fire is better. When the and awaken the dreaming masses whole counsel of God is delivered, from their death-like repose; surely it will not only enlighten the intel- we ought to be brave soldiers and lect, but probe the conscience and zealous workers. Let us watch for purify the heart and life. If such fruits do not follow our labors, it is beside all waters. A kind word, a to be feared that our message is mutilated.

3. Do we work for God out of the pulpit as well as in it? It is readily granted that some are better lies with whom we mingle. Let no adapted to the pastoral work than others. But can we not all do something in this direction? If we have pure hearts and sanctified lips, our example will be sacred and our words seasoned with grace. How many ministers nullify their efforts in the pulpit, by the general looseness of their lives out of the pulpit. Such a result can easily be produced by indulging in pride or passion, vanity or levity, pampering the appetite or peddling slander. Angelic eloquence cannot bear the burden of a careless and unconsecrated life. Some ministers, who are always deploring their want of ability to converse on the subject of religion, become adepts in all that pertains to merry-making sociality. The philosophy of such cases can easily be explained. "Out of the abundance of the heart the mouth speaketh." O, may not the carelessness of our conversation crush out the conviction produced by our pulpit performances!

in our efforts. If myriads of sinners cerner of the thoughts and intents of

our work! May God take the crin- all around us are exposed to eternal opportunities to be useful, and sow searching question, a solemn appeal a sweet invitation, or a heart-felt prayer, may be the means of untold benefit to the individuals and famione who comes within the circle of our influence be permitted to plead, in the great day of destiny: "No man cared for my soul!" - The World's Crisis.

#### THE SWORD OF THE SPIRIT.

In the interesting account which the apostle Paul gives of the Christian armor in the Epistle to the Ephesians, he mentions several instruments of defense, but only one offensive weapon. This is the sword of the Spirit, i. e., that which the Spirit gives. And lest there should be any doubt or question as to the nature of this weapon, the apostle proceeds at once to define it as the Word of God, i. e., whatever he has spoken and put on record.

This is the single weapon by which the believer is to pull down strongholds and bring every thought into the obedience of Christ. He may not, he need not, use any other. Of it may be said what David said of Goliath's, there is Brethren, if we really believe what none like that. It pierces even to the we preach, we ought to be irre- dividing asunder of soul and spirit, and proachable in our lives and earnest of the joints and marrow, and is a disthe heart. Its temper exceeds that of have its full force because it is not dis-No chain-mail can turn its truth expressed in his own words. edge or parry its thrust. Or, to drop the figure, the Bible is the wisdom of sented in the course of our blessed Lord. God and the power of God, and therefore no adversaries can gainsay or resist it. It is not simply truth, but divine truth, heavenly in its origin in its themes and in its treatment, and therefore to fight against it is like fighting against the stars in their courses. Like the sun, it shines by its own light, and contains its own evidence. "In opposition to all error, to all pretended philosophy, to all false principles of morals, to all the sophistries of vice, to all the suggestions of the devil, the sole, simple and sufficient answer is the Word of God."

In this statement all Christians professedly acquiesce, yet, practically, they are often found to hold a different position. They resort to an arm of flesh. They substitute their own reasonings for They lean upon hu-God's assertions. man science. They obscure the truth by learned commentaries, as they crush it under the load of ancient traditions. They add so much explanation and discussion that the still small voice of the Spirit is lost in the clamor. Many a discourse is preached by orthodox and evangelical men which contains no words of Scripture save the text. Many an argument or appeal is addressed to im- human work is confessedly imperfect, penitent men in public and in private, which, however just and pertinent in can rival. A plain Christian was once itself, does not bring home to the conscience the language of God as he uttered it. Many a family is trained on The opponent of eternal punishment sound principles, and yet those principles marshalled his arguments in what he tained by divine authority as uttered in surprise, received to each of them but the Bible. In all these ways the sword one and the same answer-"The wicked of the Spirit is defrauded of its due shall be turned into hell, and all the honor; and even what is true does not nations that forget God." The believer

any Damascus blade, which was ever tinctly stated and shown to be God's

What an instructive contrast is pre-He, surely, was quite able to draw from independent stores, yet what honor he put upon the older Scriptures! To each of the successive temptations which Satan presented to him in the wilderness, he prefaced his answer with the words, "It is written." When the Pharisees sought to perplex him in the question of divorce, his appeal was to the recorded testimony of God in Genesis. When the Sadducees tried to entrap him with a difficulty on the subject of the resurrection, his answer began, "Ye do err, not knowing the Scriptures," and he refuted them out of those Scriptures. His followers in all ages have been successful in silencing gainsayers and in winning souls for Christ in proportion as they have imitated his example, and been, like Appollos, "mighty in the Scriptures." One of the oldest and most revered pastors in this city stated, as the result of his life-long observation that when persons were converted under the preaching of the Gospel, usually it was the words of Scripture cited in the sermon which arrested the attention and led to the gracious result. Somehow, the divine utterances, even though more or less veiled in a translation which as a have a power which no other language engaged in a discussion with a man well trained in the Universalist controversy. are not habitually and professedly sus- thought convincing array, but, to his

the confident reasoner, unable to resist its words on his memory and coming up the solemn reiteration of these weighty again and again in his thoughts, that words, withdrew in confusion and there- scripture, he may be sure, will be a after ceased to challenge discussion. It power in his hands when applied to has been found, too, by missionaries others. He can use it with a freedom, among the heathen, that while a Chris- an assurance and a hopefulness which tian literature is of great value as a will cause the point to find its way into help, yet the best tract for circulation the joints of his opponent's harness. is a portion of the inspired Word, faith- Finally, let the Christian at work re-

by feeble, random and careless efforts. There is needed forethought, insight, steadiness and the self-control which comes from acquaintance with the matter in hand. A torrent of valuable Scripture quotations will fail where one single, well-chosen text would, like David's pebble, go straight to the brains of the Philistine giant.

Here, perhaps, the best guide is experience. Whatever scripture a man finds coming home to his own soul, re-

stuck immovably to his text, till at last his heart and his conscience, riveting

fully rendered without note or comment. member that the same Being is the It follows, then, that all working Maker of man and Maker of the Word, Christians should give their best atten- and therefore both fit into each other. tion to the matter of learning to handle The right key is not more exactly suited with ease and dexterity the sword of to the wards of a lock than the Scripthe Spirit. The word of Christ should ture is to the heart of man. Whenever dwell in them richly—in the memory, fairly used, it must meet a response. the understanding and the heart. They Appearances may indicate otherwise and should study it with the best human stout professions to the contrary may be helps they can command, but especially made, but all the same God's word does with prayer to its blessed author for his not return to him void. It is, as the gracious assistance. They should seek Epistle to the Hebrews says, "a discerto get an ever increasing appreciation of ner of the thought," a critical judge its excellence, and so acquire a growing which erects its tribunal within the confidence in its power as the armor of breast and there passes sentence, even righteousness. They need to be fami- while the mouth is denying its validity liar with its vast and varied stores, so or its application. Afterward, possibly as to be able to select at will what may long afterward, the result is seen in a appear best suited to the emergency. heart bowed at the foot of the cross. A successful swordsman neither beats We need a stronger, livelier faith in the the air nor strikes with the back of his Bible as truly God's Word, so as to weapon. The edge must be turned to wield the sword of the Spirit with the foe, and it must come to close quar- greater vigor and constancy, never disters. But this cannot be accomplished couraged by apparent ill-success, but extremely confident that the final result will well repay all toils and sacrifices .-The Christian at Work.

For the Visitor.

#### THE SALEM COLLEGE.

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and took knowledge of them, that they had been with Jesus." Acts 4:13.

Without any preliminary or invealing himself to himself, speaking to troductory remarks relative to the

once start out with the thought prayers, try to shew their connecenced in the arts of rhetoric and the as well as she also expects her sucso called higher branches of educa- cess in extending salvation to a lost and efficient witnesses for Jesus, but most successful ministers of the Gospel. Who were more successful in preaching the word of life to ig. norant, sin-corrupted and sin-loving men and women, than Peter and John and some of the other brethren? And who had more false phi losophers and worldly educated men to silence than they? And they did it under circumstances best calcul. ated to convince an ungodly world that the power of the Gospel to save men, did not exist or consist in the wisdom of man, but in the power of God. Hence wherever they went and preached the simplicity of the Gospel in their uneducated manner, and unassuming habits, not only the common people, but the worldlywise also marvelled and took knowledge of them, that they had been to college? O no, but that they had been with Jesus. And this is the business or calling of the church, to shew her connection with Christ in such manner as the worldly or antichristian churches cannot. Hence the church of Christ is not of the world, and her mode of operations generally, with her instruments and ourselves as expressed by some of agencies, are unlike those of the popular churches.

wisdom of men to make themselves church advantages. They with tears good and to pretend to honor God. have told us, that by giving their Hence they must school the brain youth highschool education, they full of worldly reasonings and plau- lost their primitive simplicity, and

circumstances that gave rise to this sible errors, so that with their sweet text or passage of Scripture, we at words and fair speeches and spicy and fact before us. That men un- tion with Christ. But the church learned and ignorant and inexperi- of Christ shews her union with him tion as taught in high schools and and sin ruined world, not with the colleges, can be, not only sufficient knowledge and wisdom that unconverted men teach, through what they call the higher branches as taught in popular and expensive schools, but by the knowledge and wisdom that Christ taught in his own life, doctrines and parables, and which we can study and learn at home in our own houses, with less danger and expense to our young men and women than to send them to institutions where they are grouped together, and go in their best and tidy clothing every day, and become vain and proud, and often times unwilling in after life to do common labor, and learn to loiter about and become idle, or seek unscriptural employment. What can be learned in common schools and at home, is in my opinion all that they need to qualify them for any position in the church of Christ, and colleges are uncalled for by the church. And not only so, but that this college influence should be resisted by every brother and sister, for it is more mischievious and destructive to true piety than anything else. And in proof of this, we have only to call attention to what we have heard the aged and more sincere of those churches who for some years have They (the world) depend on the approved of college education for

sister does not see, that the opposition to plainness of dress, and the covering of sisters' heads in prayer as understood by the church, and houses of worship, musical instruments, fashionable household furniture, and grand carriages &c., is all are yet plain as to their external, their children is to be traced to where we have said. And we are personally known to cases that shew how much brethren's children are expecting the time to come when they can join or come to the brethren's church quite differently to what others came in time gone by. And to give some of our members who have not the same opportunity of knowing about those things as some of the rest of us, an idea, we will mention one case where we lived neighbor to a family of members, with whom we were on good terms, whose daughter got married, and the conviction of the daughter's mind was, that inasmuch as they expected to get an other preaching brother to solemnize the marriage, their reason for so doing should be made known to me, so as not to cause cool feelings; so she told my daughter that they would have got And these popular churches above her father to have married them, alluded to, having departed thus far only for this reason, to viz., that from Christ, they feel their barrenthey were going to dress pretty fine, ness or want of the Christian graces and that they wanted a preacher to season them in true godiness, so that would correspond better with as to be able to convince others

with it their true life of godliness. | their appearance. And so they did. And again, that it affects a church And they found the brother who in such manner we have no need of corresponded better with the occasgoing out of our own church for sion. And it was told afterwards testimony. For what brother or how sleek he was dressed, and what a nice pair of gloves he had on. Again, upon another occasion in conversation with my daughter on the subject of religion, one said to the effort to have more fashionable her: "I and my husband intend too, to join the brethren's church at some time, but we are going to put it off for some years, till the plain partito be traced up to influences coming cular brethren are dead, or what is from our most educated brethren, alive will be old and few, and the Even in families where the parents church be under the influence or control of those who are more fashyet what is in their houses and upon ionable. So we can see what the youth have prospectively before them, and may they not have their hopes brightened by the appearing of the Salem College to educate men for the ministry?

> And, again, what should go a great ways toward moving the church of the brethren in Christ to reject said high school enterprise, is, that those churches who expected to advantage themselves by it, have been sadly disappointed (as to the more serious among them) and have educated out of their organizations, all true piety and faithfulness to Christ, so that they can not only break the commands of Christ, but to teach others so to do (they say) with an unaccusing conscience. O the danger of indulging youth in the extreme wordly education before they have fixed principles of true piety and self-denial in them.

skeptical around world growing them, and wishing not to be tormented by having to look upon, and hearing of primitive christianity by the brethren, why Satan, I think, has planned for them, and moved them to turn over this preacher making institution and its house to the brethren, with great applause, eulogizing them by saying you are the people that can do it. You can make yourselve great and good, and you can have a college second to none. And in this way desire to ruin the church of the brethren also. O, my dear brethren and sisters, be awake to Satan's devices. think something ought to be prepared in each arm of the church to carry up to conference, that no such enterprise should be allowed in the church. And if those concerned and engaged in Salem College, will not withdraw their means and influences, they should be dealt with as in the 18th chapter of Matthew.

I think the reason why brethren have taken hold at the horn of education, is, that they, with myself have been made to feel man's inability of himself to preach the Gospel, (which God will have all his preachers to feel) and seeing that the worldly educated ministers can, by their education without grace, preach so fluently and easy that brethren have fallen into the error that I had accepted of some ten years ago. But at this period of my life, my own experience and observation, and reading of the apostles' lives has brought me to a different conclusion. Paul had quite a worldly education he was as though he had it not, and they may clearly and understand-

from, or by Gospel fruits, that they never went forth with excellency of are the children of God. And the speech or words of man's wisdom, but in the simplicity of the language of Christ, as well as in the substance. or preached why he explained and enforced the doctrines of Jesus. Just as the other apostles and disciples did, who never had a collegiate edu-And those brethren who cation. contend that Paul was chosen to the apostleship on account of his worldly learning, ought to be able to shew that he entered into the true spiritual light and life of the kingdom of God more fully than the others did, or that he had to perform or to do work that the others with their qualifications would not have been able to do.

I think the brethren who have hithertho accomplished their duties when faithfully employed under common school education, and such reading matter and histories as could be made use of at home, and being so successful thus far, need only in this crisis and state of things, apply their usual instruments a little more than usual, and all that can be done for the glory of God and perishing souls. Let them send out their humble and odd, but faithful ministers, by ardent prayer of the church for their success, and hold meetings for days at one place, until the doctrines of Christ are explained to said community, and sufficient appeals made to them from various texts and parables, for sinners to fall in with said Gospel, while it is called to-day. Not by exciting them through fear of hell only, but reason with them as intelligent beings, so that from a knowledge of, as well as the necessity of salvation, and the possibility before his conversion. But after it of being saved, counting the cost,

ingly see it to be worth all it costs, this. We will try and write in the should it be father, mother, brother, same spirit. We have given his or sister, houses or lands, yea and thoughts due consideration, and we hope their own life also in order to inherit our readers will do the same. We have everlasting life.

Now I think those brethren who advocate that just the amount of also do so. preaching, no less nor no more than used to be done by the old brethren, is now sufficient, and that any further meetings of the church, with and through their true ministers, and orderly members in a Bible class or Sabbath meetings for the benefit of the little children, to especially teach them the simplicity of the Gospel, and the order of the church, are uncalled for and wrong, have fallen into the other extreme, for we all well know what is planted into the child's mind, goes far toward forming his principals of action when grown. And this teaching can be done for our own and other children in our communities by ourselves, and other members who with us desire our children to know the simplicity of the Gospel.

Fearing my article may become too lengthy, I close for this time. What I have written has been (if I know my own heart) from love and good will toward all.

JOHN HARSHEY.

Cornelia, Mo.

#### REMARKS

We feel it our duty to make some remarks, not so much upon brother Harshey's communication, as upon the subject upon which he writes. He has fears of the tendency of Salem College and similar institutions of learning, and he has plainly expressed his fears. He

no doubt but what he will do the same to ours, as we hope all our readers will

That educational institutions may be abused and turned against the peace and purity of the church is a fact of which, we all should be aware. Knowledge is power. And where that power is exerted for evil, its tendency is evidently evil. But we have found there is also danger in the want of educational institutions among the brethren. Many of the youth of our brethren have desired a better education than can be obtained in our common schools, and there being no educational institutions under the control of the brethren, such of our youth as have felt like educating themselves, have been compelled to expose themselves to influences which have alienated them from the principles of Christian truth, which we as a body, regard as essential to the formation of a perfect Christian character. Now, whether, when taking all things into consideration, there will more evil grow out of the existence of educational institutions among us under the control of the brethren, if they ever become introduced to any considerable extent, or out of the want of such institutions, the tuture will show.

Educational institutions, including common and high schools, may be nurseries of vice. Principles of pride, vanity and haughtiness, habits of idleness, with all kinds of error may be learned in these institutions. But while the mind is in its maturing stages, as it is in youth, it will be likely to take the assures us that he has written from love impressions of surrounding circumand good will. None who know Bro. stances. If educational institutions for Harshey, will, for a moment, doubt the training of the young, and under the

management of real Christian men and who manifest the loving disposition, lives the principles which they verbally teach, then our schools will be nurseries, for at least, the foundation of good habits and Christian characters. And it is an educational institution of this kind, and of this kind only, that we approve of, and would help to build up.

We know but little about the Salem College. We do not write as a special pleader for it. We have no special connection with it. We have been asked to permit our name to go before the trustees for a position in the institution, but this has not been granted. If it is to be a school of pride or idleness. or an institution in which any direct influence will be exerted to draw the minds of our youth from the plainness and simplicity of the gospel as held and practiced by the brethren, we cannot bid it God speed. And not only so We do not only want to see no influence exerted to draw the minds of the young from the simplicity of the gospel but we want to see an influence exerted to impress the minds of the young with a love to, and the importance of, even the self-denying principles of "the glorious gospel of the blessed God." We wan, it especially understood, that many of the brethren who are regarded as friends to, and advocates of educational institutions among us for the education of our youth, would not want such institutions unless they are separated from the abuses that are connected with such institutions in the world. want to see brethren connected with those institutions, and sisters too, and not only connected with them, but controlling them, who are proper representatives of our fraternity. Such as wear

women, who will exemplify in their and the meek, quiet, sober, and selfdenying spirit which are in harmony with our principles and practices, and our profession as being a continuation of the apostolic church. sincere in our profession, and consistent in our conduct, our hearty co operation can not be expressed by any educational institution among us, but what promises to be in strict harmony with the avowed principles of our fraternity. Can we have such an institution? Why not? We see nothing impossible in it. It is true, it may require a considerable amount of self-denial, but as this is a prominent principle in our body, we hope the enterprise will not fail for want of this. Surely with heaven's help and blessing, such an institution may be built up. And if it was the object of its founders, as we hope it would be, and as it surely ought to be, to glorify God, then his approbation would rest upon it, and if so, his approbation would give it success. If then we succeed in building up an educational institutional of the kind we con. tend for-one over which pious and humble brethren will preside, and who will diffuse into it of their own sweet spirit, and cheer it with the light of their undefiled religion, and throw around it the powerful influence of their Godly lives, what then will be the influence upon those brought within the influence of the institution? Will it be to make our young folks proud, vain, foppish and idle? Oh no, the influence would be quite the reverse. Even the young woman who was so nice that she thought the kind, agreeable and pleasant brother Harshey was not nice enough to perform the ceremonies of marriage, would be influenced, and though a pretty plain clothing, one of the distinguish- hard case apparently improved by such ing peculiarities of our brotherhood, and influences. Indeed had she attended such

a school as the brethren want to have, we an education is desirable or necessary do not think she could have passed by brother Harshey to find some one else to perform the ceremony of her wedding-Surely it was the want of education rather than education itself that caused the young woman to show so little respect to the church of which her parents were members. Oh how much our youth need true Christian influence to surround them at home and abroad, that they may not be carried away with the fashions and pleasures of the world, to perish with it! Hence the deep interest that many of the brethren feel for the salvation of the young.

If those on whom the duty devolves of forming and controlling the school in Bourbon, strive to make their insti tution something like the picture we have drawn, and we hope they agree with us in our judgment of what such a school should be, they will have the sympathy and prayers of many of the brethren, and success will crown the enterprise. And success can only be expected from such a course.

We shall next refer to a misconception which many seem to be laboring under in regard to the design of the Bourbon school. They think it is dehave taken this view of it, as he calls that is not educated. it a "preacher making institution." institution has been formed by any of feel the necessity of education when the brethren. It is enterprise. This is by no means the acquiring of such knowledge as they design of the institution. It is no more can put under contribution to subserve the design of the institution to make their purposes in their calling? We chanics. It is the design of the school before, or acquired when attending to afford to the youth that avail them- school, they will not have to learn afterselves of its advantages, an opportunity wards. Then if our young men are inof a good education, that so far as such clined to receive an education, and we

for any professions or calling in future life, they may possess it. The time was, when the learned were more generally found in the profession of law, medicine, divinity, or teaching. That, however, is not the case so much at the present time. We now have educated men among our farmers, mechanics and manufacturers.

Another wrong idea prevails among many brethren relative to the friends of education and high schools; and that is this: It is thought they entertain the idea that a collegiate education is necessary to qualify a man to preach the gospel. Now we never found a brother that entertained this sentiment. And we hope there are none such in our fraternity. But while we believe that a man with but very little education, scarcely enough to enable him to read, if he is a Christian, can preach the gospel and do good, nevertheless, we think more education would increase his capa. city for usefulness. In other words, we believe that in the case of two men, who are equal in piety, and in every thing else, save education. In regard to education, one is a good scholar, and the other no scholar at all. The one signed to educate brethren for the min that is a scholar will possess decided istry. Even brother Harshey seems to advantages for usefulness over the one

Do not nearly all our brethren who We are very sorry that this idea of the make efficient and successful ministers, calculated to called to the ministry, and do they not greatly increase prejudice against the apply themselves to reading and to the preachers than to make farmers or me- think they do. Now what they knew

can encourage their desire for educa-these histories and books generally tion without endangering their spirit- come from educated men, from men ual welfare, and they are successful in who have been educated in high their pursuit of knowledge, and are afterwards called by the church of which they have become members to serve in the ministry, they will then possess whatever advantages their education will afford them. We all know the disadvantages a brother labors under in acquiring knowledge after he is somewhat advanced in years, and has a family around him. And yet under all these disadvantages many brethren labor. Had they been educated at that time in life when their minds were more susceptible of improvement, and their circumstances more favorable for study, what excellent use they could now make of the knowledge then acquired. Then where there is a desire for education in any of our youth, and it can be safely encouraged, let it be done, not to qualify them for preachers, but for usefulness in whatever field Providence may call them to labor.

But with many, the objection is not so much to education, as to the place in which it is obtained. No objection is made to common schools, or to books as sources of information. But the objection is to high schools. Brother Harshey says, "I think the brethren duties when faithfully employed under common school education, and such reading matter and histories as could be made use of at home, and being so successful thus far, need only in this a blessing to our country. We should crisis and state of things, apply their highly prize them and be thankful for usual instruments a little more," &c. This is very well. But let us ask the of education which contain principles question, where do the histories and of very general use, such as Surveying, books that we can read at home, and Astronomy, Chemistry and Composifrom which we can obtain information tion, to which little or no attention is This is a suggestive question. Do not our graded schools in our larger towns.

schools? It is well known that they do. It is true, there have been selftaught men who have been eminent scholars and some of them authors. But even these generally have been indebted in some measure to high schools, inasmuch as they enjoyed the benefit of the productions of learned men who lived before them, and who had been well educated. So after all, many of the helps we have in obtaining information at home or in common schools, have come from high schools. Then let us be careful how we denounce them while we indirectly, if not directly, are receiving benefits from them. Does it seem to be consistent for any of us to condemn severely high schools, when at the same time we use the productions of those institutions in the form of books, many of which have been in our houses, and which we consult almost daily, and without which we would be very ignorant of many things? Do not those who thus condemn high schools, overlook or forget the close relation between the books which they value in their libraries, and those institutions? It seems to us they do.

It is further argued that our comwho have hitherto accomplished their mon schools afford all the facilities necessary for obtaining education, and hence, they superscede the necessity of high schools. It is true, our common schools are an excellent institution, and them. But there are several branches without going to high schools, come? given in our common schools, except in

Let us notice more particularly the last one hundred and fifty years since our denominational literature is very limited. This is to be much regretted, as books, pamphlets, and periodicals have been a very efficient means for promulgating the truth. The apostles embodied their doctrine in Christian literature, and the apostolic fathers who came after them did the same. Thus the use of books as a medium for circulating the truth, has been sanctioned by the highest authority. And the use of books truth, to encourage such institutions? as introduced, is fully conceded by our brotherhood, for we can go into but periodicals established among us, many few houses of our brethren in which we do not find more or less books beside talents in writing, and by considerable "the old family Bible that lies on the practice, have greatly improved themstand." But alas! we find too few selves; so at this time we have quite a we look at the great number of books we have but comparatively few brethon the shelves of libraries and booksel. ren who are able to write an article that lers, we find our fraternity is but can with propriety come before the pubpoorly represented. And this fact lie without some corrections. This the does not speak very favorably of our editors of our periodicals well know. zeal in enlightening the world. We We do not state this fact as a reproach cannot but feel that we have not con- to the brethren by any means, but we tributed our quota of Christian litera- state it as a suggestive fact for the serious

branch named, that of composition. The brethren first came to America, and object of this is to qualify persons to how little literature has our fraternity clothe their thoughts in proper language, produced. And why is it so? We and to give those thoughts to the had access to common schools, but these world in the form of books, tracts, or have given us but few educated men, as contributions to periodicals. Now and hence we have but few authors, in our common schools generally, this and therefore but few books to go important and very useful branch of forth as silent instructors to teach the education is but very little attended to. nations. Other bodies of professed And the consequence is, that those who Christians have had their own educahave had no educational privileges but tional institutions among them, besides those afforded by our common schools, the advantages of common schools, and do not write enough. And as but few through their denominational literaof our brethren have had anything ture, they have promulgated their docmore than a common school education, trine, which has not always been, by we have had comparatively, but few any means, the doctrine of the gospel. authors among us, and therefore our We may therefore justly infer, that the want of educational institutions among us, is the cause of the want of more writers to defend and circulate the truth by the pen and press. If, then, well regulated educational institutions, may have a salutary effect in helping to give us a class of useful men which we are not so likely to have without those institutions, do we not owe it to ourselves and to the precious cause of

Of late years, since we have had of our brethren have exercised their written by our own brethren designed number of contributors to our periodito illustrate and teach the truth in its cals, who can write very readable and primitive purity and simplicity. When useful articles. But at the same time, ture to the world. It is now nearly consideration of those who assume the

cation that are desirable or needful.

periodicals some time ago in arguing quently alluded to in a way that is calagainst any thing more than common culated to make the impression that he schools for educational purposes, in- is opposed to all learning, and regards stanced the case of our beloved brother it as an evil. It is true, the treasure of John Cline as an example of a brother the gospel was committed to earthen vesbecoming eminently useful with noth- sels, as the apostle declares, that the ing more than an ordinary education, excellency of the power might be of In this idea, we fully acquiesce. Our God and not of men. And the gospel lamented brother Cline was a brother was not only committed to men, but to of a great deal of energy and zeal, and men of ordinary education, if we except wished to make himself useful in every Paul. But there is another considerapossible way he could. He produced tion connected with the history of the some controversial writings which did gospel, that we wish to call the attengood and subserved the promotion of tion of the brethren to, and especially the truth. But his manuscript copy the attention of such brethren as think was very imperfectly written, so much education has no place in the economy so, that much of it did not only require of God in saving sinners. If the goscorrecting, but it was necessary to pel was first preached by men who transcribe it before it was put into the were not educated, it has not always hand of the printer. The point we been perpetuated by the same class. If wish to make, and the thought we we look at the history of the two verwish to suggest from the case of Bro sions, most commonly used among us, Cline, and of others belonging to the namely the English and German versame class of excellent and exemplary sions, what do we find from this hisbrethren, is this: Although they have done much good, had they been better educated, they would have done more, especially as authors. We feel as we seven learned Englishmen; the Gerhave already said, that we have contributed too little to the Christian literature of the world, believing this to be admit the providence of God in the one means for spreading the truth. We know that the writings of our brethren have done good, and we thank heaven for the little denominational If we exclude the providence of God literature we have. We want to see from the work, we must still acknowlthe means of a sanctified education more extensively used by the church, being impressed with the conviction that such an education will increase the church's power for usefulness.

notice in connection with the subject be recognized. It evidently may be so

ground that our common schools afford under consideration. The fact that all the facilities for obtaining an edu- God did not select educated men or make use of learning in establishing One of our brethren in one of our Christianity in the world, is very fretory? We find these versions were both made by educated men. English translation was made by fortyman by Martin Luther, a professor in the University of Wittenberg. If we work of translating the scriptures, then we have him using educated men as a means in accomplishing his purposes. edge our obligation to education, as through this, at least in part, we have the scriptures in our native tongue.

Then as education may be, and as it has been a means for promoting the There is yet one point we wish to truth, we think its importance should

sanctified by divine grace, as to be an vading atmosphere of Christian piety. humble auxiliary in promoting the glory of God, the kingdom of the Redeemer, and the highest interests of humanity.

J. Q.

#### CONVERTED CHILDREN.

"The greatest blessing of a Christian family is converted children." So a friend remarked, on reading in our columns of the baptism of four children of one household at Tarrytown. It is the best pledge of their usefulness, respectability and honor in this life. It is the effectual consecration of all that the Christian parent loves most to the service and glory of the Redeemer. there is joy in heaven over all sinners that repent, there may well be a heightened joy, when their repentance brings a family into the communion of saints. and heirship to the heavenly inheri. tance.

The conditions under which this great blessing may be expected are well worthy of the study of Christian parents. The worldly tendencies of social life, the be setting fascinations of wealth and plea. sure, put in peril the efforts of Christian parents, and in multitudes of cases indispose the parents to any efforts which are worthy of the name. Christian parents cannot reasonably expect the conversion of their children if this is not their hearts' great desire, nor will their efforts be likely to succeed, if all which makes up family life is not brought into harmony with Christian principles and precepts. The conversion of children is undoubtedly by the spefests itself in harmony with permanent laws, and the children whose conversion may be most confidently anticipated are those who live in a perpetual and per-

Of children so trained, offered to God in daily prayer, taught from childhood in the doctrines of the Gospel, and disciplined by all which is pure and refining in Christian example, the conversion should never be regarded as hopeles?. Ordinarily it may be expected, and when the blessing is long delayed, the parent may still rest securely on the divine promise, and continue to hope to the end. If Christian households were more what they should be, the instances of children growing up unconverted would be rarer. Wealth and fame, position and wordly ease ought to be small things to a Christian parent, when weighed against the blessing of golly children, and it must be a mournful responsibility to bear, when seductions of the world become a bar to the salvation of our offspring.

#### HOW MUCH OWEST THOU MY LORD?

Have you kept a debt and credit? You can tell the income of your farm and its expense. You know to a mill the worth of your merchandise, or bank stock. Pray, how much owest thou my Lord? Perhaps you have not had time; let me assist you. Does it run thus?

A sound mind in a healthy body.

So much early religious instruction.

So many Sabbaths.

So many Gospel sermons.

So many public warnings.

So many private warnings, by sickness or death of friends.

So many admonitions by Christians, cial grace of God, but his grace mani- and the remonstrances of an outraged conscience.

So many thousands of wealth.

So many excellent books.

Come, give an account of your stew-

ardship. What have you done?

Have you used your intellect and health in his service?

Have you kept his Sabbaths?

Have you profited by those sermons - by those warnings and admonitions?

Have you used your wealth as being but God's steward, for the extension of his kingdom, and in feeding the hungry and clothing the naked?

How stands your account; for your Lord will shortly summon you. - Morning Star.

#### The Children's Rights in the Sermon.

Pastors cannot feel too deeply the urgent necessity for interesting the children in their regular preaching services. If it is at all possible, - and who will assert that it is impossible? - the children must be saved from the distressing ennui of an hour and a half of services in church, (frequently following an hour and a half in the Sabbath school) in which there is nothing for their restless natures but solemnly to endure, with the moral prospect of punishment at home if they fail. This is such a poor training into habits of church-going that the wonder is that so many continue to practice a habit so inauspiciously formed. It is a signal proof of the power of divine grace over obstacles raised by human foolishness. Yet many pastors and preachers who wish to remedy the difficulty, are quite at a loss, and any method pursued with success by one pastor deserves to be made known to others. We have lately heard of one whose heart is deeply in his work, and whose other plans of usefulness have much practical wisdom, who goes into the Sabbathschool every morning, and promises the children that if they come to church something which will interest them. at a correct estimate upon the subject,

Then, somewhere in the midst of the discourse, he pauses and addresses the children, in fulfillment of his promise, summarizing and simplifying the subject in hand for their especial benefit. Thus having aroused a fresh interest in all classes of his hearers, he goes on with the discourse to the end. This will be regarded by many as a bold procedure and against all the canons of rhetoric and pulpit dignity; but it is a candid recognition of the claims of a class who form one third of our congregations in numbers, and whose importance as available material is greater even than their numbers.

We know our readers are universally interested in this matter; and we should be very glad to publish suggestions, or accounts of actual modes of attaining the great end of interesting the children in the regular services of the sanctuary. Irregular methods, or special services, often called "children's church," are not the objects contemplated in these paragraphs .- American Presbyterian.

## Hamily Gircle.

#### HOUSEHOLD AFFAIRS.

There is nothing that smoothes the rugged pathway more effectually, than thorough self-dependence. The woman who in early life resolves so to familiarize herself with the duties of her household, that, in the event of a reverse of fortune, she knows and feels that she is able to do that, which under prosperous circumstances would be performed by others, is the possessor of a consciousness of self-power that will bear her bravely up, when others who are ignorant of these duties sink in almost hopeand listen, they will be sure to hear less despair. Were it possible to arrive

proportion of the worriments, perplexities and discords of wedded life, are traceable to want of familiarity on the part of wives with household duties. Unable themselves to direct, they are necessarily compelled to depend upon others, and mainly upon those who have least interest in doing things well, or seeing that they are done as they should be.

A woman thus circumstanced, is an object of pity. However honest her in tentions, and however earnest her desire to please and gratify her husband, she finds in many cases that this is impossible; her best efforts are generally failures, and sinking beneath her own weakness, she gives up in despair. Every girl has it in her power to arrest this calamity - for a calamity it must be regarded. All that is necessary is the determined resolve that whatever her position in life, she will acquaint herself with household duties. Having thus resolved, let her set apart certain hours of each day for the acquisition of this knowledge, and prove that she is in earnest by her supervision of matters, or by her personal assistance in the kitchen, the sewing room, the bed chamber, in fact everywhere in the house where her presence or services can be profitably engaged. There is nothing dishonorable or degrading in this; on the contrary, it is ennobling ornaments of society, in our estimation, is "woman who looketh well to the ways of her household." - Selected.

## Correspondence. A REPORT.

it would be proven that a very large mission of Elds. Jacob Miller and D. B. Sturgis, to the Pacific coast.

> Whereas, we are constantly receiving letters from many parts of the Brotherhood inquiring, "what the mission was for? What was done? Why did they return home so soon? We gave our money to send them to California and Oregon to preach the unsearchable riches of Christ, and now we hear they are at home. What is the matter?" and many other such inquiries. Hence we feel it our duty to give a report through our periodicals of the proceedings of said Elders while they were with us.

> They reached the house of Eld. Geo. Wolf, Oct. 12th, 1870, and remained a few days with the brethren in the immediate neighborhood, and on the 20th sailed from San Francisco to Portland, Oregon, made their visit and returned to California on the 19th of November, and spent their time in preaching and visiting their relatives in Napa, Stockton and other places until the 10th of December, and on said day the brethren of California assembled in church council, it being the time of our quarterly church meeting.

Elders Sturgis and Miller met with us, and after singing, exhortation and prayers were offered, we proceeded to try the standing of the church, by renewing our baptismal covenant, as our custom is to do. Eld. George Wolf presiding, he immediately proceeded to take and dignifying. One of the proudest the voice of the church, when it was found there was not a dissenting voice, but all the members were ready to hear the teachings of our Lord and Master, and abide by his law, whereunto we are called, and made free from the law of carnal commandments. Next brother Wolf requested bros. Miller and Sturgis to read their letters of recommendation A report from the Church of the from A. M. They then read letters Brethren in California, in relation to the signed by brethren in South Bend, Ind.,

and the church received them on said | izing new churches, to organize them in recommendation. Then the church pro- the practice of the ordinances, accordceeded to attend to business of a local ing to the general order of the brethnature, among which was the case of A. ren." And as the Minutes of 1870 say, P. Gipson and the brethren in Macou. that Elds. Miller and Sturgis were to pin Co., Ill., which trouble was amicably come to the Pacific coast to organize adjusted. The brethren (Miller and churches, and set in order things needed, Sturgis) acting as representatives of the which was so different from the shape brethren in Illinois.

pensed with, bro. Wolf requested bros. says to send brethren to California and Miller and Sturgis to make known to Oregon, as missionaries for one year, to the church their mission to California aid the church there in spreading the They both spoke at considerable length, Gospel of Christ, (C. F. C. Vol. 6, No. telling us they were sent by the breth. 26, Query 3,) when a warm discussion ren of the East, to see how you do, and followed. We claimed we stood on the to get an expression of union; and that compromise of 1856, and kept our pledge we would agree to be subject to the de- in good faith, enjoying our liberty to cision of A. M. This being their mis- follow the example of our Lord and sion as well as to preach the Gospel in Master in the ordinance of feet washing, California. Then they asked us to give as we understand it. such an expression of union. We claimed we had given the ordinary ex journed until after public preaching; pression of union and fellowship, with then the church assembled again in the entire brotherhood, when we re-council, and the discussion continued newed our baptismal covenant in their until near midnight, when the voice of presence, and we stand in full union the church was taken, and in that vote with all the followers of the meek and we reserved the right to reject every lowly Jesus. Believing his word to be thing that is not in harmony with the sufficient to guide us in all things, hence law of our Lord Jesus Christ, and the we reject all creeds, articles of faith, right to practice the single mode of feetand disciplines, of human invention; washing as we have done heretofore; believing them to be a direct transgres- and thus the labor of the brethren sion upon the wisdom of God, for he closed in California, and they returned has given us a perfect law, to govern us to their homes. in all things. However when they were drawn out, it was found that feet-wash- on in the good and noble cause that we ing was the great trouble, and hence the have enlisted in, and commend the redesire of the brethren, Elds. Miller and sult and ourselves to the care of our Sturgis to get us to acknowledge the heavenly Father, who is able to save to Minutes of A. M. which, had we done, the uttermost all that will trust in him. would have been bartering away our Finally, brethren, we feel reluctant to rights in the Gospel, and that obtained express our regret that so much time, in the brotherhood in A. M. in 1856; talent and money are wasted in disputfor the decision of A. M., 1859, the ing over questions of this kind. latter clause of art. 2nd reads thus: have for years entreated and invited co-

it was when it went to A. M. from the After the local business had been dis. Western District of Pennsylvania, which

When the evening drew on we ad-

We have taken fresh courage to fight "It also advises brethren when organ-laborers to this coast to help us in the

bros. Miller and Sturgis were coming to our assistance, we were made to rejoice, but were disappointed on learning they mission of love, and remained with us half the places where there are scattered meetings in different places in this disbrethren, and that some of our brethren in the East differ so much from us in judging what our needs and wants are in California.

By order of the church, a copy of this report is furnished to the Companion, Pilgrim and Gospel Visitor for publication, and should it fail to reach either office, they will please copy from the other papers.

> ELD. GEORGE WOLF. ELD. JONATHAN MYERS.

ELM SPRINGS, IOWA, ) February 25th, 1871.

Beloved Brethren Editors:

As I have been a constant subscriber of your paper for the last ten years, and as I am yet so well pleased with it, I have subscribed for it the present year. Much information have I gained through the columns of your paper, and especially do we like to read the Church News from different parts of the Brotherhood. Believing that others have a desire to hear of the prosperity of the Church in other parts, as well as at home, I take this opportunity for the first time to give a short history of the Coldwater church of Butler and Floyd counties, Iowa. It was organized by bro. Philip Moss in the year 1857, who emigrated from Carroll county, Ind., in the fall of 1855. Since that time the writer has been living in this district of the Church. And ever since that time the ark of the Lord has been moving along slowly.

Eld. P. Moss died in March 1860; others have been placed in his stead. eration of the brotherhood, as I think

good cause; and when we heard that on. On the first day of January last, brethren P. Forney and W. H. Bauman, of Benton Co., came here on a would stay so short a time, and not visit until the 17th of the month, having trict of the church, (as we have four different places of holding meetings in this arm of the church,) once meeting in the day, and sometimes they divided and had two at night. And at the close of their labors here eleven were made willing "to deny themselves and take up the cross" by joining the church by baptism. Then on the first of this month, bro. David Brower, of Keokuk Co., in company with brethren Benj. Buechly and Henry Gochenour, of Blackhawk Co., all of Iowa, came to us on a mission of love, held a series of meetings in the above named church, for about two weeks. During the time of those meetings the District Council of Northern Iowa and Minnesota came off in this arm of the church, and other laboring brethren came here on that occasion. So we had a feast of fat things, waiting upon the Lord. The members were strengthened in the service and love of the cause of Christ, again making new resolutions that they will serve the Lord better. And not only the members were made to rejoice, but also "angels," for sinners were convicted and turned to God. Twenty souls more were made willing to come out and serve the Lord by baptism during the series of our last meetings held by the brethren above named, making in all from the 16th of January to the 15th of February 31 added to the church by baptism, and one fallen member restored. May the Lord grant them grace as well as us all, that we may all hold out faithful to the end. Amen.

J. F. EIKENBERRY.

APRIL 5, 1871.

Dear brethren of the Visitor: I will try and write a few lines for the consid-So the work of the Lord is still going we have the opportunity to do good in lensworth of Parkersburg, Richland is extended. county, Illinois, is willing and anxious to move to Oregon, but he is poor and must have help to get there. And I feel sure that is the right way to build up the church in those far off countries. Brother Miller and Sturgis done as much as any brethren could do in the same length of time, as far as we know, but work that ought to be done was only begun by them. Brother Miller and Sturgis think their mission was a success. It was as far as they went, but there remains a great amount of labor to be performed yet, and I think that brother Allensworth would be a very good brother to send, and as he is very willing to go, the brethren certainly ought to lend a helping hand. Brother Allensworth is a young man of considerable talent and bids fair to make a brother of great usefulness, and 1, with the brethren in brother Forney's District where he lives, would have no objections in recommending him to the brotherhood. Now, dear brethren, I think this matter is worthy of your serious consideration. The brother has a wife and three children, and he has some property, but not near enough to pay his expenses out to Oregon. If he should go he would like to start the first of September. The churches can send their contributions to brother Michael Forney, Parkersburg, Richland county, Illinois, and it will be taken care of and accounted for. Brother Allensworth would like to know as soon as possible whether the brethren will give him the necessary aid or not. What do you say, brethren?

IRA CALVERT.

## Motices.

The District Meeting of the South Western District of Ohio, will be held by Divine permission, at the Little Beaver Creek. Church, six miles East of Dayton, commencing Tuesday, May 9, 1871. Brethren and sisters coming by railroad will stop at Shoup's Station on the Dayton and Xenia Rail Road.

the right way. Brother John B. Al- A general invitation to the brotherhood

B. F. DARST.

The North-Eastern Ohio District Meeting will be held (the Lord willing) with the brethren in the Sugar Creek Congregation, May 16, 1871. Brethren coming to said meeting by Rail Road, will please give timely notice by addressing John A. Borger, Shanesville, Tuscarawas county, O. Dover and Millersburg are the nearest Rail Road routes, 15 miles distant each.

D. J. PECK, Clerk.

The brethren at Pipe Creek, Md., intend to hold their next Communion Meeting (the Lord willing) ou Satur-day the 3d day of June, commencing at 1 o'clock, p. m. They hereby extend a cordial invitation, especially to the ministering brethren in Virginia and Tennessee, who go to the A. M., to stop with us on their return. By request of the church.

PHILIP BOYLE.

#### ERRATA.

In the February number, current volume of the Visitor, page 37, second column, last line, for "phrases," read "PHASES." On page 40, second column, 17th line from the top, for "vices" read "VIRUS." On page 41, first column, 11th line from bottom, for "cause" read "CURSE." On page 42d, 17th and 18th lines, for "decoying," read "DECAYING."

C. H. BALSBAUGH.

#### MARRIED.

On the 16th of March, 1871, by S. C. Keim, at the late residence of David Livengood, Mr. MICHAEL F. SMITH of Salisbury, to Sister ADDIE LIVENGOOD, of Elk Lick, Somerset Co., Pa.

On the 23rd of March, 1871, by brother Isaac Studabaker (at his residence) in West Charles-ton, O., brother GEORGE FUNDENBURG (deacon) to Mrs. ELIZABETH LATTOURET-TE, both of Miami Co., O.

[Companion please copy.]

Obituaries crowded out this month.

#### The Children's Paper. TERMS REDUCED.

The terms for the Children's Paper have been reduced as follows:

| 1  | copy 1 | er  | year | to | one | address | <br>\$0 | 30 |
|----|--------|-----|------|----|-----|---------|---------|----|
| 8  | copies | 4.6 | 6.6  |    | 66  | 6 •     | <br>. 2 | 00 |
| 20 | 24     | 4.6 | 6.6  |    | . 6 | 4.6     | <br>. 4 | 00 |

We ask the cooperation of the brethren and sisters everywhere in introducing the Paper and in getting subscribers for it as well as in furnishing reading matter for the chil-

Back numbers can be furnished and are sent to new subscribers nuless stated otherwise at the time.

Specimen copies on receipt of stamp.

Address all orders to

H. J. KURTZ. Dayton, O.

#### New Club Rates for 1871

After the first of February we offer the Gos-PEL VISITOR for 1871 at the following low club rates .

\$ 5.00 5 copies for

Any larger number at the same rate.

Names of subscribers and subscription money should always be sent to the publisher, and Post Office Orders should be made payable to him. Send moncy in Post Office orders or drafts where these can be procured. When this cannot be done send in registered letters. Single subscriptions plainly directed and carefully mailed at our risk.

Address

H. J. KURTZ.

DAYTON, O.

### Agents Wanted for GOD IN HISTOR

NE OF THE REMARKABLE BOOKS OF THE AGE. Abounds in thrilling passages and startling theories. Treats on living issues and recent events. Reviews Infalli-BILITY AND THE WAR IN FRANCE. Restores History from the terrible abuse into which it has fallen. Shows that GOD, NOT CHANCE controls the world; that Redemption is the Golden Thread of History; that Providence is its light; that God is in History, and all History has a unity because God is in it. These great truths have been overlooked by nearly all historians. God does control in the affairs of nations, and for His glory. Our plan insures large sales.

J. W. GOODSPEED & CO., 37 Park Row, N. Y., or 148 Lake Street, Chicago.

NOW READY

#### Scripture Parables

#### VERSE

WITH

#### Explanatory Notes.

This little book containing the Scripture Parables in verse with notes and engravings, and some choice hymns will be out soon. 64 pages. Price 15 cents.

Agents wanted to whom a liberal deduction

will be made.

Address:

H. J. KURTZ, DAYTON, O.

#### BRETHREN'S HYMN BOOK.

NEW EDITION.

(Containing between five and six hundred pages, and over eight hundred hymns.)

| Sheep binding plain, single | \$ .75 |
|-----------------------------|--------|
| " " per dozen               | 7.25   |
| Arabasque, plain            | ,75    |
| " per doz                   | 7.25   |
| " extra finish              | ,85    |
| " per doz                   | 8,00   |
| Turkey Morocco, single      | 1,00   |
| " per doz                   | 10,00  |
| Pocket book form            | 1.25   |
| · per dozen                 | 12,00  |

Sent by mail prepaid at the retail price.

When ordered by the dozen, add 1,25 per dozen for postage.

#### THE NEW GERMAN HYMN BOOK.

This book will contain about two hundred pages and about three hundred hymns. It will be bound with the new English book; and both together will be sold at the following

| Turkey morocco, single  | \$1,25 |
|-------------------------|--------|
| per dozen               | 12,00  |
| Arabesque plain, single | 1,00   |
| per dozen               | 9,00   |
| heep binding plain      | 1,00   |
| per dough               | 9.00   |

The German book alone will be sold at the following prices:

Sheep binding plain, single ..... \$0.50 per dozen

When several dozen are wanted, it is best to have them boxed. A box containing five or six dozen will cost about fifty cents. This should be added. Books sent in this way should be sent by express. Express charges can be paid at the office to which books are sent.

Give plain directions in what way books are to be sent, and to what office.

All remittances of any considerable amount should be sent by Express, draft, or postal order. Remittance for books at the risk of the person sending. And the books will be sent at our risk. Express charges should be paid when money is sent by Express.

JAMES QUINTER,

Covington, Miami Co., O.

#### eropodo na se

FOR SALE AT THE OFFICE OF THE COSPEL VISITOR

| "GOSPEL VISITOR,"                             |                     |
|---|---------------------|
| will be sent postpaid at the annexed rate     | es:                 |
| Oehlschlager's German and English             |                     |
| Dictionary, with pronunciation of the         |                     |
| German part in Luglish characters             | \$1.75              |
| The same with pronnuciation of Eng-           |                     |
| lish in German characters                     | 1,75                |
| Nouresisturee paper                           | 20                  |
| Nord's Theaters                               | 25                  |
| Nead's Theology                               | $\frac{1.45}{1.45}$ |
| Parable of the Lord's Supper                  | 20                  |
| Plain Remarks on Light Mindedness             | 10                  |
| Wandelnde Seele [ German ]                    | 1,15                |
| Wallfahrt nach Zionsthal                      |                     |
| Brothren's Hymn Book [new edition)            |                     |
| Plain sheep binding                           | 75                  |
| Per dozen, by express                         | 7,25                |
| " arabesque                                   | 75                  |
| arabesque Per dozeu, by express Plain morocco | 7,25                |
| Plain morocco                                 | 1.00                |
| Per dozen, by express                         | 10,00               |
| Plain morocco, packet book form               | 125                 |
| Per dozen, by express                         | 12,00               |
| New German Hymn Book.                         |                     |
| Sbeep binding, plain, single                  | ,50                 |
| l er dozen, by express                        | 5,00                |
| German and English bound togethe              | r                   |
| Turkey morecco                                | 1.25                |
| Per dozen, by express                         | 12.00               |
| Arabesque plain                               | 1,00                |
| Per dozen, by express                         | 9,00                |
| Sheep binding plain Per dozen, by express     | 1,00<br>9.00        |
| rer dozen, by express                         | 5,00                |
| Hyan Books, Old Selection.                    |                     |
| German and English                            | ,75                 |
| English, single                               | ,40                 |
| " per dozen                                   | 4,25                |
|   | 2,15                |
| Names put on Hymn Books to ord                | er for              |
| 15 cents a piece.                             |                     |
| Remittancés by mail for books, &c.            | at the              |
| risk of the sender.                           |                     |
|   |                     |

Addre-s

H. J. KURTZ.

DAYTON, O.

## LOOK HERE.

The "Brethren" can find their style of

HATS

of best quality at reasonable rates at

SAMUEL COLLINS'

330 Third St. Dayton, O.

[ Sent by Express wherever ordered. ]

#### THE BRETHREN'S

# Encyclopedia,

Containing the United Counsels and Conclusions of the Brethren at their Annual M clings &c. By Flder HENRY KURTZ.

The work neatly bound together with "Alexander Mack's Writings, I copy sent by mail postage paid ...... \$1.70

Of those bound there are but few left, and as the "Macks" are out of print, when these few are disposed of, hence friends who wish to have a copy had better send orders soon. Of the Encyclopedia in pamphlet form (without Mack) we have yet some more than of the bound ones, and to have them more specdily sprea throughout our brotherhood, we will reduce the price and send them postpaid for seventy five cents [\$0.75]

HENRY KURTZ, Address:

COLUMBIANA, Columbiana Co., O.

#### The Great Remedy!

Those who are prejudiced against anything new should know that Dr. Fahrney's Blood Chanser or Panacea was used in practice by old Dr. P. Fahrney of Washington connty, Md., as far back as 1789. It is new put up in bottles but the medicinal properties are the same. Unlike anything else in market it can be taken with benefit in all diseases from a bad cold to a violent fever, from a ringworm to a had case of scrofula or cancer. Infants can take it as well as the aged and feeble, and sells readily wherever it is known. Will be sent upon the most liberal terms to those who will introduce the same among their neighbors Many have done well by ordering.

The Health Messenger will be sent free to any and ess. For particulars address Dr. P. Fahrbey, No. 30, North Dearborn St., Cincago. Hi., or Dr. P. Fahrney's Bro's & Co., Waynesboro, Pa.

Sold by Druggists and Storekeepers.

#### TO THE BRETHREN AND FRIENDS.

I have still on hand a number of my books containing a discussion with Dr. J. J. Jackson (Disciple) on trine immersion, an account of his conversion and change, a treatisé on the Lord's Supper, an essay on the new birth and a dialogue on the doctrine of non-resistance, with an address to the reador. The whole containing 282 pages neatly bound, which I offc on the following terms:

Single copy post paid .... Per dozen, post paid ..... Patronage solicited and reasonable deduc-

tion made to agents. B. F. MOOMAW,

EBonsack, Roanoke Co., Va.





# THE

# GOSPEL VISITOR,

A MONTHLY PUBLICATION,

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

VOL. XXI.

JUNE, 1871.

NO. 6.

TERMS: One Dollar and twenty five cents per year in advance.

DAYTON, OHIO: H. J. KURTZ, PRINTER & PUBLISHER.





# CONTENTS.

| The Kingship of Christ                              | 161 |
|---|-----|
| A Warning   | 164 |
| Church Union  | 168 |
| Christ Knocking at the Door of Sinners'             |     |
| Hearts  | 170 |
| Innovations in Public Worship                       | 173 |
| Conversion and its Fruits                           | 183 |
| Humility Recommended as a Means to                  |     |
| Spread the Gospel                                   | 185 |
| Church Singing                                      | 186 |
| Correspondence                                      | 187 |
| The Family Circle:                                  |     |
| A Mother's Prayer                                   | 188 |
| I must have a Religious Newspaper                   | 139 |
| Finger Marks  | 190 |
| The Devil's Disguises  Death of sister Nettie Kurtz | 191 |
| Obituaries  | 192 |
|   |     |

### Letters Received.

From J K Bierly, Goldson Prewitt, Jacob Dillman, L Glass, I J Rosenberger, E J Sprankle, H Hunt, John L Kuns, Esther Stoner, Lorenzo D Caldwell, S M Minnick, D L Miller, S T Bosserman, Henry Bender, J L Frantz, Solomon Shively, C Custer, Susanna Sidle, H B Brumbaugh, Daniel Wolf, jr., H A Snyder, W Arnold, Levi J Stahl, H F Mil er, Daniel Adams, S W Stutzman, John H Moore, John Bucklew, Francis Landis, James Shively, W A Bashore, W T Robinson, D B Mentzer, Joel Glick, Benj. F Masterson, H F Miller, D P Sayler, Hannah Knouff, L N Shomalter, Elias Cripe, A J Hickson, A Baer, Geo Whipple, David Miller, John H Gehr, Simeon Keiser, C Custer, F M Snyder 2, Franklin Smith, J Miller, Dan Metzger, Saml Click, B B Richards, B B Bollinger, Saml Swihart, J H Kurtz, J Fike, L L Tombaugh, Saml Spitler, Francos A Landis, C Harader, David Clem, S S Mohler.

#### WITH MONEY.

From J A Gorman, David Miller, C Newcomer, J G Harley, Mrs Mary Kiser, Catharine Cronise, Geo V Koller, Ephraim Frey, C Long, G W Miller, Daniel Miller, C Witmer, V E Gary, D C Hardman, A J Sterling, David Deardorff, John Anglemyer, Saml Ullery, John Gable, S T Bosserman, W Somers, Tobias Hoover, H H Ellis, Asa Bearss, Mary C Harris, H F Loehr, Mrs M Kate Miller, John S Snowberger, A Brandt, L H Stull, G C Bowman, H C Martin, Nannie J Roop, Henry Groff, D Vaniman, Isaac King, Solomon Bucklew, D E Brubaker, John M Wells, Silas Morton, John Nickolson, Joel Ohmart, John Moomaw, J B Grow, N F Frazer, P C Hetrick, Benj Longenecker, Zacharias Troyer, Dr J J Solomon.

#### MINUTES.

Our susbcribers will be supplied with the Minutes of the Annual Meeting. We shall also print some extra copies. Price, 10 cents for single copies and 75 cents per dozen.

GERMAN MINUTES.—We also expect to print the Minutes in German shortly. Price same as English.

### PUBLISHER'S NOTES

It was our intention to delay the issuing of this number till after the Annual Meeting, in order to send the Minutes with it. Another and more potent cause, however, that we could not foresee a month ago, hath preve ted us from fulfilling our intentions. Death has been among us. A change for the worse in the illness of our dear wife called us to her side, and soon we had to witness her departure. Sadness and sorrow follow us all the days of our life.

Owing to our affliction, we could not give our attention to business for a time. Some errors have been overlooked in correcting. In our next we will insert some necessary corrections.

We are short of Hymn-Books, but expect to have a supply again soon.

### A NEW OFFER.

We offer the Gospel Visitor, from June to end of year, Minutes included, for sixty-five cents. We can still furnish back numbers from the beginning of the year, and offer the full volume for one dollar. We are this year again sending quite a number of copies gratnitously, and would gladly send more out free if we could. To those who feel like doing something towards circulating the Visitor among the poor, we make the following proposition: We will send the present volume of the Visitor to any person of the above class you may name, for fifty cents. This we will do as long as we can furnish back numbers.

## TO CORRESPONDENTS.

WM. A. BASHOR: The Visitor has been sent regularly to you. Have sent back Nos. again.

JOEL GLICK: The four names (including your own) are on the book. Visitor has been sent regularly. Don't know why they should not reach you. The missing Nos. have been sent again.

A. J. HICKSON: The four names were not on our book. It may be our mistake. Have corrected and sent missing numbers.

FRANKLIN SMITH: What was your former Post Office? In changing from one P. O. to another, the office from which you move must be given as well as the one to which you move. Please note this.

L. L. Tombaugh: The two Children's Papers to Ida Tombaugh and Ella Hildebrand have been sent regularly. Have sent again.

# THE GOSPEL VISITOR.

Vol. XXI.

JUNE, 1871.

No. 6.

The Kingship of Christ.

and earthly governments.

the prophecy, but Jesus of Nazareth. In reading the history of the And while we must readily concede world, and observing the injustice to him the ability to do all this holy and oppression of many of its human sovereign is to do, we can not think rules in past ages, and in seeing the that he has yet done it, as no such golwant of high moral principles in the den age has dawned upon our sufferpolitical parties of our own day, it ing world since the prophecy was is not only a relief to the Christian spoken. That it will be a golden patriot to know that the world is to age, or a blessed period in the histohave another ruler in the person of ry of our world, will be plainly seen the glorified Son of God, but it is a if we look at the character of the most consolatory thought. One of government as it is set before us in the suggestive terms written on the the prophecy. 1. The person spokwall of Belshazzar's palace, was en of as King, was to be righteous. mene. The interpretation of this not only in name and pretention, term was, God hath numbered thy but in principle and in practice. Kingdom, and finished it. Dan. 5: 26. This character we find in Jesus of In this language we have pronounc- Nazareth. He "is holy, harmless, ed the doom of all ambitious rulers undefiled, separate from sinners;" "in him no sin." He is "the Lord Among the many honorable titles our righteousness" He is not only given to Christ, is the following: righteous in himself, but he is the "The King of Kings, and Lord of righteousness of all his people. 2. Lords." 1 Tim. 6:15. The follow- The King prophesied of was to reign ing beautiful prophecy alludes not prosperously. The meaning of this, only to Christ as King, but there is we presume is, that peace, contentalso an instructive allusion to his ment, success, and happiness should government. "Behold, the days characterize his reign, and that he come, saith the Lord, that I will should gain complete victory over raise unto David a righteous branch, his enemies. Whatever has been and a King shall reign and prosper, the spiritual enjoyment of the foland shall execute judgment and jus-lowers of Christ, and the comparatice in the earth. In his days Judah tive success of his cause, such has shall be saved, and Israel shall dwell been both the number and power of sately; and this is the name where his enemies, as well as their hatred by he shall be called, the Lord our and oppositions to him, that the full righteousness." Jer. 23: 5. 6. This import of the prophecy has never prophecy was uttered by Jeremiah yet been realized. 3. Under the about six hundred years before the government of this predicted sov-Christian era. Since that time no ereign, "judgment and justice" were King has been on earth possessing to be executed in the earth. The the character attributed to him in phrase "in the earth," forbids that

we should confine its meaning to | And while the spirit of Christ in the the few saints who have hitherto lived on the earth, and to such as now live on it. While "judgment and justice" have been characteristies of the "few," who have been the humble followers of Jesus, cruelty, wrong, and injustice have marked the course of the world. But according to the terms of the propheey, "judgment and justice" are to exert their influence upon the world at large, and be prominent principles in the government alluded to in the prophecy. 4. Under the holy reign of this predicted sovereign, Judah was to be saved, and Israel was to dwell safely. This has not vet been fulfilled by Christ, but it will be when his kingdom is established.

Then as this expressive prophecy has not yet been fulfilled by Christ, and if there has been no such government as described in the prophecy under him, there surely has been none such under any other sovereign since the prophecy was uttered. Hence, such a blessed time constitutes a part of the hope of the believer.

The Son of God in his first advent, took upon him the seed of Abraham, and his divinity was enshrined in humanity. He came not "to be ministered unto, but to minister, and to give his life a ransom for many." He laid aside his garments and washed his disciples' feet, showing that he would stoop to perform the most humble work of the servant. His whole life was an uninterrupted scene of self-denial; and to complete his humiliation, he closed his life in the way often allotted, to the worst of criminals, and was crucified on a between two maletactors. 7. cross

prophets "testified before hand his sufferings," it also testified "the glory that should follow." In glory our suffering Lord shall appear. He will throw off his disguise as a servant, and reveal himself to an unbelieving world in all the grandeur of divine majesty.

The advent of our Redeemer, to take his position as King of Kings and Lord of Lords, will be such as is suitable to his divine character and the character of his redeemed church. His coming is alluded to and described in the following passages of scriptures: "The Son of man shall come in the glory of his Father with his angels." Matt. 16: 27. "I saw in the night vision, and, behold, one like the Son of man came with the clouds of heaven, and again to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should severe him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7: 13, 14. "And Enoch, also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his Saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14: 15. "Behold, he cometh with clouds; and every eye shall see him, and they, also, which pierced him; and all kindreds of the earth shall wail because of him." Rev. 1: These passages exhibit, not onla

the glory of our Lord's advent, or be holiness unto the Lord of hosts; coming to reign, but also that of the effects and design of it. He shall be revealed as King of Kings, and Lord of Lords, to execute judgment and justice in the earth; to subdue his enemies, and to give peace, prosperity, and happiness to his friends to a degree that has not been experienced on earth since sin was introduced into it. Then will the following prophetic language of the psalmist be fulfilled: "So that a man shall say, verily there is a reward for the righteous, verily he is a God that judgeth in the earth." Ps. 15: 11.

Then, and not until then, will our Lord receive his merited honor, and truth and righteousness, their welldeserved respect. Sin has reigned for ages, and under its dominion, the wicked have been exalted and the Saints of God have been shamefully persecuted. But under the hallowed reign of the Lord's Anointed, the Saints having suffered with their Lord, shall now reign with him. And under the reign of Christ and his Saints, idolatry will be abolished, and God will be the only object of worship. "And it shall come to pass, that every one that is left of all the nations which came against Jerusalum, shall ever go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalum to worship the King, the Lord of hosts, even upon them shall be no rain. In that day shall there be upon the bells of the horses, holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalum and in Judah shall

and all they that sacrifice shall come and take of them, and seeth therein; and in that day there shall be no more the Canaanite in the house of the Lord of hosts." Zec. 14: 16, 21. And the nations under the restraining influences of Christian truth, will cultivate and maintain the most friendly relations, and "learn war no more."

"Then peace shall lift her balmy wing, Glad plenty laugh, the valleys sing ; Reviving commerce lift her head, And want, and wo, and hate be fled."

We have in the prophetic scriptures, many glowing pictures of the period when our Lord and his Saints shall administer the government of the earth. But the simple fact that the meek, the amiable, the loving, the wise, the unselfish, and the Holy Son of God, whose sceptre is the sceptre of righteousness, will be King; that his gospel contains the principles upon which he will administer his government; and that the white robed Saints without fault, and the spirits of just men made perfect are the model characters of the subjects of his kingdom, is sufficient to satisfy all who can appreciate whatever is excellent, and honorable, and glorious, and pleasant, and desirable, that the kingdom of Christ, in its consummated glory, will be all that God himself could import, or that the capacious mind of the being originally formed after God's own image needs, to complete its happiness.

"Blessings abound where'er he reigns; The prisoner leaps to loose his chains; The weary find eternal rest. And all the sons of want are blest. When he displays his healing powe'r, Death and the curse are known no more; In him the tribes of Adam boast More blessings than their father lost."

This blessed state of humanity will be prolonged at least a thousand years, and then followed by other scenes in the progress of events which God will control and bring about to further his purposes in vin dicating his honor and justice, and in bringing his own redeemed family into that relationship to him which is the grand object of the gospel, that he "may be all in all." dreadful sufferings that he has won his honors as King of Saints. And there is no other way to the throne of Jesus, but the way of suffering. If then, we would sit down with him on his throne, in the glorious future, we must now be willing to suffer with him. Hence, the necessity of us possessing and practicing the Christian grace of patience. "Be patient, therefore, brethren,

Oh, who can contemplate the beautiful picture of the earth under the reign of the Messiah, without desiring to share in the joys of his kingdom? This event is so looked at by the Saints when it takes place, as prompting them to the warmest expressions of praise to God. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God, saying, We give the thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and has reigned." Rev. 11: 15, 17. Well, dear reader, whoever you may be, it is your privilege to share in the hour and glory of Christ's reign. The condition is simple, but positive, "If we be dead, with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us; if we believe not, yet he abideth faithful; he cannot deny 2 Tim. 2: 11-13. Our king himself suffered for humanity

there is no other way to the throne of Jesus, but the way of suffering. If then, we would sit down with him on his throne, in the glorious future, we must now be willing to suffer with him. Hence, the necessity of us possessing and practicing the Christian grace of patience. "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5: 7, 8. And when he comes, he will inaugurate the blessed time we have been contemplating. When the sun of righteousness makes his appearance in the heavens, the day of redemption to the church will dawn, and the earth's long night, caused by error, superstition, and sin, will disappear. Hence, when our Lord says, "Surely I come quickly," the response of the waiting and suffering church, is, "Even so, come, Lord Jesus.

J. Q.

For the Visitor.

#### A WARNING.

"Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed to idols. Rev. 2, 20."

with him; if we deny him, he also will deny us; if we believe not, yet he abideth faithful; he cannot deny himself." 2 Tim. 2: 11—13. Our king himself suffered for humanity before he could reign over it. It was thought deep poverty and

those who held the doctrine of Ba-Balak to east a stumbling block before the children of Israel, by eating things sacrificed to idols, and to commit fornication. By reference to Numbers 24, 25, and 31, we have the account in full of Balak desiring Balaam to curse Israel. It is here said Balaam taught Balak to cast this stumbling block before Israel; that is to sacrifice to idols, and to commit fornication; but reading the account it does not appear that Balaam taught Balak to do any such thing. But that Israel did both these in the eyes of the law afterwards, is manifest. In chapter 24, 14, it seems Balaam fully advertised Balak what Israel would be; and in chapter 31, 15, 16, it appears that Balaam had given Balak council what he should do; (though the council is not written). In chapter 25, 6. It would appear that Balaam's council to Balak was to be friendly with Israel; live peaceably with them, traffic with them, marry and intermarry, etc., by which means they would by degrees induce Israel to worship these idols; while it was unlawful for Israel to marry strange women; the act though having the forms of Heathen law, in the eyes of God would be nothing less than an act of jornication; so the curse which Balaam could not now pronounce upon Israel, in their disobedience to the laws of God, eventually came upon them most effectually. Thus it appears some in the trine of mixing up with the world; ence and adherents. She taught which embraced idolatry and fornica- that fornication and eating things tion.

As the church in Pergamos had | There is certainly an allusion to the history of Ahab and Jezebel as givlaam, of whom it is said he taught en in the books of Kings. Although we do not know who this Jezebel was, yet we take it for granted that she was a woman of power and influence in Thyatira, who corrupted the true religion, as Jezebel did in Israel. By reference to the book of Kings we find Jezebel to be a notorious, bad character, and that her wickedness was directed against the true Israel of God; she was a persecutor of God's people, (1 Kings 18 4) and (19.2). She slew the prophets of the Lord, (18. 13). She was an idolatress, she fed at her table no less than 850 false prophets, (Chap. 18. 19.) she was a forger, (1 Kings 21. 8.) and a murderess, (V. 13). She was guilty of whoredom and witcheraft, (2 Kings 9. 22). This ungodly woman God punished with death; she was thrown out of an upper window by some eunuchs, and trodden under foot by Jehu, and her flesh was eaten by dogs, (2 Kings, 9).

To this ungodly woman is the Jezebel of Thyatira compared, and though we know her only by name. Yet Dr. Clark says here, that instead of that woman Jezebel; many excellent manuscripts, and almost all the ancient versions read, Thy wife Jezebel. The German seems to favor this reading; the reversed translation has it, The woman Jezebel. It is possible she was the Bish. op's wife. Be this as it may, one thing is certain, she was a female member in the church, had assumed church in Pergamos held the doc- the authority to teach; had influoffered to idols were matters of in-So with this woman Jezebel. difference; and having influence she

seduced the servants of God to com- silly women. They bring another them with death, and all the churches shall know that, "I am he which searcheth the reins and heart."

Dear brethren, can it be possible such a state of corruption should exist in the Christian church? Yes, brethren, such a state of things did exist in the apostolic age of the church; and the phrase "and all the churches shall know, etc., implies that same may still exist. How important then that we in the language of Paul; "Examine ourselves whether we be in the faith."

Dear brethren, it is to be hoped that the church of God is not now afflicted with the curse of teachers who teach that incest, (or fornication,) is a matter of indifference, being an act of the flesh, the soul can not be defiled etc. While we hope there is no such a curse in the church of God now; yet the signs of the times are ominous, and it is very important that the brethren be on the watch tower, and (using an expression of General Washington at a Americans on guard to-night." Put the office of teaching in the hands of faithful men. Our secular papers announce the fact that Brigham Young, the head of the Mormon idolatry, has sent forth several bundred of his vassals to go forth as missionaries: these with their doctrine of poligamy, plurality of wives, (which is nothing less than fornication) will run over the United States like a

mit these abominable acts, which gospel. See that ye "receive them are so hateful to God, that he de- not into your houses, neither bid clares if they repent not he will kill them God speed, lest you be partakers of their evil deeds." Paul says, let such be acursed; so let them be.

Dear brethren, while we hope there are no teachers among us who teach that fornication is a matter of no consequence, it is nevertheless to be feared that we may have both teachers and lay members who are not clear of spiritual fornication. The disposition to associate and mix up with the popular errors of a corrupt Christianity, is alarming in some localities. Is not the general tendency that way? Do not many of our teachers wink at, if not positively encourage a departure from the humble simplicity which characterizes the life of the true servants of God? Do not many of our teach ers and members argue (privately at least) that this, that, or the other is a mere form, and is of no consequence, if the heart is right? How often do we hear it said; that such and such preach some good things, and can profit by the good, and revery critical time,) "Put none but ject the evil, etc? Dear brethren, had not the scribes and Pharisees soom good things in their doctrine? Did not the Parisees believe in the resurrection of the dead, in a future state of existence; of rewards and punishment? Can the church of God believe anything better? Yet the Saviour warns his disciples, to beware of their doetrine. Because in addition to this they taught for doctrine the traditions of men; this swarm of locusts, scattering their rendered their worship vain, and its pernicious doctrines wherever they votaries committed spiritual fornicacome; they will enter the houses of tion. All the good the Mother of unthinking people, and lead captive Harlots or her daughters may have

is all destroyed by their simple tra- | would be angry if we were to do so." much of their morality is far below that of the Chinese, who worship the idol "Joss." Permit me in this connection to give an extract from a letter by Charles C. Fulton, editor and proprietor of the Baltimore American, now on a Visit to San Francisco: "The day for Chinese persecution in California is happily over. They have, by patient endurance and good conduct, earned the respect of the community, and any attempt to renew the scenes of former days would at once be put down. The Central Pacific Railroad was built by Chinese labor, without it the work could never have been accomplished. Ten thousand of them were employed in grading and blasting the mountains and laying the track, while five thousand others were howing timber and drawing it to the saw-mills. They are represented to have been the most quiet and orderly laborers ever employed upon a public work. While the Irish and American laborers would be leaving for the gold diggings they would go steadily on with their work. Whilst murders were of daily occur rence among the white laborers, among all these Chinese there were no murders, no vigilance committees were needed, no riots, no whisky shops, and no drunkenness. As Dr. Todd says in his work on California, these children of heathenism put our race and our religion to blush. The bad treatment they have received from men professing to be Christians has retarded the efforts mak. ing to Christianize them. They

ditions of infant baptism; while -The introduction of them into families as cooks and chamberservants is so rapidly increasing that the time is not far distant when there will be few families without them. Several gentleman have assured me that they have had a perfect millenium in there kitchens since they introduced them. They cook, wash and iron as well as the best Irish girls-they are very saving, and allow nothing to go to waste-they are cleanly and tidynone find fault with any extra work -never go out-and never crowd the kitchen with company at night. When told to do a thing, the request has never to be repeated. They are always kind and good natured, and, above all, strictly honest. In no part of the country was household help more difficult to obtain than in San Francisco, and in no place was it more worthless or more costly before the introduction of Chanamen."

Dear brethren, this statement of Mr Fulton which is strictly reliable, as Dr. Todd says, "puts our race and religion to blush," and we are almost constrained to enquire what advantage a corrupt Christianity will be to them, such as will be oftered in the attempt as said to "Christianize them." Can such a corrupt Savior profit the true servants of God? Then be separate and touch not the unclean thing.

Paul says: "I fear, lest by any means, as the serpent beguiled Eve through his subtility, so your minds should be corrupt from the simplicity that is in Christ." (2 Cor. 11.3.) In the same chapter he speaks of say, "American man's religion not false apostles, deceitful workers, good, or he would not throw stones transforming themselves into the at Chinaman; Chinaman's Joss apostles of Christ; and says it is no

marvel, for Satan himself is trans formed into an angel of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness. A reference to this scripture may by some be thought uncharitable; but I think the signs of the times fully justify it.

ardent zeal, to witness the decline of this promising church! And what was the special feature which threatened the ruin of this church? Division, or partyism; the want of being united in their thoughts, their minds and judgment; or, the want of "Church Union." In noticing this subject, we do not propose to

In the love of the true service of God, I am your brother,

D. P. SAYLOR.

For the Visitor. CHURCH UNION.

"Now I beseech you by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor., 1:10.)

The above is a part of St. Paul's first letter to the Church at Corinth. Corinth was a city of great wealth and influence, situated upon the shore of a Gulf—then called Corinth, now Lepanto—the center of Greece. Notwithstanding her excessive pride, wantonness and luxury, "God had much people in this city," for whose conversion the above eminent Apostle labored for one year and six months; and so successful were his labors, that this church grew and became one of the most famous churches in the christian world.

The occasion of writing this epistle was an unhapy schism that arose in that church, by their preferring one preacher to another; some crying up "Paul, others Apollos, others Cephas, and others Christ." Hereupon Paul sent them this epistle, "to quench the fire that threatened the destruction of this flourishing church." How this devoted servant's heart must have burned with

of this promising church! And what was the special feature which threatened the ruin of this church? Division, or partyism; the want of being united in their thoughts, their minds and judgment; or, the want of "Church Union." In noticing this subject, we do not propose to treat it in the light of popular theology; to advocate the theory of Church Union by the union of churches, as is now being largely done; which simply consists in a union, an agreement to disagree. We consider that the scriptures very clearly condemn such a view. The quotation at the head of our essay recommends a different state of things. But we want to notice that Church Union which consists of a union in the church, in the brotherhood of Christ, in the light of the scriptures, taking the text above as the basis of the matter. We as a church, like the church at Corinth, can look back with pleasure and see our rapid growth, and with some degree of truth, at least, can say we have attained to fame and affluence. Like that unfortunate christian people, we are surrounded with excessive pride, luxury and wantonness. In view of these our parallel circumstances and influences, we fear, greatly too, that we have become liable to the same rebuke; have given much occasion for the same letter to be addressed to us that was addressed to the Corinthian Church.

1. Paul's address to them was: "Now I beseech you in the name of the Lord Jesus Christ." The term "now" is used as an introduction, by way of emphasis. For we think it a conclusive thought that the Apostle earnestly desired that the

appeal he was about to offer might church contrary to the Gospel, and convincing power and terrific torce effect to the cause of "Church us to immediately melt their hearts into humble and submissive obedience. By the use of the pronoun "I," how beautifully he designated himself as the author of this appeal. "I," Paul, who earnestly labored with you; it is I that addresses you. He then offers the solemn invocation, "beseech"; which implies or indicates a feeling of deep concern. When we consider his former labors and interests in that church, there seems to be much propriety in his use of this language: " Now I beseech you, brethren." As a mark of their nearness to him and his affection toward them, he calls them by the endearing name, "brethren."

The appeal he thus offers is not in his own name, nor in the name of Apollos, nor Cephas, but in the name of Christ. His preaching baving been in the name of Christ, it was prudent in the Apostle to present the appeal in the same name.

2. The points in which the Apostle recommends a union: The first step the Apostle recommends in "Church Union" is to "all speak the same thing." As for me, I am unable to observe any higher first step toward a union in the church than the one above-named. "All speak the same thing": sublime thought! When we hear the sentiments of brethren from remote portions of the brotherhood, and they harmonize with the plain doctrine of the church, it con-

echo in their hearts with such a hence to the church, how fatal is the Union."

Sometimes brethren who are traveling (especially ministering brethren) teach that "it is not essential for brethreu to observe the church's uniformity in dress"; nor for "the sisters to wear a cap," while the author of our text directs that they should wear a covering. These are far from being Church Unionists. I recognize these as being of that class alluded to when we are bid "to mark them that cause divisions among you." This growing evil calls loudly to be speedily remedied. This union of sentiment has an allusion only to points of religious doc trine, not to minor matters subject to the decision of the church. For instance, our brethren here worship in a frame church-house; others in a brick; others in a stone-house; and others under a shed, covered with the eternal growth of their broad, fertile prairies. These differenses do not tend at all to mar the union in the church. They are subject to the convenience of the locality in which the church is situated.

We all feel conscious of our obligations to the agreements of earth; hence, how vastly increased are our obligations to heaven and our solemn vow thereto.

A third and last step to "Church Union" which the Apostle recommends is, that "We be perfectly plain Gospel, and thus with the joined together in the same mind and in the same judgment." We invite stitutes an influence that much in- the reader's especial notice to the clines me to "Church Union." It joining here alluded to. The Aposincreases my confidence in the church, the does not only say "joined," but and my love for the brotherhood; "perfectly joined." In mechanism, but when we hear sentiments in the when perfect, we can scarcely discover where the joining has taken have in word and deed "come out place. There is a oneness, a sameness, a similarity throughout. Hence, dear brethren, are we perfectly joined together? If so, there must likewise, necessarily, be a oneness, a sameness and a similarity among ns.

At this point we feel much impressed with the doctrine of the church on dress. How vividly is it set forth in the character of the joining recommended above. Dear reader, do you not feel that the above view presents to the opponents of this favored Bible doctrine an impassable barrier to successful contradiction?

We also gather some light upon this point from the Savior when he says, " no man putteth a piece of new cloth into an old garment"; that is, we join that which is of like appearance, texture and durability. Would it be regarded wise or consistent to mend an old garment with an excessively costly new piece of goods? Or, can it be said with any propriety of two professing christians, on meeting, that they are "perfectly joined together" when the one appears in his costly, fashionable suit -his costly watch chain hanging by his side—while the other appears in his plain, humble garb, scarcely hiding his nakedness? Is this the character of "joining" that the Apostle recommends to the church at Corinth? With our present light of knowledge we fail to recognize it as such; but we clearly recognize it as being of that species of "joining" above which the Savior says "no man doeth." Kind reader, let humble, zealous christians, who you through the valley and shadow

from the world"; who "are not conformed to this world, but are transformed"; who "adorn themselves with modest apparel, not with braided hair, or gold, or pearl, or costly array." They are "able to discern the Lord's body." I hear them "all speak the same thing." I see "no divisions." Yes, and more than all this, I can clearly observe taht "perfect joining" suggested by the Apostle above. What a lovely scene!

Dear reader, we cordially solicit your patronage in behalf of the Bible doctrine of Church Union. The field demands an increase of zealous patrons. Oh! that we might all, "in the name of our Lord Jesus Christ, speak the same thing; that there might be no divisions among us; that we might all be perfectly joined together in the same mind and in the same judgment," is the prayer of your brother.

I. J. ROTENBERGER.

For the Visitor.

# Christ Knocking at the Door of Sinners' Hearts.

"Behold, I stand at the door and knock: If any man hear my voice, and open the door, I will come in to him, and will sup with him and he with me." Rev. 3: 20.

Sinner why do you treat Christ so cool? Why do you disrespect so kind a triend? Are you bent with age, having traveled through this vale of tears until your tired limbs almost cause you to sink beneath your burden of sin into the cold and us together look into the mirror of cheerless grave; accept Jesus that imagination: view that body of you may have a friend to walk with

of death. "Behold," saith Jesus, "I mate within, just reaches my memstand at the door and knock." Yes, he is yet knocking at your door. Though, perhaps, with less force and earnestness than in days past. But no wonder. Have you not discouraged him? How long has he plead acceptance and been turned away by you as though he was going to do you some great harm, and vet not an individual in this wide world ever accepted so great a friend as Jesus, without rejoicing because they had found and formed an acquaintance with so friendly, to kind, so good a guest as Jesus.

Formed an acquaintance with Jesus! Yes, through his word and spirit divine, you may form acquaintance with the blessed Savior. Though long you have denied him, when he once gains admittance in thy door, he will be the same friend that he would have been in days of yore.

"He will not leave you comfort less," and destroy your comfort as many think, but will bring you such happiness as can be found through no other source. He gladly offers mercy, and that too, freely to all "If any man hear my voice." Oh, the kindness of Jesus, and the power of his love.

Sinner, consider for a moment the weight of thy guilt, and then look at that of the whole world. And Jesus able, and willing too, to visit every sinful home. There is a home beguiled with sin, a home that has not the love of Jesus in it, a home that sheds no light abroad. And is Jesus ready to be received into such a prison house of sin? Yes, Jesus is ready and willing to be received into the most sinful heart and home. Another home with a sorrowful in-

ory, with crimes as dark as the smoke of a yawning hell, which I imagine I see rolling beneath his and other criminals feet, who is likely, though Christ is pleading at their door, to die in their sins. already is slumbering on the threshold of sin. Well do I remember of seeing him while sitting beneath the sound of a preached gospel in its purity, get up and leave the audience, that he might more easily quench the spirit and turn away a kind Savior, who so gently, but with great earnestness, knocked at his heart. Oh, why will the wicked so often flee from Jesus? Why will they run away from so kind a friend, when every step they take brings them nearer the brink of ruin. It is a hard matter to get entirely rid of Jesus, even if we wish to do so. does seem, notwithstanding the pleading of Jesus and the prayers of Saints, that he and his counsels are wonderfully slighted. But the time is coming when we can not escape the presence of Jesus. At His second advent, every eye shall behold him. Those that nailed him upon the rugged cross, those that there pierced his tender side, as well as those who now slight all his holy counsels, and thus continually crucify the Lord of glory, shall see the once suffering Savior coming with great power, honor, and glory, in the clouds of Heaven, to take vengeance on those that fear not God nor obey the gospel of our Lord and Savior, Jesus Christ.

Jesus ready to be received into such a prison house of sin? Yes, Jesus is nearer the sinner than he may suppose. "I stand at the door ready and willing to be received into the most sinful heart and home. hear my voice," is evidence enough Another home with a sorrowful in-

though he is so near, he is permitted to do them no good. Oh why will ye disrespect so kind a friend when in eternity ye would not be without Him? Then, if it is so necessary to be with Jesus in Heaven, why keep him at the door not permitted to enenter. If you expect happiness through, and in the presence of Jesus alone in eternity, why not accept him now. And cannot you then live for him? Oh what ingratitude! How ungrateful you are towards your best friend. He even now is at your door knocking at your heart as says the poet:

"Behold a stranger at the door He gently knocks, has knocked before; He's waited long, is waiting still, You use no other friend so ill."

And will you still keep him waiting, and knocking, and you not plead his mercy? Jesus knows how forlorn and critical your conditions are. He knows how unhappy you are without him. He knows you dread your dying hour, and the grave, and fear to meet him condemned at his dazzling throne in judgment. That is the reason why he asks admittance. There is balm in Gilead. Jesus has it, and is waiting patiently to apply it to your wounds, that you may be made whole. He also has the true eye salve that will relight of the glorious gospel of Jesus come to Jesus. Obey at once his call. Christ. "Awake," then, "thou that "Come unto me all yethat labor and sleepest, and Christ will give thee are heavy laden, and I will give light." Asleep in Jesus? No not you rest." This invitation he gave at all, but as eep in sin. Oh, sin- while upon earth. But he invites When Jesus knocks, arise and me," "come unto me," while at the sleep no longer in the clutches of side of his Heavenly Father in glory. Satan. But "awake unto righteous. Then do not keep him knocking,

door of all sinners' hearts. But yet, | ness," and when Jesus has quietly supped with you, and you with him, you can calmly and quietly lie down in his arms, sleep sweetly, awake in a happy eternity, and sing as do the white robed angels the song of Moses and the Lamb. Look eagerly into the future, at the bright side of eternity, and consider there the blessings the righteous alone can enjoy. Happiness is what you desire, but this you can not obtain by disobeying and refusing Him who so gently knocks at your door. that weep and mourn not to be comforted, are those who will not receive Jesus in their hearts. There are persons stricken with poverty, bowed down with the infirmities of age, and afflicted with the most painful disease, who enjoy life far better than millions of the rich who fare sumptuously every day. There are persons who the giddy and gay would think to be sorrow-stricken, who really are the happiest beings this side of eternity. And why so? Because they have received in at their doors (hearts) the blessed Jesus. And has he a balm for every wound? Can he cause mortal man to "go his way rejoicing," (Acts 8: 39.) while humbly treading in his steps? Can he alone afford that solid comfort, that alone will cause fallen humanity to arrive at the only move the dark curtain of sin from off true source of happiness? Yes, dear your eyes, and cause you to see the reader, undoubtedly he can. Then ner, awake from thy slumbers. with still more emphasis, "come unto

you any longer. His hands, his once bleeding hands, are staying the unsheathed sword of vengeance, that mercy may still reign a little while longer, in order that sinners may reflect, repent, and believe his glorious gospel. He waits patiently at your door, knocks often too, that he may awake you from your sinful sleep, and let the light of the gospel shine in your inmost souls. His object, if we are permitted to imagine the mind of Christ in wanting you to take upon yourself his nature, is to fit and qualify you while sojourners and pilgrims in this life, for that which is to come. It is not for our unhappiness, but that we may actually enjoy Heaven before we really get there.

While reading religious matter or under the influence of a preached gospel, Christ knocks so violently at the sinners door, that he very frequently almost concludes to accept him. And why so? Because a picture of eternal woe as well as of eternal happiness is so skillfully drawn. That the soul would feign stretch its wings in graceful attitude and fly "where the wicked cease from troubling, and where the weary are at rest. Then would be the time to accept Jesus. Then would be the time to lay hold on eternal life. Then would be the time to start for the sunny side of eternity, and no longer postpone the day of grace. Nothing should hinder the sinner from making so good and all important start. Some persons, no doubt, delay their return to the fold fear that some silly superstitions be most guided by the positive authority

weeping, praying (interceding) for may arise in the minds of some that they only come into the church to please a friend, who also feels constrained to obey him that has said, "Behold, I stand at the door and knock; if any man hear my voice, and will open the door, I will come in unto him and sup with him and he with me.

F. M. SNYDER.

## Innovations in Public Worship.

Few questions have troubled the Christian Church more than those relating to the conduct of her public worship. By what principles is it to be regulated? Who are to take part in leading it? How much of it is determined by the positive authority of Scripture? How much is left to the Christian wisdom and discretion of the Church herself? What innovations are inconsistent with its idea? changes may be legitimately introduced from time to time? These and such like questions have been a perpetual source of difficulties and struggles, of heartburnings, and even of separations. One is often disposed to turn from them all with a feeling of weariness, and to think that the time spent in the discussion of them is so much time withdrawn from the higher and more spiritual aspects of the Church's work. But they cannot be avoided. They concern the legitimate or illegitimate expression of the Church's feelings; and, if the expression of her feelings, then also that strength which is increased by a true, and diminished by a false, expression of them. It is true that, as Bacon has said, time itself is the greatest innovaof Christ, for what they consider tor. No Church in the world worships honest reasons. Not that they wish now as the first Christians did. And so much the pleasure of sin, but for some of those Churches which profess to

of Scripture alone, have probably de- for a matter of the kind, as to afford, parted most widely from the primitive model in which it may be expected that, in part at least, that authority should be sought. The people, too, have often made changes of themselves, gradually, insensibly, without being well aware of either the nature or extent of the changes they were making. Scotland has afforded striking illustrations of this fact during the last few years. It is well known that what is called the question of innovations has of late led, in at least the larger Churches of that country, to much perplexity and agitation, and that the General Assemblies have discountenanced and frowned upon all change, even when they have not ex erted their authority to put it down. Yet the changes have gone on, till at least in a very large number-a number amounting to perhaps hardly less than a half-of their congregations, public worship is now conducted in a manner more or less different from what it was twenty years ago. It is not wholly satisfactory that it should be so. The changes, indeed, have been almost always for the better; but it would be desirable, could it be obtained, that in this as in other things, the natural leaders of the people should really lead them, that they should allow for the necessity of change, make less attempt to suppress it by the mere exercise of power, and try to regulate it with intelligence, and upon settled principles.

the passage in the eleventh chapter of have greatly impeded the freedom both the First Epistle to the Corinthians, 1-16, which is now before us. The quest indeed, have been a complete hindrance tion itself there discussed, the use or to what they had taken in hand to do, disuse of the veil worn by Eastern fe- and they therefore laid it aside, and males in public, is one that has no direct spoke to the congregation with uncoverbearing whatever upon ourselves; but ed head and face. How far their doing it is treated by the Apostle upon prin- so proceeded also from exaggerated nociples so singularly deep and important tions of Christian liberty, from a false

alike positively and negatively, a most valuable lesson for the Churches of every age and land.

Before entering upon it, two preliminary remarks have to be made. In the first place, it is the appearance of wo. men in public that the Apostle had in view. It would, indeed, greatly simplify some at least of the questions suggested by our passage, could we believe that it is the conduct of women in private to which attention is directed. But it does not seem possible to believe this. The "prophesying" spoken of in the fourth and fifth verses of the chapter can not well refer to anything but public preaching. Such is the invariable meaning of the word, which is nowhere employed to express mere edifying conversation, or explanation of the truth in the family circle. Thus looked at, then, the circumstances of the case were these. It would seem that some of the women in the church at Corinth had been beginning to take a part in conducting the public worship of the church. They "prayed" and "prophesied" in public; the latter expression referring not to prophecy in the limited sense in which the word is now used, but to all public discourse delivered under the immediate inspiration or impulse of the Holy In doing this, the shawl which Spirit. the women of Greece, as well as of the East, were in the habit of drawing over their heads in public, so as to conceal Here, then, lies the main interest of all of the features except the eyes, must of their utterance and action. It must,

application of the principle that in Christ | course for women applied only to the Jesus there is neither male or female, it is difficult to say. The usual explanation of commentators is that they were influenced by such a thought. But it hardly finds sufficient support in the argument of the Apostle, to say nothing of the fact that, had this been the reason by which they were guided, it would have affected their conduct as simply members of the congregation, although not preachers in it; and of that there is no trace. The simple circumstance that covering the face with the shawl would render the public utterance of prayer or praise impossible, is enough to account for its disuse. At all events, it was disused; and to that the Apostle speaks.

It may be well to notice in passing, that this is the sole point with which St. Paul concerns himself in the passage under consideration. He does not enter on the question whether it was right or wrong for women to take part in leading the public services of the congregation. He does so at another time; and his views on that point may yet come under our notice. But he does not do it here. He fastens upon the one thing that had probably given offense to some of the Corinthian Christians; and his illusion to praying or prophesying is occasioned only by the circumstance that women, when they took part in these public acts, instead of drawing their shawls closely over head and face, laid them aside.

Apostle has, strictly speaking, only married women in his eye. course he pointed out as the proper for us in the meantime that according to

married, and that unmarried women or widows might uncover their heads in a manner forbidden to the others. Paul would undoubtedly have condemn ed this in the latter as well as in theformer. He certainly did not look upon marriage as involving anything so peculiar, that what is said of women in it could not be predicated of all womanhood. Nay, the light in which he looks at the matter is the very contrary. Marriage is rather to him in such a degree the truest fulfillment of woman's destiny as to make him feel that, from the light in which she appears there, we may obtain the best light as to what her nature and natural position are. What can be said of woman in marriage is characteristic of her sex, for marriage is her highest sphere-an interesting illustration of the same profound view of marriage that has already met us in the sixth and seventh chapters of this Epistle.

With these preliminary remarks, let us turn to the Apostle's judgment upon the practice here referred to. It is at once and decidedly condemned, and the main value of the passage to us lies in the grounds of condemnation.

1. It interfered with a certain great order of things embracing the whole universe, and in which man and woman had their appointed place. Not that, in the essence of the matter and initself, it did Had such been the case, the par-Our second preliminary remark is, ticular rule laid down would have been that, in the argument before us, the obligatory on Western as well as Eastern Christendom, on us as well as on This is obvious the Greeks. But we shall afterwards from the whole tone of the argument, see that St. Paul is alive to the fact that which proceeds from the idea of wo he is dealing with a question in the setmen's occupying a relation to man that tlement of which it was most of all necis fully realized only in marriage. Not, essary to consider the particular feelings indeed, that we are to imagine that the of those whom he addressed. Enough

these feelings, the disuse of the covering To interfere with any one part of that for the head and face expressed woman's arrangement is to interfere with all. leaving her place in the natural order of We may not see the links that bind the existence; that, according to the reali- different sections of the great chain toties of things, this leaving her place was gether. We may not be able to trace wrong. Thus it is that he speaks: "But with accuracy the wonderful play of in-I would have you know that the head of fluences passing from the one part to every man is Christ; and the head of the other for the general good. Nor may the woman is man; and the head of we be able to tell exactly how a disturb-Christ is God." (ver. 3). In other ance at any one point shall spread diswords, there is a natural order of exist-turbance through the whole well-orderence: first, God; then, Christ-that is, neither the eternal Logos on the one hand, nor Christ in his human nature only on the other, but Christ the Godman, the Mediator, the Redeemer as He is-of whom God is the head; then, man, of whom Christ is the head; then woman, of whom man is the head: whatever inverts any part of that order is wrong; whatever you think inverts it you are to avoid. It may be difficult, if not impossible, to determine in what exact sense man is here spoken of as the head of woman, Christ as the head of man, God as the head of Christ, just as, in the next following step in the argument, in verses 4, 5, it is impossible to determine what precise meaning belongs to "dishonoring" their respective heads, Christ and man, when man prays or prophesies with his head covered, woman with her head uncovered. But it is of little moment to determine it, for the general scope of the passage is obvious. There is an orderly arrangement of existences taken as a whole, and in that arrangement man and woman occupy their appointed place, man subordinate to Christ, woman subordinate to man. It is not merely that men and women are to be thought of in their relation to each other. Important as even that might be, there is something far more important to be considered. There world, it surely cannot be maintained is an orderly arrangement of things, in that the subordination should be that of which the whole universe is embraced, the former to the latter instead of the

ed harmony. Nevertheless, things are so, and it is man's wisdom and duty to keep them as they have been set by God.

It may, of course, be denied by many that this universal order involved any such relation of woman to man as that now indicated; and it may be urged that nature gives no token that the wife is subordinate to the husband. The answer is, that when woman's subordination to man is referred to, it is only a subordination of order that is spoken of. It is not said that there is inferiority of condition. No word in the passage before us hints that the Apostle would have said that the one sex did not possess powers and faculties, affections, tastes and feelings, all that constitutes the essence and glory of human nature, to an equal degree with the other; while we know, from the whole strain of his writings, that he would at once have repudiated with abhorrence the idea that, in the spiritual aspects of her condition, woman did not stand in asimmediate and personal relation to Christ and God as man. But essential equality of condition between two persons does not destroy the necessity of subordination on the part of the one to the other, for the sake of orderly arrangement, when they are to work together; and, as men and women are to work together in the latter to the former. The decision may between husband and wife that is in the be left to nature; and, wherever her voice is listened to, it is impossible to doubt that the view here taken by St. Paul will be confirmed.

If so, the conclusion of the Apostle is legitimately drawn. It is equivalent to this: to you, Corinthian Christians, the laying aside the covering for the head and face is, on the part of woman, an assertion that she claims to occupy the same position as man in the order of the economy of life. Such an assertion you know to be false: the practice, therefore, that expresses it is wrong.

The Apostle's second argument is that, apart from this great order of nature considered as a whole, the practice referred to was inconsistent with the proper relation between husband and wife. "A man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man." (ver. 7-9) Remarkable words, carrying us back to the history of creation as given in the first two chapters of Geneappears written on the original history of the race, rules to guide us even in the smaller details of Christian worship. The sense in which St. Paul's argument in these verses is commonly understood is, that in married life-and, if in married life in general, certainly in Christian married life-which alone fulfills the true idea of marriage-there is a subordination of the wife to the husband, fitly expressed by the veil worn by the former. That this view of the matter is to a certain extent correct, we do not doubt. But it is not wholly so.

Apostle's mind. It fails also to fit into the rest of the argument; and hence, in no small degree, the obscurity that rests upon the whole passage. We shall venture to suggest another explanation, refraining, however, from urging it with over-confidence, because novelty is always to be suspected where others have labored earnestly and long. The principle of our explanation is that the shawl or veil of Eastern women was a symbol, not directly of subjection to the husband, but of protection against all others for him; a symbol that the wife was under the special guardianship of her husband, his and another's treasure, and, therefore, to be cared for by him and his own. Much may be said in favor of this idea. In the first place, there is the great testimony of language. The word "haram," the name for the apartments of women in the East, denotes not a place of confinement, but a sanctuary; and hence the name Haram-es-Scherif, or "Noble Sanctuary," applied to the great mosque on the site of the temple at Jarusalum, the second holy spot in Mohammedan worship. In the second place, it is a mistake to imagine sis, and bidding us deduce, from what that the seclusion of Eastern women is felt by them to be a degradation. felt to be an honor, to be a token of the watchful care exercised over them by man, and of the reverence with which he guards them as his most precious possession. It is not with envy, but with pity, that women in the East look upon the freedom, greater than their own, enjoyed by their sisters in the West. In the third place, this idea corresponds better to what is said in verse 7 of the passage before us, that "the wife is a glory of a husband;" that just as man is that in which a glory of God, so is a It neither gives the true meaning of the wife that in which a glory of her husveil, nor the exact aspect of the relation band, appears. This, however, could

not be said of her were simple subject tain only that the prominent characteristion to the husband the distinguishing tie of the marriage relationship here mark of her condition; nor is subjection, whether true as a fact or not, what the Apostle has in view. It is not subjection, but origination, to which he refers in connection with this "glory." Woman is taken out of man, is part of man, is bone of his bone and flesh of his flesh; and thus, as in man, proceeding direct from God, a glory of God is seen, a glory which is God's, and which He is concerned to preserve, so in the wife, proceeding from the husband, a glory of the husband is seen, which he, in his turn, must be equally eager to maintain untarnished. Hence, accordingly, the "for" by which the immediately following words are united to verse 7, "For the man is not of the woman, but the woman of the man;" or rather, "For the husband is not of the wife, but the wife of the husband." Lastly, the view now taken is far more compatible with the use of the word "power," in the tenth verse, than the explanation usualis a power against all others but him to whom she belongs. We shall see, when we come to consider the meaning of verse 10, that the idea now advocated goes a long way to clear up its darkness.

In what has now been said it may be part of the idea of possession. Be it so.

dwelt on is, that the wife is the husband's, his for protection and for care, and that this characteristic is deduced from the history of the creation of the first married pair. It is a striking lesson, the more striking because we have it here as a lesson of Christianity, and of Christianity as taught by St. Paul. For, let us b ar in mind that the Gospel of Christ first established the equality of the two sexes in all the higher aspects of life, and thus secured to woman not only a religious, but a social and domestic standing, not previously possessed by her; let us, further, bear in mind that, as we learn from the eleventh and twelfth verses of this chapter-"Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God"the thought of man's incompleteness without woman is as much present to the ly adopted. It is impossible to see how mind of the Apostle as the thought of the shawl or veil upon the head should woman's incompleteness without man, be spoken of as a wife's "power," if it and that both are viewed by him as be really the symbol of subordination, i. equally dependent upon God; finally, e, the symbol not of her power, but of let us notice that, in the inner life of her husband's. Let it, however, be the faith, in the personal relation of the resymbol of protection, the symbol that deemed spirit to its Savior, we are taught she is under her husband's guardianship by this very Apostle that, as "there is as his, and we understand at once how it neither Jew nor Greek," so, "there is should be spoken of as "a power." It neither male nor female" (Gal. iii 28), and the words quoted above cannot fail to appear peculiarily worthy of our notice. They will then show us that, in our highest notions of the Christian equality of the two sexes, we are not to forget that dependence of the one on the urged that subordination is after all in- other which is a part of the providentia cluded, that subordination is indeed a arrangements of God. They will tell us that as, in the economy of the Godhead, We are not concerned to deny that this the Son is dependent on the Father even is to a certain extent true. We main- while He can say, "I and my Father

married state, the wife is dependent on her husband even while she can say, "I and my husband are one." They will remind us that Christian principle does not destroy this order of nature, but confirms and sanctifies it, as it does all other orders grounded in the original constitution of the world, and therefore necessary to the world's welfare. They will teach us that the more thoroughly we live under the power of grace, the more shall we come back to nature in the true meaning of the word, to nature before its harmony was destroyed by sin, and as it existed in the day when the Almighty declared of all things made by Him, that they were very good. And they will impress upon us the great truth that the woman who, in a spirit of faith, desires to fill her appointed sphere to perform her alloted task, and thus to further her own well being and the wellbeing of all, will not rashly grasp at an independence that it was never intended she should exercise but will see that her chief beauty, her most comely ornament, is to exhibit a womanly dependence on the other sex. Let her be satisfied with this, that as she is not complete without man, so neither is man complete without her; that, while she is one with man in the married life, this oneness does dot exclude dependence; and that her true womanhood is not to be sought in vague theories of emancipation, but in recognizing the order ef nature, in wisely guiding the house which is founded upon man and maintained by the sweat of the brow, in adopting his will as the law of the house, and in modestly forbearing to claim an independent author. ity. Let her bear witness to the same principles in public, confessing that whatever part she may take in guiding the Church, or whatever function she may discharge in its order of worship, to her marriage vows (comp. Num. v.

are one," so, in the economy 'of the she must at least do all in such a way as not to interfere with her expression of submission to its regular guides and teachers. Let her act thus in a spirit of faith, and she will only enjoy the freedom that consists, not so much in overstepping the bounds of nature and providence, as in adopting them in a cheerful and willing spirit. She will do yet more. She will bear an equal part with man in carrying on the Christian household, the Christian Church, to a far higher perfection than either could otherwise attain. Gaining from man strength and boldness, she will inspire him with gentleness and softness; and the higher unity of Christian life in both their speres will be found in no abandonment by either side of its special functions, but in their leavening and penetrating one another-and this they cannot do unless each, in the first place, retain its own distinctiveness and vigor.

> "For woman is not undevelopt man, But diverse.

Dispensing harvest, sowing the To-be,

And so these twain, upon the skirts of time. Sit side by side, full-summ'd in all their

Self-reverent each, and reverencing each, Distinct in individualities, But like each other ev'n as those who love. Then comes the statelier Eden back to men ; Then reign the world's great bridals, chaste and calm;

Then springs the crowning race of human

With views like these, the Apostle might well oppose the laying aside by the Corinthian women of their veils or coverings for the head in public. The doing so was a token that the wife had forgotten her true relation to her husband; that she was claiming an independence of him that did not rightly belong to her; that she was even exposing herself to the suspicion of being one who was, or was willing to be, faithless the power that preserves her in her prop- | evil, and to show in everything, even in er place and true allegiance.

But if so, what is the meaning of the words, "on account of the angels? This much, at least, may be regarded as certain, that "angels" is no name for any class of men, such as officials in the Church, or persons who negotiated a marriage. It is a name for angelic beings, and nothing else can be understood by it. Two explanations of their being mentioned here may be given. They were supposed to be present as witnesses of the worship of Christian assemblies, and the Apostle urges, therefore, that the worship should be conducted in a decorous manner, that it might not displease such exalted and holy spectators. It is possible that this may be the meaning; but it can hardly fail to strike most men as far-fetched and unsatisfactory. The other explanation is founded upon Gen. vi. 2, where we are told that "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." It is immediately added, "And the Lord said, My Spirit shall not always strive with man." We are not called upon to make any effort to explain the dark passage now quoted. It is enough that it was the impression of the early Christians that the angels fell by lust. thought of so great a fall must, therefore, have been a most striking warning against all approaches to immodesty, against everything that interfered with the retirement, the seclusion, of the female sex; and the words before us give it utterance. We would translate them, "for this cause ought the woman (or wife) to have a power on her head on account of the angels," and would understand them as a solemn caution to wives to protect themselves, to make use of that covering which was then regard- the revived Christian feeling of our day

their outward garb, that they were pure and true.

Let us now look back for a moment upon all the way that we have come. We said at first that the Apostle's argument was of the highest value, not only positively, but negatively, from what it did not say as well as from what it said. Au innovation had been introduced into the public worship of the church at Corinth, which the Apostle thinks it desirable to put down. How does he do it? By an appeal to the deepest and most fundamental principles that it is possible to adduce, to the order of universal existence, to the natural relationships that were subverted, to the local and national feelings of decorum that were offended by it. There is not one word of objection on the simple ground that it was a change; not one word of the necessity of uniformity; not one word of what would be so powerful an argument in the mouth of our churches now, were a sense of fitness to be appealed to, that one man's sense of fitness differs from another's. We see the question of wearing a shawl in public worship referred to the grandest principles alone, and the great truth recognized that, as Christianity sanctifies and does not destroy the natural instincts of man, so these instincts are entitled to play their part, and to find their expression, in the manner of his wor-How poor and triffing, in comparison with this spirit of reasoning, must many an argument appear which has been used against the so called innovations, both in England and Scotland, of late years! How poor the attempt to put down, by the strong hand of authority, and with no effort to show that they are wrong, those changes in which ed as their defense, their power against tries to find legitimate and edifying ex-

half; or of uniformity of practice, which has only been the uniformity of some small section of the Church, which even there has not been uniform, and which could only be uniform while different tastes were so careless as not to see their proper gratification, or so restrained by to be afraid to seek it! We feel, when him know that he which converteth we come in contact with the reasoning of St. Paul, what a different atmosphere we breathe; and that, guided by him, we are led to principles for settling questions of the kind that recognize with equal wisdom the changing and the stable element in man. We see order combined with freedom, and are taught to value not an outward conformity which, having no existence in nature, must always be false in religion; but such an expression of Christian principles and feeling, as will be the same where these are the same, but will vary where education, habit, taste, national or local predilections demand variety, unless worship is to be imposed from without, instead of flowing from within. - Sunday Magazine.

For the Visitor.

## Conversion and its Fruits.

We learn that the conversion of the Gentiles caused great joy unto all the brethren. And true conversion will cause great joy to all the the benevolent, and the overcomer; true followers of the Lord; but a false conversion will cause more or less trouble. When there is a true variableness, neither shadow of turnconversion, there will be humility ing, is God. and an external manifestation, showing that the change is real; for the to God. will not say I cannot do conversion will be in heaven, from anything to help to convert others;

pression! How poor the plea of antiqui-, the Lord Jesus Christ. (Phil. 3: 20.) ty of practice, which is seldom more And as many as walk according to than the antiquity of a century and a this, will peace be on them, and mercy and love upon the Israel of God. (Gal. 6:16.) And according to Is. 6: 10, as well as in various other passages of scripture, there is a healing in conversion. And wherever a sore is healed, if it is a permanent cure, there will be great joy. the heavy pressure of a great system as And James says, (ch. 5: 20,) "Let the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

> If a man is truly converted to God, he will make the Bible his study, because it is a book of laws to show the right and wrong. It is a book of wisdom that condemns all folly, and makes the foolish wise; it is a book of truth that detects all error; it is a book of life that shows the way from everlasting death; it is the most compendious book in all the world; it is the most authentic and entertaining history ever published; it corrects the vain philosopher and confutes the wisest astronomer: it is the house-wife's best guard and the servant's instructor; it is the old and the young man's companion; it is the schoolboy's spelling-book; it is the learned man's dictionary and the wise man's directory; it affords knowledge of all witty inventions, and is its own interpretor; it encourages the wise, and what crowns all is, that the Author, with whom there is no

Again: he that is truly converted whence also we look for the Savior, but he will deny himself of many

carnal and fleshly lusts which war those who are sick in body have no against the soul, (1 Pet. 2: 11,) such a the intemperate use of tobacco. Surely the man who is converted will not use the weed in the sanctuary; and then he will save enough to pay for the Visitor every year, and by so doing will be the means of converting some of his own family, perhaps; and he will also avoid giving offence by having the floor of the sanctuary soiled so that those who wish to kneel cannot with good feelings do so. A person converted to God will surely be a clean person, and will avoid defiling his body should he use tobacco. But I do think we should fast as long as we are together in the house of God.

Dear brethren and sisters, let us not neglect the assembling of ourselves together, as the manner of some is. (Heb. 10:25.) But says the unconverted person, what is the use of going to church so often? To this the converted replies, what is the use of taking your meals so regularly every day, since they are composed of nearly the same? Oh, the case is very different, replies the unconverted: we must eat to nourish our bodies, which would otherwise perish. The truly converted again replies: not so much diffdrence as you suppose, for what food is to the body, exercises of worship are to the soul; and spiritual life will languish if we cease to support it by the means which God has graciously given us. But how is it, says the unconverted, that all have not the same relish for those exercises that they have for their food. To this it may be replied: it is be-

desire for food. The soul that is in peace with God, through the redemp tion that is in Jesus Christ our Lord. is anxious to engage in the service of God, and takes pleasure in it, and cannot consent to omit it. And, as in the case of bodily disease, if it is not removed death follows; so in the case of spiritual disease—if it is not removed, eternal death ensues, which is the expulsion of the soul from God.

The truly converted will not be conformed to the world; neither will they hate their fellow-men or women, but will do good to all, and walk in wisdom's way; and in doing this they will observe five things with care: Of whom they speak, to whom they speak, and how, and when, and where they speak. Paul tells us, (Romans 12:3,) "I say, through the grace given to me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly according as God has dealt to every man the measure of faith."

I do think, dear brethren, if we could have all our members supplied with the Visitor there could be much good done in the brotherhood, as many live far from any organized churches; and if they could get those good sermons that the Visitor brings to our houses, it would be good, and their dear children would learn the ways of the Lord more perfectly.

Dear brethren, let us all put our shoulders to the work, that it may go forward. It will not be long until the Master of the house comes cause some are unhealthy in respect to reckon with his stewards, and to spiritual things; and these have while time and opportunity are no relish for the service of God, as afforded us we should be diligent.

ruler in his household to give them spent; yea, a crown that will outservant whom his Lord when he cometh shall find so doing." (Matt. 24: 45, 46.) How important it is that we be ready to meet our Lord; and if we be ready, he will accept of us, whether we be alive or whether we be fallen asleep

JOHN KNISELY.

Plymouth, Ind.

For the Visitor.

# Humility Recommended as a Means to Spread the Gospel.

DEAR BRETHREN: Is money all that is needed to spread the gospel? If so, the means is in the hands of many of our able brethren, who are doing very little traveling around in our States. Let our dear brethren see that they, the ministers, have used well those blessings which God has blessed them with. We know many of our old brethren have done all in their power to preach the glad tidings to a dying world. Since some of the brethren are advocating the missionary cause so warmly, it is feared some of our dear ministers are beginning to think they cannot afford to lose time and spend a few dollars of their own savings to travel over hills and valleys to seek for the tew scattered members who may be living in mountainous countries in very humble circumstances. Remember, dear brethren, the promise is to the humble and the poor. Fear not to carry the cheap doctrine, as a brother writing in the April No. of the Gospel Visitor calls the no-pay

"Who then is a faithful and wise is laid up for the faithful ministers servant whom his Lord hath made who are willing to spend and be meat in due season? Blessed is that shine silver or gold. We invite all our ministers to travel through every county of the State in which they live. Go, as did the Apostles, two and two. You need not go all at once; go as time and circumstances will admit. We do not wish to burden our minister; far be it from us. We only wish you to do all . you can to preach to every creature in our own land first. Then, when the gospel has been preached thoroughly, your labors will, no doubt, be blessed with more laborers; and the blessed work will go on and on until every creature will have heard the gospel of our Lord and Savior in its purity.

Then, as a reward for your labors, it will be said to you as was said to the faithful servants, "Enter thou into the joys of thy Lord."

The above-named brother asks us to show one passage of scripture that prohibits the support of the gospel ministry. We would simply say, that we understand the whole of the scripture forbids paying the minister except in case of necessity. If our traveling brethren, being out on a mission of love, and fall into any of the distresses the Apostles did, such as being imprisoned, or suffer want, or not able to have a home, we then believe we should help such an one. How many of our poor members are sick and unable to afford a home, yet it is not thought necessary to help them unless they really suffer from want. In Paul's letter to the first Corinthians, ninth chapter, we read more in favor of paying the ministers than in any for preaching the gospel. A crown other chapter in the gospel; yet he should make my glory void."

all needy members that try to help themselves. The ministers are obliged to use part of their time in traveling, in order to fill their calling. Let him humbly take up his then? It you do it willingly, you cross and follow his heavenly Master. If in wealthy arms of the church all are not needy, let those who feel like helping the poor minister do it with meekness. Send by thy brother thy alms to the poor of the church. We know of poor churches where ministers and all are in such a condition that none is able to help the other, though they must stand to see their brother sued, and perhaps his small stock of property sold. Many have not recovered from severe losses caused by the late war. We invite our brethren to visit the borders of our county, and you can there see the ruin caused by the war. You will, perhaps, find a minister without a home of his own, with a feeble constitution, yet earnestly laboring to forward the gospel over hill and dale. I could say a great deal of those humble brethren who are laboring every Sabbath, besides attending funerals, which call them from home, at any time duty calls; and they cheerfully go. They feel like Paul: "I have nothing to glory of, for necessity is laid upon me." Those brothren have been calling the evening services. Brethren will to the elders to visit them and hold sometimes collect in a group and a communion with them On ac- sing. Much of this kind of singing, count of the war and other hindran- I fear, is not worship in the sight of ces, they have had no communion, in God; and it may be a nuisance to some small arms of the church, in some, if not to all the rest of those

says, "But I have used none of West Virginia, during the last six these things; neither have I written years. There are ministers and these things that it should be so elders enough attending one lovedone unto me; for it were better feast in our older churches to attend for me to die than that any man several. We hope the brethren will attend to these things, so that all We feel entirely willing to help can have an opportunity to be partakers of the ordinances instituted by our Lord and Savior Jesus Christ.

> You may ask, what is my reward, have a reward. Say with Paul, 18th verse of the aforementioned chapter, "Verily, that when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel."

> > S. V. C.

For the Visitor.

## CHURCH SINGING.

Paul says, "I will sing with the spirit, and I will sing with the understanding also." (1 Cor. 14:15.) Too much of a good thing makes the good thing a bad thing. It is a good thing to have food to sustain life, but too much taken at one time will endanger and sometimes destroy it. The same may be said of almost everything we have to do with. I love to hear good singing. It is a part of Divine worship in which a whole congregation can take part. But the name of God may be used in vain as well in singing as in any other way; and I hear it is often used in vain at wakes, in our Communions, between the forenoon and present, especially when it is done to be seen and heard of men, or rather women. Bethren, be temperate in all things.

J. W. forts of home and to travel and visit the churches when called to do so. If, then, the church feels its responsibility as we think it ought, and is

# Correspondence.

### CHURCH NEWS.

BROTHER QUINTER: Seeing a notice of your visit to us in the Visitor made me think of my promise to you to contribute something to the columns of your excellent journal. The first I will say is, that your visit to us has resulted in great good to the cause of our Divine Master. The members of his family here are much revived; and since the commencement of our series of meetings there have been fourteen precious souls added to the church by bap-Twelve of that number are young women. And there is still quite an interest manifested amongst the unconverted. The effects of those meetings upon the church, and the good they are doing outside, have convinced us more than ever of the propriety of such meetings. We certainly think the brethren would do well everywhere to hold a series of meetings at least once every year, if not oftener. If the ministering brethren at home in the church in which the meetings are held feel that they would like to have the help of others, such help can be obtained.

We are glad to know that we have brethren in the brotherhood who have the work of saving souls at heart, and who are gratified to do good, and who are ready and willing to deny themselves the com-

the churches when called to do so. If, then, the church feels its responsibility as we think it ought, and is as desirous as it should be for both the good of its own members and the salvation of the children of its members and of the unconverted in general, and sets apart a season occasionally for special effort for preaching the gospel, and then labors with a proper object in view, and in a proper manner, the Lord will bless their efforts, and good will be done. Those are blessed seasons when we come together and mingle our tears and prayers together in the great work of saving souls. Those meetings have a happy effect upon the members of the church as well as upon those outside of the church. And oh, what a pleasure it is to see our children and friends converted to God! The joy felt on such occasions is the joy of heaven, for "there is joy in the presence of the angels of God over one sinner that repenteth." We all should feel like doing all we can in promoting the cause of Christ, and every effort the gospel justifies should be made use of. The work of salvation is of vast importance, and our time on earth short; we, therefore, should be diligently engaged.

When brethren are called away from their homes and business to preach, their temporal wants should not be forgotten. Brethren who preach much want some time to read, and suitable books to read, that their labors may be as successful as possible. Hence, a little help will often increase their facilities for usefulness; and their families, especially their wives, should not be forgotten. A minister's wife has addi-

tional labors to perform in the ab- past, to see the rules kept by all the sence of her husband. This should not be forgotten; and while she is remembered in prayer, there are other ways of encouraging her and of showing that her condition is appreciated. A little present to the minister's wife has a happy effect sometimes. It is true we must be careful that we do not tempt any to labor from an improper motive, but it is equally true that the want of means to procure what it may be desirable to have also has its temptation.

I must close, as my article is getting too long; but I felt like saying just what I have said, and hope it may stir up the pure minds of our Christian brethren and sisters by way of remembrance.

D. SMITH.

Hagerstown, Ind.

# Family Circle.

## A MOTHER'S PRAYERS.

"I will contend with him that contendeth with thee, and I will save thy children." You have not escaped conflict regarding any one of these children. He that was taken earliest home cost you, perhaps, the least. It made you anxious first to see the boy set off for school. It would not have been wise to warn him any more. Yet there was much more you would fain have said to him; but it all fell back on your own heavy heart, and never was it so difficult for you to roll any care on the Angel of the covenant. It was never so hard to tarry at the emptying home when so much of your heart was going a dress for it. But he awoke one night from you. It was harder still, after the with cholera, and in pain cried out, "My

other children-broken by him only. To find the first novels lying where God's Word used to be, how it went to your heart! Still you bore up. You praised the Divine Spirit who had set the mark of the Lamb on your other children's brow, and went to your knees in confidence to pray for him.

"I'm going to the ball, mother," said one such to her who had sought the good part alone for him, and saw him partly choose it, and draw back again. She told him all the truth once more; but the age for prohibition was past. She spent much of that evening alone; then she welcomed him home again herself, early in the morning, and gave him these lines:

#### ----'S FIRST BALL.

"Go tread you airy scene of joy, If joy indeed it seems to be; But while its charms thy thoughs employ, A mother's prayers shall go with thee.

Amid the dance, the laugh, the song, Each serious thought afar may be; Yet as the moments sweep along, A mother's heart is fixed on thee.

Yes, full of life, and free from care, Thy youthful breast may dance with glee ; But there's a heart thou know'st not there-A mother's heart is fixed on thee.

While all around wear smiles so bright," And joy lights up each face you see, E'n on this gay and mirthful night, A mother's tears are shed for thee.

Nor think me gloomy, dearest boy, If scenes of mirth seem vain to me; How my heart pants to share heaven's joy, A long eternity with thee !"

He went abroad. He would not take any introduction to a missionary; he went to the cathedral, lived at the club, took a ticket for the fancy ball, and got days of wise parental restriction were God!" It was his first prayer for a

long time back. It was the beginning the clearness and extent of my spiritual of a life-long communion with the Father through the Son. Recovering soon, he went out to visit the mission. He did not say why he came, but the missionary guessed; for as he stood by a young disciple gained from heathenism, he said sadly, "do you think this will last?" His visit was returned when he expected no one. The missionary found him cutting a velvet cover for his New Testament from the purple velvet jacket purchased for the ball, which was not yet over. Did he not remember his mother then? She that tarried at home did divide that spoil.

When Moses made demand for Israel's departure from Egypt, he said, "Our cattle also shall go with us; there shall not be one hoof left behind: for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord until we come hither." The Christian mother may utter in faith the same challenge before him with whom she contends: "Not one hoof of all that is mine shall be left behind." "Thou shalt be saved, and thy house." Shall our faith rise to the entireness of the unconditional promise?—The Soul-Gatherer.

# I must Have a Religious Newspaper.

- 1. Because such a paper, rightly conducted, is a public institution of great value, exerting a happy influence upon all the varied important interests of society, and I am bound to do my part in sustaining such an institution.
- 2. Because my own religious growth circle. as a Christian is materially promoted by such a paper. My religion waxes or wanes in life and power in proportion to to do. But he shall not escape. He the clear or dim views I have of the shall have a look at mine; for when it great things of the kingdom of God. has walked into my dwelling, and staid

- vision, giving light and expelling darkness by its never-ceasing supply of facts and appeals, which are sunshine and power to the spiritual verdure of my soul
- 3. Because I want a good commentary on the Bible. My religious paper furnishes it, often by direct exposition, by items of religious biography, strikingly illustrative of Bible truth, by constantly recurring events of Divine Providence equally illustrative, by narrations of revivals, conversions, progress of missions at home and abroad; all showing the power of the gospel and explanatory of God's word.
- 4. Because I want to be a strong man, armed for defending truth and destroying error. Political partisans about me are familiar with all the facts and arguments which sustain their distinctive views, and are ever ready and able to assault or defend. I want a similar kind of ability and facility in sustaining the cause of truth, and in advancing the kingdom of my Master. My religious paper furnishes me with a power of offense and defense which is invaluable. It is as if a new arsenal of spiritual weapons was opened and offered to me every week.
- 5. My family need to have just such a fountain of religious instruction and influence as is opened in it every week by such a periodical. The variety I find there meets the cases and wants of old and young, male and female, ministering to the welfare of the entire
- 6. My neighbor needs my paper. He won't take one for himself, as he ought Next to the Bible, my paper increases long enough to statter blessings on all

or over the way, to scatter them further, or takes wings, by the mail, and does good a thousand miles away.

### FINGER-MARKS.

A short time since a gentleman employed a mason to do some work for him, and, among other things, to "thin whiten" the walls of one of his cham-This thin whitening is almost colorless until dried. The gentleman was much surprised, on the morning after the chamber was finished, to find on the drawer of his bureau standing in the room, white finger-marks. Opening the drawer, he found the same on articles in it, and also on a pocket-book. An examination revealed the same marks on the contents of a bag. proved clearly that the mason, with his wet hands, had opened the drawer, and searched the bag, which contained no money, and then closed the drawer without once thinking that any one would ever know it. The thin whitening which happened to be on his hands did not show at first, and he probably had no idea that twelve hours' drying would reveal his wickedness.

As the work was all done on the afternoon the drawer was opened, the man did not come again, and to this day does not know that his acts are known to his employer.

Children, beware of evil thoughts and deeds! They all leave their fingermarks, which will one day be revealed. -Home Journal.

# The Devil's Disguises.

Of all the forms in which vice takes the guise of philanthropy, that of lotits effects, as it is the most far-reaching in its influence. The mask of virtue, -Evening Post.

sides, it walks up street or down street, which is its wicked disguise, induces admission into homes where open sin would never gain entrance, and where pretences necessarily false gain a foothold necessarily fraudulent. A single scheme of chance, when prosecuted under conditions which seem to appeal to their benevolence, will demoralize a whole community. Once the purchaser of a ticket, the eyes of a whole household are upon it until the drawing takes place. There are days of cessation from labor, and nights of sleeplessness and anxiety. No person ever held a ticket in a scheme of chance whose hopes, longings and expectations did not create a mental intoxication as baleful in its effects as alcohol upon the body. The case of the poor German bookkeeper in California who, having purchased a ticket in the late Library Lottery, hung around the office for weeks before the drawing, insanely certain that he was to be the lucky winner, and whose disappointment impelled him to a suicide's grave, is but an intensified instance of the demoralized effect which the possession of a lottery ticket has upon its unhappy possessor. And the worst of it is, that no sooner does the mania seize upon the mind, than it becomes as fixed as the accursed appetite for drink. Once invest a man with the hope that he can gain a livelihood without work, and he is as useless a member of society as the confirmed seeker after office. Hope takes the form of conviction, and the first loss is sought to be made good by the second venture, and so on, and on, and on, until the demented mental inebriate becomes a confirmed wreck, and ends his days in the workhouse, the prison, or the drunkard's grave; for, in nine cases out of ten, the tery gambling is the most pernicious in lottery victim's disappointment is sought to be forgotten in a fury of intoxication.

### Death of Mrs. Nettie S. Kurtz.

DEAR SISTER LAURA:

The sun shines brightly, the birds sing sweetly, the fields are green, the air is fragrant with the perfume of flowers, but for me these things are as though they were not.

Only yesterday we committed to mother-earth one who was taken away in the prime of life from all the endearments of earth, but whose last words breathed a sweet submission to the Will of God.

Not quite four years have elapsed since I wrote the "Bridal," and I am now called upon to record the "Burial."

Truly, sadness and misery follow close upon happiness and pleasure. Light and darkness chase each other over the earth. The tones of the lute and viol and merry peal of the marriage bells scarcely die away, ere, following close upon this all, comes the sad and solemn pageant of shroud and pall and tolling bell, as a slow procession winds its way to the charnel house.

Must I write it!-how can I think it !- NETTIE IS DEAD! That insidious foe, Consumption, blinded our eyes, and we could not see her fading day by day; and when the stroke fell, it came with rebounding force, and well-nigh crushed us! We know that "He doeth all things well." We do not repine, but we feel that the hand of the Lord is heavy upon us.

I am reminded of the words spoken to Noah after the flood: "I do set my bow in the cloud, and it shall be the token of a covenant between me and the earth." So, also, may we remember that death is a covenant: "For in the day that thou blessed immortality.

eatest thereof thou shalt surely die.' sounded in Adam's ears; and, having sinned, "Dust thou art and unto dust shalt thou return." We think of the Savior's words: "Except a corn of wheat fall into the ground and die, it abideth alone; but, if it die, it bringeth forth much fruit." And again we read: "There are also celestial bodies, and bodies terrestial; but the glory of the celestial is one, and the glory of the terrestial is another."

The clouds seem thick, but through a rift may be seen a bow of exceeding great and precious promises. One short week since she was with us-and now! she reposes beneath the clods of the valley! It was her lot to die from home; but she was surrounded by kind, Christian friends, who anticipated every wish; who smoothed her passage out of this world, and paid the last solemn rites with a free will devotion seldom met. Their reward will be hereafter, when the Lord will say, "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me."

Write me soon. To night I go to my home in Indiana. Ma. will go to her's soon; and "Our Nettie" we leave in this beautiful Miami Valley. Dropping off, one by one! Six days and nights she withered thus: at last,

Without a groan, or sigh, or glance, to show A parting pang, the spirit from her passed; And we who watched her nearest could not

know The very instant, till the change that cast Her sweet face into shadow, dull and slow, Glazed o'er her eyes.

Farewell.

HATTIE F. MILLER. Dayton, Ohio, May 30, 1871.

She died happy, in the full faith of a

### **OBITUARIES**

Died, May 28, 1871, at the house of br. Geo. Garver, near Dayton, of quiek consumption, NELLIE S., consort of br. H. J. KURTZ, aged 24 years, 8 months and 17 days. Text, Philip, 1:21.

Died, in the Logan Church, Logan Co., O., March 9, 1871, our dear old sister SUSANNA KEER, aged 82 years and about 4 months. Funeral services by bros. Elders Abraham, Franz, and Joseph Kauffman and the writer. Text, Job, 21: 32, 33.

J. L. FRANTZ.

Also, in the same Church and County, our dear old sister MARY HUDSON, March 10, 1871. She was a consistent member for many years. Her disease was consumption—age, 68 years and 7 months. Funcial services by br. Jos. N. Kauffman, from Rev. 14: 13.

Also, on the 15th day of April, 1871, in Logan Church, Ohio, beloved young sister MARY E. DETRICK, wife of friend Abram Detrick. She leaves a dear husband and one little babe and many friends to mourn their loss. Her disease was consumption—age, 21 years, 4 months and 10 days. She had put the day of grace off to a late hour. She called for the brethren about two weeks before she died, and was received in the Church by baptism. Funeral improved by the bros. Jos. N. Kauffman, Michael Swangur and the writer, from Phil. 1: 23, 24.

J. L. FRANTZ.

Also, on the 18th of April, infant daughter of friend DAVID PLANK, age about 13 days. Funeral conducted by John Warich Omish, minister in the German, and the writer in the English, from 2d Samuel, 12: 23.

J. L. FRANTZ.

Degraff, Logan Co., Ohio.

Died, in Fairview Congregation, Appanoose County, Iowa, of internal cancer, April 10, 1871, sister SUSAN EPPERLY, aged 43 years, 8 months and 14 days, wife of br. Henry Epperly. She had been ailing for some time, but not thought dangerous until a short time before her death. She was truly one of the mothers in Israel, highly esteemed in the church and vicinity in which she lived, and, though she sleeps, her memory still lives in the hearts of many. She leaves three sons and one small daughter—none of them members of the church. May God season this affliction to their conviction and conversion; and may he sustain the husband by his grace, which can heal all sorrows. Discourse, Rev. 14:13, by Wm. Stickeen and others, to a large audience.

Died, in the same Congregation, of Bold Hives, JOHN A., son of br. J. M. and sister Mary Clemmens, Apr. 16th, 1871, aged 5 months and 15 days. How soon our earth. The Master, who doeth all things well, ealled it from its parents to dwell in the paradisical plains of Elysian happiness. May God sustain the parents in their affliction. Funeral discourse from 1st Peter, 1:24, by Elder A. Replogel and others.

Unionville, Iowa, April 21st, 1871.

Died, near Eaton. Proble county, Ohio, April 20, 1871, br. JOHN LANDES, of Dropsy, aged 73 years, 6 months and 3 days. He was a faithful member of the church for many years, and leaves an aged sister and three children to mourn their loss. His remains were followed to their last resting-place by a large number of his relatives and friends. Funeral discourse by bros. Abraham Gants and Nathan Haywood, from Matthew, 11: 29, 30.

Br. Landes removed from Augusta Co., Va., into Preble Co., Ohio, in 1832, and bought a farm, where he remained until his death, beloved and respected by all his neighbors.

J. D.

Died, in Grandround Valley, Union County, Oregon, Feb. 21, 1871, SINDRILLA, infant daughter of friend Joseph and Sindrilla Shoemaker, aged 5 months and 4 days. It suffered eighteen hours, when God called it to a better world. Funeral services by a baptist minister. (Companion please copy.)

Died, in the Black Swamp Congregation, Wood County, Ohio, Dec. 25th, 1870, br. JOHN SMITH, aged 103 years, 11 months and 15 days. He was born and raised in England, and the father of two sons, with whom he lived. His wife died in England. Funeral services from 2d Timothy, 4:6, 7 and 8. He was baptized June 6th, 1868. While going to change his clothes, he said he had done the bigest day's work he had ever done. He communed that fall with us, at our love-feast, and walked about without a cane. Before our next love-feast, in the fall, he was struck with the palsey. He was anointed in May, 1870. When this was done, he said he had done every thing he knew to insure the great salvation of his soul. His life was still prolonged, in a helpless condition, till October 15th, 1870, the time of our love-feast. After the meeting, a few of our Bishops went to his house and administered the sacred emblems to this aged brother, when he shed tears of joy to think that the Brethren thought so much of him in his affliction, which he bore with patience, hoping there was a crown of glory laid up in heaven for him. One week before his departure, several Brethren and myself visited him a few minutes before meeting. He showed great manifestation of good faith. He filled part of his Christian mission by raising his head from his pillow to salute the Brethren present. Funeral services by Noah Henricks.

Brethren and Sisters, hold out faithfully in all your Christian duties, that we may all one day meet him.

(Companion please copy.) S. FINK.

Died, near Burlington, Demoines County, Iowa, February 2d, 1871, our old sister and mother CATHARINE DEARDORFF, aged 90 years, 3 months and 26 days. She, with her husband, br. John Deardorff, moved from the Four-mile Church, Union County, Indiana, in 1833, to this State, where they lived until their deaths. Brother John died July 1st, 1853, aged 74 years, 2 months and 5 days. Two of their children live in this State—my wife and one sister—one in Missouri, and the balance in California and Oregon.

Father's funeral services were by the Brethren. Mother's funeral sermon not yet preached, as she lived a great way from the Brethren.

DAVID KINGERY.

# The Children's Paper. TERMS REDUCED.

The terms for the Children's Paper have been reduced as follows:

| 1  | copy   | per | year | to | one | address | <br>. 9 | 0 | 30 |
|----|--------|-----|------|----|-----|---------|---------|---|----|
| 8  | copies | 66  | 66   |    | 4.6 | 64      |         | 2 | 00 |
| 20 | 66     | 44  | 4.   |    | 66  | 4.4     |         | 4 | 00 |

We ask the cooperation of the brethren and sisters everywhere in introducing the Paper and in getting subscribers for it as well as in furnishing reading matter for the children.

Back numbers can be furnished and are sent to new subscribers unless stated otherwise at the time.

Specimen copies on receipt of stamp.

Address all orders to

H. J. KURTZ. Dayton, O.

# NOW READY

# Scripture Parables

# VERSE

WITH

## Explanatory Notes.

This little book containing the Scripture Parables in verse with notes and engravings, and some choice hymns will be out soon. 64 pages. Price 15 cents.

Agents wanted to whom a liberal deduction

will be made.

Address:

H. J. KURTZ, DAYTON, O.

# SIMPLE, SAFE, SURE!

# DR. SWAN'S QUICK AGUE CURE.

It has the following advantages:

- The first dose breaks the Chills.
   The doses are taken at long intervals.
   It has no unpleasant effects.
- 4. It requires no other medicine.
- 5. It increases appetite, restores strengthin a word it does its work faithfully and well. By enclosing one dollar to the address of the undersigned, a box of the cure will be forwarded by mail, post paid.

WORDEN EDMISTER, Mt. Vernon, Ohio.

To the brethien and readers of the Visitor I would say, that from what I have seen and heard of the effects of the above named Ague cure, I am perfectly satisfied that it will do all that is claimed for it by the above named Dr. Swan.

W. EDMISTER.

# DOMESTIC MEDICINE.

A Treatise on the Practice of Medicine, adapted to popular use, and made familiar to the ordinary reader.

It gives the symptoms of the various diseases incident to the human family, with appropriate remedies—the best known—and the general treatment required in each case. It is illustrated with numerous engravingsabout a hundred fine cuts of the most common medical plants, with the description, lo-cality and habits, and medical uses of them. A Glossary is annexed defining the technical terms, and also a complete Index. 624 pp. Svo.

The book is strongly bound in leather. The binding of some of the books is slightly marred, but not to materially injure its du-rability. Otherwise the book is in good order. Only a limited number of these books is for sale and those wanting a copy must order soon. Every family should have a work of the kind. Sent postpaid for \$2,15 or by express for \$1.75. This is just about half price.
Address H. J. Kurtz, Dayton, O.

#### THE VINDICATOR

Contends for the self-denying principles of the church, and a more devoted consecration to true piety and holiness. And, as we are all on the "wheels," it admonishes to a check of the "speed."

Eight pages, twice a month, at 65 cents a year, (back numbers furnished,) or 30 cents from 1st July to end of year.

Address SAM'L KINSEY, Dayton, O.

# Agents Wanted for GOD IN HISTORY

NE OF THE REMARKABLE BOOKS OF THE AGE. Abounds in thrilling passages and startling theories. Treats on living issues and recent events. Reviews Infalli-BILITY AND THE WAR IN FRANCE. Restores History from the terrible abuse into which it has fallen. Shows that GOD, NOT CHANCE controls the world; that Redemption is the Golden Thread of History; that Providence is its light; that God is in History, and all History has a unity because God is in it. These great truths have been overlooked by nearly all historians. God does control in the affairs of nations, and for His glory.

Our plan insures large sales. Address

J. W. GOODSPEED & CO., 37 Park Row, N. Y., or 148 Lake Street, Chicago,

# BOOKS.

FOR SALE AT THE OFFICE OF THE "GOSPEL VISITOR,"

| will be sent postpaid at the annexed rate  | 94:                  |
|--|----------------------|
| Oehlschlæger's German and English  |                      |
| Dictionary, with pronunciation of the  |                      |
| German part in English characters  | \$1.93               |
| The same with promuciation of Eng-   |                      |
| lish in German characters  | 1.75                 |
| Nonresistance paper  | 21                   |
| " bound  | 25                   |
| Nead's Theology  | 1.4                  |
| Wisdom and Power of God  | 1.45                 |
| Parable of the Lord's Supper   | 20                   |
| Plain Remarks on Light Mindedness  | 10                   |
| Wandelnde Secle [ German ]   | 1,15                 |
| Wallfahrt nach Zionsthal   | . ,60                |
| Brethren's Hymn Book [new edition)   |                      |
| Plain sheep binding  | 75                   |
| Per dozen, by express  | 7,23<br>73           |
| " arabesque  |                      |
| Per dozeu, by express  | 7,25                 |
| Plain morocco  | 1.00                 |
| Per dozen, by express  | 10,00                |
| Plain morocco, pocket book form  | 1.25                 |
| Per dozen. by express  | 12,00                |
| New German Hymn Book.  |                      |
| Sheep binding, plain, single   | ,50                  |
| Per dozen, by express  | 5,00                 |
| German and English bound togethe   |                      |
|  |                      |
| Turkey morocco Per dozen, by express   | $\frac{1.25}{12.00}$ |
| Arabagana plain  |                      |
| Arabesque plain  | 1,00<br>9,00         |
| Sheep hinding plain  | 1,00                 |
| Sheep binding plain  | 9,00                 |
|  | 5,00                 |
| HYMN BOOKS, Old Selection.   |                      |
| German and English   | ,75                  |
| English, single per dozen  | ,40                  |
| " per dozen  | 4,25                 |
| Kost's Domestic Medicine, 624 pp 8vo   | 2,15                 |
| Names put on Hymn Books to orde  | er for               |
| The second secon |                      |

Remittancés by mail for books, &c. at the risk of the sender.

Address

15 cents a piece.

H. J. KURTZ. DAYTON, O.

LOOK HER

The "Brethren" can find their style of

HATS

of best quality at reasonable rates at

SAMUEL COLLINS'

330 Third St. Dayton, O.

[ Sent by Express wherever ordered. ]

THE BRETHREN'S

# Encyclopedia,

Containing the United Counsels and Conclusions of the Brethren at their Annual Meetings &e. By Elder HENRY KURTZ.

RATES:

The work neatly bound together with "Alexander Mack's Writings, I copy sent by mail postage paid ...... \$1.70

Of those bound there are but few left, and as the "Macks" are out of print, when these few are disposed of, hence friends who wish to have a copy had better send orders soon. Of the Encyclopedia in pamphlet form (without Mack) we have yet some more than of the bound ones, and to have them more speedily spread throughout our brotherhood, we will reduce the price and send them postpaid for seventy five cents [\$0.75]

HENRY KURTZ, Address:

COLUMBIANA, Columbiana Co., O.

## The Great Remedy!

Those who are prejudiced against anything new should know that Dr. Fahrney's Blood Cleanser or Panacea was used in practice by old Dr. P. Fahrney of Washington county, Md., as far back as 1789. It, is now put up in bottles but the medicinal properties are the same. Unlike anything else in market it can be taken with benefit in all diseases from a bad cold to a violent fever, from a ringworm to a bad case of scrofula or cancer. Infants can take it as well as the aged and feeble, and sells reàdily wherever it is known. Will bè sent upon the most liberal terms to those who will introduce the same among their neighbors. Many have done well by ordering.

The Health Messenger will be sent free to any address. For particulars address Dr. P. Fahrney, No. 30, North Dearborn St., Chicago. Ill., or Dr. P. Fahrney's Bro's & Co., Waynesboro, Pa.

Sold by Druggists and Storekeepers.

#### TO THE BRETHREN AND FRIENDS.

I have still on hand a number of my books containing a discussion with Dr. J. J. Jackson (Disciple) on trine immersion, an account of his conversion and change, a treatisé on the Lord's Snpper, an essay on the new birth and a dialogue on the doctrine of non-resistance, with an address to the reador. The whole containing 282 pages neatly bound, which I office on the following terms:

Single copy post paid .... \$ Per dozen, post paid ..... Patronage solicited and reasonable deduc-

tion made to agents.

B F. MOOMAW, Bonsack, Roanoke Co., Va.





# THE

# GOSPEL VISITOR,

A MONTHLY PUBLICATION,

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

VOL. XXI.

JULY, 1871.

NO. 7.

TERMS: One Dollar and twenty five cents per year in advance.

DAYTON, OHIO:
H. J. KURTZ, PRINTER & PUBLISHER.



# CONTENTS.

| Spontaneous Obedience 193               |
|---|
| Baptism 196                             |
| The Stumblers 201                       |
| Science and thegBible 203               |
| Shine as Lights 205                     |
| The Decalogue as a Legal System 207     |
| Mode and Design of Baptism 209          |
| She is not Dead but Sleepeth 211        |
| Teaching Theology in the Sabbath-       |
| schools 213                             |
| Care for the Converts 214               |
| The Family Circle:                      |
| Home Life, or Woman at Home 216         |
| A story for the boys 217                |
| The boy that grew to be a gentleman 218 |
| The Lillies of the Field                |
| Our late Annual Meeting 219             |
| Our journey to the East 221             |
| Obituaries 223                          |
| Appointments-Errata 224                 |
|   |

#### Letters Received.

From Eliza Stephens, Obediah Summsr mer, SD Caldwell, N F Miller, J G Rogers, H R Holsinger, H H Propes, George W Fansler, John Hart, John P Miller, Margaret A Tinsler, Aaaron Diehl, J S Hanger, Wm T Robinson, Isaac Price, N B Grumbaugh.

#### WITH MONEY.

From Elias Grabill. Josiah Ashenfelter, Samuel A Honberger, David Garber, E R Stifler, R Smutz, David B Pefley, Wm M Hamilton, C Newcomer, Rasalinda P Cassel, James E. Kinzie, John Long, Joseph Holsapple, N J Roop, David Howdeshell, George Flack, N B Brumbaugh C Hoover.

#### A NEW OFFER.

We offer the Gospel Visitor, from June to end of year, Minutes included, for sixty-five cents. We can still furnish back numbers from the beginning of the year, and offer the full volume for one dollar. We are this year again sending quite a number of copies gratuitously, and would gladly send more out free if we could. To those who feel like doing something towards circulating the Visitor among the poor, we make the following proposition: We will send the present volume of the Visitor to any person of the above class you may name, for fifty cents. This we will do as long as we can furnish back numbers.

#### MINUTES.

Our susbcribers will be supplied with the Minutes of the Annual Meeting. We shall also print some extra copies. Price, 10 cents for single copies and 75 cents per dozen.

GERMAN MINUTES .- We also expect to print the Minutes in German shortly. Price same as English.

### PUBLISHER'S NOTES

We are still short of some of the books on our list. We have had some orders on hand for some time that we could not as yet fill. Please have patience.

Our severe affliction and troubles have necessarily interfered some with our business. If life and health are spared, we hope to be up to time again soon.

THE METHODIST —A large eight page religious weekly. The lending independent unofficial organ of American Methodism. Contains general religious and other news. Sent free for one month to any one who will apply for it. G.C. Halsted, Publisher, 114 Nassau St., N.Y.

Home and Health —A new journal, giving the fullest possible information concerning the art of preserving health. \$1 50 per year. R. DePuy & Brother, Publishers, 850 Broadway, N w York.

THE CHRISTIAN CYNOSURE. - Opposition to secret societies is the mission of this paper. Published fortnightly at \$1 a year, by E. A. Cook, 88 Lasalle Street, Chicago, Illinois.

# The Children's Paper. TERMS REDUCED.

The terms for the Children's Paper have been reduced as follows:

| 1  | copy   | per  | year to | one | address | \$0 | 30 |
|----|--------|------|---------|-----|---------|-----|----|
| 8  | copies | 3 46 | 66      | 64  | "       | 2   | 00 |
| 20 | 66     | 44   | 4.6     | 66  | 44      | 4   | 00 |

We ask the cooperation of the brethren and sisters everywhere in introducing the Paper and in getting subscribers for it as well as in furnishing reading matter for the chil-

Back numbers can be furnished and are sent to new subscribers unless stated otherwise at the time.

Specimen copies on receipt of stamp. Address all orders to

H. J. KURTZ. Dayton, O.

For special inducements, see Children's Paper for July.

# SALEM COLLEGE.

BOURBON, MARSHALL COUNTY, IND.

The Fall term of this Institution will begin Septamber 6, 1871 Both sexes admitted on equal footing. A class in Dadactics will be organized for the special training of teachers.
For further particulars address
O. W. Miller, A. M., President.

Bourbon, Ind.

# THE GOSPEL VISITOR.

Vol. XXI.

JULY, 1871.

No. 7.

## SPONTANEOUS OBEDIENCE.

They were willing of themselves. 2 Cor. 8: 3.

We cannot think of a better phrase than spontaneous obedience as expressive of some thoughts relative to Christian character that we wish to offer. We therefore use it. and give one of Webster's definitions of the term spontaneous. It is as follows:

"Proceeding from natural feeling, temperament, or disposition, or from a native, internal proneness, readiness, or tendency, without compulsion or constraint."

It is a pleasure to the converted and sanctified soul to obey God. It waits not to be urged to duty when that duty is made apparent. "They were willing of themselves." There was an impulse within them, growing out of the divine nature that they possessed, that prompted them to duty. They acted from a sense of duty within, and not from the force of circumstances, or of per-

yea, beyond their power they were willing of themselves." So we see that it was the grace of God conferred on those exemplary Christians that prompted the spontaneous obedience which was a commendable trait in their character. And wherever this grace reigns, the unconstrained obedience will manifest itself. The apostle commended the obedience of the Corinthian brethren because they were so liberal in their contributions to the poor saints at Jerusalem. This voluntary or unconstrained obedience was manifested sometimes in one way and sometimes in another. But it seems to have been a characteristic of the first Christians generally. They entered with all the heart into the service of Christ, feeling the influence of all the motives which Christianity brings to bear upon man to induce him to do right.

The characteristic of true Christian obedience, as expressed in the suasions from others. This seems phrase they were willing of themto be the meaning of the words of selves, means a readiness at all times Paul to the Corinthians that head in Christians to meet all the obligathis article. But this readiness to tions they are under to themselves, respond to the calls of duty in the to the world, to Christ, and to the Corinthian Christians was not ow Church. They should not wait for ing to the goodness of their nature, others to lead the way, or for others as will be seen by reading the con- to urge them, but, seeing the way text: "Moreover, brethren, we do of duty open, they should be will you to wit of the grace of God be- ing of themselves to enter, and do stowed on the churches of Macedo so without delay. So clear and nia; how that, in a great trial of strong should be their sense of proaffliction, the abundance of their priety in yielding to all the demands joy and their deep poverty abounded of the Gospel, that it would be an unto the riches of their liberality, act of greater self-denial not to yield For to their power, I bear record, than to yield. If the love of Christ

constrains them as it did Paul, noth-|nacle of the congregation, and for be prevented from laboring to promote the cause of Christ. Instead of making excuses and finding a reason to justify them in delaying or altogether refusing to respond to a call of duty because some others are doing so, with David they will make haste and delay not to keep God's commandments.

We have an illustration of this spontaneous or voluntary obedience in the history of the Israelites. When the tabernacle and its furniture were to be prepared, it is said "Moses spake unto all the congregation of the children of Israel, saying, this is the thing which the Lord has commanded, saying, take ye from among you an offering unto the Lord. Whosoever is of a willing heart, let him bring it, an offering of the Lord. Ex. 35:4, 5. rule here given by Moses, or the Lord by Moses, is, Whosoever is of a willing heart. The "Lord loves a cheerful giver." And it appears from the rules here given that nothing was wanted but what was contributed willingly. This showed very plainly that the Lord had not made their burden heavy. He left it to their own judgments and consciences to decide the amount it was right for each to give. After Moses had commanded the will of the Lord unto the people, they resorted unto their homes and prepared to do duty. They were the wise hearers who hear the word of the Lord and whose heart stirred him up, and offering to the work of the taber-joy." Verse 5, 9.

ing will grieve them more than to all his service and for the holy garments. And they came, both men and women, as many as were willing-hearted." Verses, 21, 22. In the 29th verse it is said, "The children of Israel brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring." It is said their hearts and spirits made them willing; or, in the language applied by Paul to the Christians at Corinth, they were willing of themselves. They were ready to obey the Lord, and contributed to the work of the tabernacle. And they did this, not from fears of the terror of the Lord, nor from the earnest persuasions of Moses, but from the promptings of their enlightened minds and subdued spirits. They loved God and his service, and that love constrained them to act promptly and liberally when duty called.

The same spontaneous obedience is seen in the building of the temple in the time of David. In speaking of his own feelings he says: "Now I have prepared, with all my might, for the house of my God, \* \* \* \* because I have set my affection to the house of my God." 2 Chron. 29:2, 3. He then appeals to the people, and inquires, "Who, then, is willing to consecrate his service this day to the Lord? when the chief of the fathers and princes of the tribes of Israel and the captains what they had learned was their of thousands and of hundreds, with the rulers of the king's work, offered willingly. Then the people rejoiced, do it. "And they came, every one for that they offered willingly, because with perfect heart they offered every one whom his spirit made willingly to the Lord; and David willing, and they brought the Lord's the King also rejoiced with great

We see in these instances plainly illustrated the idea to be conveyed in the phrase spontaneous obedience. We see there was no reluctance, no excuses offered, no waiting for others. Their hearts were in the work, and, as a consequence, their affections were set on the work; and, hence, "duty was not a load, nor worship a task."

So it should always be, and so it always will be where the true spirit of obedience prevails. Sincere Christians will be willing of themselves to obey the calls of duty; and this spontaneous obedience may be regarded as a test of a sincere and correct Christian character. Although we may seldom fail of being in our place in the house of God, or at the Lord's table, and though we may liberally contribute to the [calls of charity, and attend to a form of devotion in private as well as in public, if such religious performances are done merely to avoid the wrath of God, or to secure to us a heavenly inheritance after death, or to enable us to sustain something like a fair Christian character before men, if we have no pleasure in the performance of our Christian duties, and do reluctantly what we do, and seem to make it a point to do as little of all kinds of Christian work as we possibly can do to save our standing in the church, surely we should suspect the correctness of our Christian character; and not merely suspect it, but put it down as radically defective. To this spotaneous obedience, such a prominence is given in the Scrip- of God. tures, and it is so frequently inculcated and so warmly urged, that it should prompt to spontaneous obeis to be presumed that no prefessed dience is this: It is plainly implied Christian will deny its importance, in the Scriptures that any other

And yet, from the apparent want of it, it may not be out of place to state some considerations, to make its importance more impressive. We need line upon line and precept upon pecept, if not always to teach duty, to help us to remember it-to stir up our pure minds by way of remembrance.

- 1. Conformity to the divine pattern given us requires spontaneous obedience. Christians profess to be the disciples of Christ. We bear his holy name; and we profess to have his spirit. The apostle positively declares that "if any man has not the spirit of Christ, he is none of his." Rom. 8:9. Now, the whole life of Christ, and the readiness with which he met death, plainly showed that his heart was fully in the work which he came to do. He did not prosecute his labor with a reluctance that showed he regarded it as a task from which he would have preferred to be excused, but with a willingness and cheerfulness which proved that he delighted in it. Are we, then, in spirit and action his imitators? If so, the language of our hearts must be, "I delight to do thy will, O God." There must be no shirking of duty; no shunning of the cross; no holding back; but we must "press forward to the mark of the prize of the high calling." There must be no finding fault with duty, nor any complaining of hardships. Obedience to the commandments of the gospel is a native element in the soul that is truly born of the word
- 2. Another consideration that

obedience than spontaneous, will | ing, or cheerful, is, in the light of the gospel, no obedience at all "But this I say, he which soweth sparingly shall reap sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." As it is positively declared that the Lord loves a cheerful giver, the inference that is evident to be drawn from this is, that he loves none other; and what he does not love is not to him acceptable service. If, then, we are not willingly and cheerfully endeavororing to meet all the obligations connected with our Christian character and profession, and heartily prosecuting the work of the Lord; if it is easy for us to omit any duty; or, if a small obstacle will keep us from assembling with the saints on the Lord's day, or any season appointed for devotional exercises; or, if there is in the heart an inclination to feel that the Lord is a hard master, we may conclude hearts are not right in the sight of the Lord, and with Peter we should weep bitterly.

Finally, this spontaneous obedience shows the blessedness of a Christian life. While the thoughts of a Christian heart naturally ascend to God, the actions of a Christian life are as naturally in harmony with all the great requirements of the gopel. As the pulsations of the heart in the physical organization of man send out the blood which forms the different parts of the body,

Christian character. "He that believefh on me," says our Lord, "as the Scripture hath said, out of his belly shall flow rivers of living water." May our prayer then be, and all our efforts be in harmony with, this prayer: "Create in me a clean heart, O God, and renew a right spirit within me." Ps. 51:10. Then shall we be "willing of ourselves," whatever duty requires.

J. Q

For the Visitor.

#### BAPTISM.

DEAR BRETHREN: Pedobaptists argue that the scriptures command no particular mode for baptism, and hence leave it optional with man to choose his own mode, &c. I presume there is no one contends that the scriptures give any mode by way of commandment. Yet, we contend that they clearly indicate one, and that immersion is the mode indicated, and trine action (or immersion) is commanded by the risen Savior in the general commission. I will give all the scripture bearing directly or indirectly on baptism, and the reader will draw his own conclusions.

"John the Baptist preached in the wilderness of Judea, saying, repent ye, for the kingdom of heaven is at hand. Then went out to him, &c., and were baptized of him in Jordan, confessing their sins." (Matt. 3:1,6.) "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him; but Jesus when he was baptized, went up straightway out of the water." (Matt. 3:13, 16.) so the pulsations of the spiritual "And there went out unto him all heart send out the divine power the land of Judea, and they of Jeruwhich forms all the parts of the salem, and were all baptized of him

in the river of Jordan, confessing one of your fingers with one drop of came from Nazareth of Galilee and was baptized of John in Jordan; and straightway coming up out of the water," &c. (v. 9, 10.) That dipping or immersion is the mode indicated in the Savior's baptism, as set forth in these scriptures, I presume all will admit. "But John also was baptizing in Enon, (a stream of water,) near to Salim, because there was much water there, and they came and were baptized." (St. John, 3:23.) If sprinkling be the mode, why need John go to baptize where there was much water? Sprinklers do not now resort to pla ces of much water for sprinkling; but immersionists do to immerse. Reader, what mode does this indicate? "And he commanded the chariot te stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water," &c. (vs. 8, 38, 39.) Reader, what mode is indicated here? Dosprinklers, both the one who sprinkles and the one to be sprinkled go down together into the water for the purpose of sprinkling? Baptists do for the pur pose of dipping or immersion. "Let us draw near, with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience. and our bodies washed with pure water." (Heb. 10: 22.) Reader, here is an indirect reference to baptism, and the mode indicated is immersion. The whole body to be washed in pure water, implies dipping or immersing the body in water. You who contend that one drop is as disputed, a defence, of it was unnegood as an ocean, very well know cessary. He only referred to it inyou could not even wash the end of cidentally. He was writing on the

their sins." (Matt. 1:5.) "Jesus water. "Therefore, we are buried with him by baptism into death.." Dear reader, here is reference to baptism in the past; that is, as it had been performed or administered. Does the mode indicate sprinkling or immersion. "Buried with him in baptism." (Col. 2:12.) Is sprinkling or immersion indicated here? "According to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost." (Titus, 3:5.) Does sprinkling or immersionimply washing? Judge ye.

Dear reader, these are the passages referring directly or indirectly to baptism. Read them in their connection, with an unbiassed mind, and then decide what mode they indicate. If you read these passages in the "Revised Translation of the Scriptures by the American Bible Union," or the Translation of the Scriptures by "Macknight," you will read immerse in all the places referred to. And if you read them in the German translation by Luther, Felbinger, or Frushom, you will read dip in all the places where baptism is used in King James' translation. Let not the inquirer after truth say the Scriptures teach ne mode of baptism.

In addition to these scripture testimonials, I will give, for the benefit of the general reader, some historical account of how the ancient Christians understood and practiced baptism.

Of the church Fathers, Tertullian is the first I find who has written anything on the mode of baptism The mode, not being doubted or

inconsistency of Christians being tarily renounced it all at his bap-"crowned with carnal crowns," &c., and gives an account of one refusing to be crowned. Being asked his reasons, he answered: "I am a Christian." This Christian firmness under persecution Tertullian defends; and says, without any scripture document, he would defend it on tradition and support it by consequent custom; and says, "In fact, to begin with baptism, when we are about to come to the water, in the same place, but at a somewhat earlier time, we do in the church testify, under the hand of a chief min. ister, that we renounce the devil and his pomp and his angels. Then are we thrice dipped, pledging ourselves to something more than the Lord hath prescribed in the gospel." This was written toward the close of the second century, about 196. The mode of baptism then was thrice dipping. When Tertullian says, "pledging ourselves to something more than the Lord hath prescribed in the gospel," he has no reference to the act of thrice dipping; that being an act and not a pledge. He said he would defend the Christian who refused to be crowned. without any scripture document, but on the ground of tradition, and of consequent custom. Renouncing the devil and his pomp and his angels, under the hand of a chief minister at the time of baptism, is clearly a voluntary pledge. No scripture can be adduced in support of it; and Tertullian could truly say it was something more than the Lord had commanded in the gospel; yet could with propriety use it as an argument in favor of the Christian who refused to be crowned with with great simplicity. The mode

tism.

A trine action is positively commanded by the Lord in the gospel, (Matt. 28: 19, 20,) saying, "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And, as Tertullian says dipping was to baptize, he does not say dipping three times was something more than the Lord had commanded in the gospel-for here it is. But to renounce the devil and his pomp and his angels, under the hand of a chief minister before the baptism, is a pledge not written in the gospel. To defend trine action in the commission by syntax, supplying the ellipsis, &c., is for the learned only. The Lord intended his gospel for all, and hence so worded his commission that a wayfaring man, though a fool, cannot err in it. If the Lord had said, go and teach all nations; baptize them in the name of the Father, Son and Holy Ghost; then a single action or dip would be clearly implied. But he did not so word it. He commanded them to go and teach all nations, baptizing (means more than one) them in the name of the Father, and of the Son, and of the Holy Ghost. Reader, will this language admit of but one action? The most ordinary, unlearned mind answers, no. Then, Tertullian had no reference to three dippings when he says, "pledging ourselves to something more than the Lord has commanded in his gospel."

Robinson quotes Tertullian (the original I have not seen) as saying that "baptism was administered the pomp of the devil, having volund seems to have been this: The adand putting the hand on the backpart of the head of the candidate, who also stood in the water, bowed him forward till he was immersed in the water, pronouncing in the mean time the baptismal words by which he characterized him a Christian."

On the state of baptism in the Oriental Churches, Robinson says: "The Nestorians, so called from Nestor, patriarch of Constantinople, were separated from the Greek Church in the fifth century, and they have continued an independent hierarchy to this day." Of their mode of baptism he says: "The priest, who stands on the west side of Jordan, (the name of their baptistry,) turns the face of the catechumen to the east, and lays his hands on his head and bows him forward into the water a first time, saying such an one, the servant of God is baptized in the name of the Father, to which the company answer amen; then, bowing him a second time, he says, and of the Sonanswer as before, amen; then a third time, saying, and of the Holy Ghost, amen," &c. This was the mode of baptism in the fifth century. The testimonies on trine dipping (no other mode being known) are so numerous, that in an article for the Visitor one must suffice.

I quote again from Robinson. He says: "That most learned and perfeet judge of ecclesiastical antiquities, Monsieur Daille, treating on this subject, (baptism,) in answer to Cardinal Bellarmine, takes occasion to upbraid the Church of Rome with insincerity in boasting of her contorming to antiquity. He proves by unquestionable authorities that trine baptized others by dipping; but

ministrator, standing in the water immersion, first mentioned in the close of the second or at the beginning of the third century, was the invariable practice of the Catholic Church, both Greek and Roman, till about the sixth century, when the Spanish Catholies adopted single immersion; that, although Gregory I. allowed the validity of immersion in the case of the Spaniards, yet he says the Romans practiced trine immersion; that a Synod of Constantinople censured the Eunomians for practicing single immersion in the name of Christ; that the apostolical canon expressly forbid it, and that Alcuin, two hundred years after Gregory, censured the Spaniards for it as acting contrary to universal practice, although they baptized in the three names, that, notwithstanding the opinion of Gregory and the practices of the Spanish Catholics, trine immersion continued to be universally practiced till the fifteenth century, (he might have added, till the Reformation); that Basil, Jerome, Gregory, Nyssen, and others, pretended, at first, it was an apostolic tradition; that their successors did the same; that there is no tradition so general; that the Cardinal allows and even proves all this; that the Church boasts of her attachment to ancient tradition, and yet nether dips three times, nor, in some cases, once, but has fallen into a habit of pouring or sprinkling. Where, then, is her boasted reverence for antiquity?"

> Menno says: "After we have searched ever so diligently, we shall find no other baptism besides dipping in water which is acceptable to God and maintained in the word. Menno was dipped himself, and he

some of his followers introduced that trine dipping is clearly indicapouring, as they imagined through necessity in prison, and now the practice generally prevails."

Rev. John Wesley in his journal says:

"Savannah, 1776, Feb. 21st.

Mary Welch, aged eleven days, was baptized, according to the custom of the first church and the rule of the church of England, by immersion. May the 5th, I was asked to baptize a child of Mr. Parker's, second bailiff of Savannah; but Mrs. Parker told me, neither Mr. P. nor I will consent to its being dipped. I answered, if you certify that your child is weak, it will suffice, (the rubric says,) to pour water upon it. She replied, 'Nay, the child is not weak; but I am resolved it shall not be dipped.' This argument I could not confute. So I went home; and the child was baptized by another person."

Dr. Martin Luther to Henricus Genesius, Pastor at Ichterhausen. how a Jewess should be baptized, Anno 1530, says: "As to the public administration of baptism, let her be dressed in the garments usually worn by females when bathing, and be placed in a bathing tub, up to her neck in water, covered as said with bathing garments; then let the baptist dip her head three times in the water, with the usual words: I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, amen." (Luther's works, vol. 10, page 2,638.)

Dear reader, we have traveled tolearn what they teach and imply in and are convinced and persuaded cannot escape the conviction that

ted. By the way we have also examined ecclesiastical records, at different periods from the year of Christ 200 to the 1530, and have found that trine dipping, face forward, has been the almost universal practice. Romish superstition and idolatory, however, so corrupted it, that at the time of the Reformation, though they generally retained immersion, yet burdened it with no less than twenty-two ceremonies. By the decrees of councils and the sword of the magistrage infant baptism became universal. No printed scripture was found. The few manuscript copies written in the dead languages were stowed away in dusty, dirty libraries. The condition of the world was deplorable. God comes to the rescue. He gives the world the art of printing, and Luther to translate the scriptures into the vulgar tongue.

Now, dear reader, let us look to Schwardzenau, Germany, and see Alexander Mack and his wife, Geo. Grebi, Andreas Boney, Lucas Vetter, Joanna Noethiger, (bred Presbyterians,) and John Kipping and wife, (Lutherans,) by mutual agreement meeting together to read the (now printed) Bible, and to edity one another in the way they had been brought up, (for, circumstanced as they were, they did not know there were any baptists in world,) and we will see this little band searching the scriptures, having believers' baptism by trine immersion, face downward, so forcibly gether through the Scriptures to impressed upon their minds, that they unconsciously adopted the very reference to the mode of baptism, mode practiced for ages. The coinglancing at different translations, cidence is so remarkable, that we

This, dear reader, is the Church of God, the body of Christ, the ground and pillar of the truth. I invite you to come into it. Be not fearful. It is built upon the Rock Christ Jesus, and the gates of hell shall not prevail against it.

D. P. SAYLER.

## THE STUMBLERS.

BY THE REV. THEO. L. CUYLER.

Society is full of stumblers. Alas! that there should be so many "stumbling-blocks" over which the weaker brethren trip their feet and fall into disgrace or ruin. The history of nearly every church is the chequered story of those who have run well and won the erown, and of those who have stumbled and bruised themselves by frightful falls. While new converts are coming in from the world, fresh and hopeful, old backsliders are being brought "into hospital," to recover from sprains and bruises. The work of every faithful pastor is not only to lead in, but to help up on their feet those who have fallen.

For Christianity is not only regenerating, it is restorative. Christ is both a pardoner and restorer. He "came into the world to save sinners," not to spurn them. Only look at the company shat day hosts of reformed inebriates, wounded brother be left to the clutches

it was the work of the Holy Spirit and penitent Magdalens and crippled working in them both to will and backsliders, who have had to timp along the road to the "better country" on a crutch. One of the most blessed offices of pure Christ-like religion is to take stumbling-blocks out of people's way; and another is to lift up those who have tumbled down over them.

"Brethren," said the inspired Paul, "if a man be overtaken in a fault (or caught in a fault,) ye which are spiritual, restore such an one in the spirit of meekness. The plain English of this command is: if a fellow-creature have fallen into sin and shame, then, instead of leaving him there, wounded and half dead, stop and help him up. Pour the oil of sympathy into his wounds. Play the good Samaritan to him. If he has been tripped up through temptation, don't jeer at him, or cast the condemning stone. However low or disgraceful his fall, give him a lift by your prayers and counsel and support; and perhaps "his feet and ankel bones may receive strength." Don't irritate him by telling him how much you "pity" him; but come up close to him, and lend him your arm to steady him along. There is a great difference between countenancing a sin and countenancing a sinner whom you wish to save.

The word "restore," which Paul used, signifies to set right. It is a surgical term; it applies to setting a broken bone. Society is as full of stumblers who have fractured their consciences, or sprained their good resolutions, or bruised their hearts, as the French hospitals of His followers, and see how many are of wounded soldiers. But, when there are whom his compassion has the transgressor has fallen, and the mishelped up on their feet! There are chief been wrought, what then? When pardoned Peters who stumbled through a church member has been tripped by self-confidence; and Marys out of whom sudden temptation, or has caught an awhe had cast seven evil spirits; and the ful fall by venturing over into Satan's "women who was a sinner;" and since play-grounds, what then? Shall the

of "Giant Despair?" Shall he be left | cian, for his health!" I do not know that a merciful God treated David when he stumbled, or the way in which the loving Jesus treated Simon Peter.

Sometimes good people act very badly toward their children when they have gone astray. When a young man, in the heat of passion, has pitched himself over into a disgraceful sin, I have known a mortified and indignant father to lock him out from the family-circle and the family-altar; and all the while the stern man flattered himself that he was frowning upon sin. Instead of that, he was hardening a sinner. I have known an erring daughter to receive more sympathy everywhere else than under her own roof. "Fathers! provoke not your children to wrath." Ye which are spiritual-i. e., have the spirit of Christ restore such an one in the temper of meekness. I am not pleading for sin, or excusing it; I am pleading for sinners. I am pleading for every prison convict that has ever come out of "Sing-Sing," that he should have a fair chance to climb back again to honest respectability. I am pleading for every penitent girl who ever stumbled into unchastity, through lawless passion or a seducer's devilish wiles I am pleading for every reformed tippler, that he have a helping hand extended to him, and a fair opportunity to get on his feet. Let us consider ourselves, lest we also be tempted."

I do not wonder that so many stum. Only look at the number of stumbling-blocks, and at the class of persons who put them in their brothers' way. I young member of my church, who late- given to wine!" ly stumbled into drunkenness. When

to limp along as a shunned and friend- which to blame most-the poor youth less cripple? Ah! that is not the way who stumbled, or the careless Doctor who gave him such fatal advise. sands have fallen over this medical stumbling-block; and I impeach every physician in the land who recklessly prescribes beer or "Bourbon," as an accomplice in the ruin of the drunkards they help to make! Surely God has made enough tonics and restoratives. without having recourse to the seductive cup of poison or to the deadly "worm of the still."

> Only consider, too, how many professing Christians offer wine at their tables. What moral right has any follower of Christ to put the bait before his or her neighbor's lips? If the contents of the glass which I offer to my "weak brother" makes him stumble, he stumbles over me. I am a sharer in his sin. he goes from the party or the wedding company under my roof with an enkindled thirst for the bottle, I lighted the accursed fire. If he becomes a drunkard, I helped to make him one; and to that degree have helped to shut him out of Heaven. And, if I put a stumblingblock in another's way to keep him from Heaven, am I quite sure that I shall get there myself?

Don't you ever take wine?" said a hospitable, easy-souled bishop friend, before whom he pushed a decanter. "Are you afraid of it?" "No," replied the friend. "I am afraid of the example." Now that kind old bishop may think it a grievous sin to omit the false word "regenerate" from the baptismal service of his church; but what right has he to ignore that solemn have just had a sad interview with a word of God, "A bishop must be not

Oh! these stumblers! called to account, he stated that he be- they multiply! How fearful they fall! gan to drink, "by advice of his physi- What groans of the wounded are in our the stumbling-blocks we put in our brothers' way; and may God move our hearts to help up the fallen, in the spirit of Christ!-Independent.

## SCIENCE AND THE BIBLE.

There exist several interrogatories in the book of Job, the decyphering of which seems associated with the revelations of science. The 38th chapter is markedly rich in this res pect. At the 31st verse the All Infinite one is represented as thus interrogating Job: "Canst thou loose the bands of Orion?" Now, Orion is the winter evening glory of the stellar firmament. Bright, beautiful and bold, it glows with a refulgence wholly unequalled by any portion of the universe of stars. Its position in space is such that it can be seen by the entire habitable world, except in the month of June, when it rises and sets with the sun, and consequently is absorbed in the solar refulgence. It must be interesting to the student of the high and ennobling science of astronomy to reflect upon the following remarkable coincidence, that about 5776 years ago the centre of this constellation was the leader of the starry host. It then occupied the first point of Aries, the vernal equinox, or line of right ascension, and what is even more remarkable and profoundly interesting is that at this precise time, when this constellation was the leader of the heavens, man was introduced upon the earth, according to the Mosaic narrative.

Now, I am conversant with the deductions of the geologists and

ears! May God open our eyes to see | theory of Darwin, on the ground that there was a time when mind was associated with matter, that the act was not a progessive one but done at once and in full; hence, the races of molusk, monkey, baboon, or ape, have no connecion with the form endowed with the attribute of mind. The development theory demands greater antiquity. God can vouchsafe his own divine ray on the soul of man at will, and each one can judge for himself of the two theories.

> We have diverged a little from the question, "Canst thou loose the bands of Orion?" In the region of the belts or bands of Orion exists one of the largest and most wondertul nebulæ that the heavens offer for the contemplation of man. It was most apparent that Job was powerless to solve the interrogation, as were also the wise men of antiquity. The wondrous secret has been faithfully kept. This nebulæ has refused every inquiry of the astronomers of the old world. Even the huge telescope of Rosse utterly failed to penetrate its depths or light up a path through its dark recesses. But to-day its bands are loosed. Science hath set its Pharos on its headlands of gloom, and its rays develops a bridge of light which spans its dark gulf. The powerful telescopes of Struve, Bond and Clark have penetrated the veil, and its mysteries are an open door.

Again, it is asked in the same chapter, "Hast thou entered into the treasures of the snow?" Job probably had not. There is no proof that any of the men of antiquity had investigated this department of their claim for a greater antiquity science. It seems never to have for man. I reject the development attracted attention until this our

But men of scientific research have entered into the treasures of the snow, and now number three hundred varieties of form in the snowflake.

A third interrogation runs thus: " Cans thou bind the sweet influences of Pleiades?" We very naturally ask what sweet influence can possibly emanate from Pliades more than from Hyades or any of the constellations, seeing that Pleiades are in no sense conspicuous, having not one star of the first magnitude in the cluster. Yet the language of this entire chapter is said to be that of God speaking unto Job, and in order to be valid it should and must bear the stamp of Godlike signifi-There is not a shadow of evidence to show that Job had the most distant knowledge of any influence whatever emanating from the Pleiades, nor has a ray of light been thrown on this mysterious passage until our own day. On the 14th of December, 1846, Sir. William Hamilton announced to the Royal Society of London that he had just received from Professor Madler, of Dorpat, the extraordinary and exciting intelligence of the discovery of the central sun, and its location is the central star of the Pleiades, around which the entire drift of the heavens tends.

Again Job is interrogated, 35th verse: "Canst thou send lightnings, that they may go and say unto thee, Here we are?" This question is also of latter-day interpretation. There is no evidence that Job had the least control over the winged messenger or any of the great minds of preceding ages.

day, and many even now see nothing there was not a question put to Job in a snow-storm but a snow-storm, but what has been or is being answered by his posterity. For the solution of this case we cite to you the philosopher and his kite, our own sage, serene, glorious old Franklin. He heaves his lasso over the stormsteed and tames his fiery breath. Morse sees the subjugated spark and applies it to the wire, saying, "Go hence and say, Here we are.

Finally, Sir Isaac Newton, in his commentary on the Bible, makes this remark: "The knowledge of mankind would be so increased that they would be able to travel at the rate of fifty miles an hour." Voltaire, who did not believe in the inspiration of the Scriptures, got hold of this, and said "Now look at that mighty mind of Newton, who discovered gravity, and told us such marvels for us all to admire; when he became an old man and got into his dotage, he began to study that book called the Bible, and it seems that in order to credit its fabulous nonsense we must believe that the time is coming when men will be able to travel fifty miles an hour. The old dotard!" exclaimed the philosophic infidel. But who, we ask, is the dotard now? Newton, in reaching the conclusions stated. reasoned from high thoughts of the Most High-Voltaire, from the aspect of things as they then stood revealed. Again we ask, Who is the dotard now? In the language of Whittier, we would say

" Let yonder whistle shrill and rumbling jar Of the fire-wheel and steedless car,"

make the reply .- New Bedford Mercury.

#### "SHINE AS LIGHTS."

What a majestically glorious object is the sun "coming forth as a bridegroom out of his chamber, rejoicing as a strong man to run a race,". raising his ruddy locks above the crest of the mountaintop, or lifting them from his cloud curtained ocean bed, and as he rises, gorge ous in his apparel of purple and gold, pouring down floods of golden radiance on all beneath, dispelling darkness, peo pling emptiness, filling silence with mel ody, awakening life, and throwing over every object robes of brightness and beauty! How magical the effect, how potent the power of sunshine! What balm and bliss, what light and life, what hues and happiness are in its cheering rays!

How fair and lovely, too, the full-orbed moon appears - Queen of the Night, attired in flowing robes of silver, walking in her brightness, "with all her virgin stars around her," shedding down a mild and snowy luster, which beautifies all which it reveals and guilds each object on which it rests. Or, to change the allusion, turn from the deep blue firmament above to the dark green ocean below. See yonder rugged coast, whose sunken rocks and frowning cliffs have formerly been the occasion and the scene of many a dire disaster and heart rending calamity; have re-echoed many a shriek of drowning anguish, and have been covered with the spoils of many a noble vessel wrecked, or with the blanch. ed, bruised bodies of the victims of the deep. Now on it, erect and firm, bidding bold defiance to the howling storm and the hungry wave, the benignant lighthouse stands, holding forth the light which is life to the benighted and imperited mariner, sending out all night long its beneficent beams, to warn from

ers dash, or to guide into safe, commodious harbors, where quiet waters rest and storm beaten vessels safely ride at anchor. The inscription on the Eddystone tower, which for more than a century has gladdened the eye of the sailor on the rough shores of Cornwall, is; "To give light, to save life." Fit emblem of a true Christian; grand motto for every believer!

To one or other, or perhaps both of these classes of objects, the apostle probably refers when he says, "Shine ye as lights in the world, holding for h the Word of Life," using them as fit, expressive metaphors to represent the position, relations, whose privilege and prerogative is to shine, and whose paramount duty is to hold forth the Word of Life. As the orbs in the sky by shinning unfold the divine glory and illumine the world, so Christians by living reveal God and Guide men. As the lights burning and turning on the top of the towers warn, inform, direct, and guide the storm driven seamen; so, believers, by well ordered holy lives and by well-directed, patient efforts are rendered instrumental in warning, enlightening, blessing, and saving their fellowsinners.

Christ is the light, the sun, the central, exhaustless source of light, which lighteneth every man and all orders of intelligence. The highest and the holiest, the saved and the saintly, all alike reflect his brightness; and of that temple where shall be gathered the united congregation of a holy universe, the unfailen and the ransomed, "The Lamb shall be the light of it."

Christians, so far as they are Christlike, are lights in the world; as He was in the world, so are they for the light and life of men; not of themselves, as dangerous reefs which shallow waters originating and imparting, but by recover and over which the foaming break- flecting and exhibiting it in their lives

and by their labors. They are to shine | patriarchal period. Moses, and effort. They must embody and exemplify, as well as proclaim and publish the truth; as books are often ornamented by illuminated letters or pictorial illustrations, to render them more attractive and effective. So Christians are to adorn the Gospel by the radiance of a holy life and the amenities of a godly conversation, by gentle words and noble deeds. They are to minister to the weal of others by breathing accents of unfeigned tenderness in the ear of the sorrow-stricken, and by performing actions of genuine kindness to the needy, the diseased, or the destitute. The most potent, permanent, penetrating influence for good is a holy, consistent, Christlike Books only exert an influence when read. Sermons can only do good when heard, and not always then; but purity and piety, goodness and grace exemplified, accomplish much by their very presence, and cease not to shed their luster on all. All should thus shine. Their being and their blessedness consists in shining. Many may not be able to speak eloquently, or write elegantly, or work vigorously, or give largely; but all may live holily, and, therefore, happily and healthfully. Though one may not shine in splendor like a sun, he may sparkle as a star. he cannot shed forth the effulgence of a revolving lantern on the summit of a tower, he may blaze as a torch on a projecting headland, flame as a lamp at a pier, or shine as a candle in the window. This the saints of God have ever done-separately as individuals, or unitedly as a church.

prowess, his wanderings and his worship, his tent and his altar, his life of ardly defection and gloomy, cruel bigfaith and death of hope, shed the light otry, and sealed the truth of their testaof a morning star over the dawn of the mony by torrents of blood. The sturdy

both by being and doing-by example strength of his faith, the sublimity of his character, and the radiance of his spiritual life, brighter than his God-lit countenance, shone as a star of the first magnitude during the long, dark night of Israel's wanderings. Elijah, by his fiery zeal, his dauntless heroism, and his self sacrificing devotion, flashed like a meteor athwart the murky midnight of the Church's darkest eclipse. Daniel. by his simple life, his heavenly wisdom, and his unfaltering steadfastness, not only illumined the Church in the cloudy days of her long, dreary exile, but arrested the attention and constrained the admiration of her oppressors. Paul, by the splendor of his gifts, the extent of his labors, and the magnanimity of his heroic endurance, poured floods of light on many lands, during the morning of the Christian dispensation. Luther, by the singleness of his eye, the intrepidity of his courage, and dauntlessness of his daring, gilded with a ruddy haze the cloudy horizon of the Early Reformation. And many stars of equal magnitude or of lesser note have sparkled in the moral firmament in the past or shine there now for the enlightenment of the world.

And oft in dark days of spiritual declension and widespread apostasy a faithful few have kept pure and prominent the Word of Life-the light of the world. The noble Waldenses, in the valleys of Piedmont, amid persecutions the most appalling and sufferings unparalleled, held high the torch of truth during the dense darkness of the Middle Ages; and they hold it forth still. high-minded Huguenots, on the plains Abraham, by his person and his of France, shed a rich glory on the page of Christian history in a time of dastland, from cave to cave, from crag to others, our own will burn the more crag, carried the sacred fire, and fed it, brightly .- Independent. which now fills that whole land with its hallowed light. The Bush, ever-burning, vet unconsumed, has been the light THE DECALOGUE AS A LEGAL of all the ages and is the glory of our own.

To perpetuate and extend the light of truth is the duty of the Church, and each member must bear his share of the responsibility. Ability and opportunity, means and facilities, are within our reach. Much has been done; but the few have done it. Vast sums in the aggregate have been contributed; but, when distributed among the many givers, the share of each is humiliatingly small. We can all do something, even the least. The prophet Jeremiah represents the children as gathering the wood, while the men kindle the fire and the women knead the dough, in the service of their idols. Surely a similar united effort might be made in the service of the Lord. A little child, on being asked what she could do, or whom she could bring to Jesus, after a little thought, said: "I will just bring him my own self." Just what each should first do-give ourselves first unto the Lord as an offering of gratitude, and then seek to bring others as trophies of his grace. If we shine not, it is because there is no light in us; if we heal not, it must be that we possess no virtue; if no one is enlightened by our presence, cheered by our counsel, comforted by our sympathy, or led to the cross by our efforts, then have we reason to fear that we are lamps without oil, or, at best, a candle under a bushel, a finger-post without a direction. Let your light shine, brother, for the sake of

Covenanters on the wild moors of Scot-|guish it. By kindling the torches of

# SYSTEM.

BY JOHN M. STEARNS, COUNSELLOR. AT-LAW.

What is usually termed the Ten Commandments, or the Decalogue, is a complete system of law and government. But though written by the finger of God on the tables at Sinai, it was not for the first time enacted then and there. It had antecedents and authority from the creation, more or less distinctly noted in the Sacred Narrative.

Allegiance of man to God was the law of Eden; and paying homage to other beings than the Deity was rebuked and punished. The crime of Cain was a profane use of the forms of worship, while envy of his brother and covetousness of his fortune induced the crime of murder; and lying and falsehood were brought in to conceal this crime. At least four of the distinct commands of the decalogue were violated by Cain, and such violations directly or incidentally appear in the Sacred Record.

The institution of marriage was established by God in Eden, was respected by the antediluvian Patriarchs; and the violation of this law is noted as a chief sin of the victims swept away by the flood. They were exceeding wicked, and took them wives of all that they chose, and God determined their destruction.

Noah and his wife were saved from others, that they may see and be saved. the waters of the flood. And God said Shine for your own sake; to cover the to him, "Thee have I seen rightcous light may not only obscure but extin- before me in this generation." His sons

also respected the primitive institution of marriage. They had each but one wife, as St Paul tells us that Noah prepared an ark to the saving of his house, wherein eight souls were saved from the flood.

Even the name and person of God carried with them the idea of his char acter and government. "Enoch walked with God, and was not; for God took him"—that is, he obeyed God in his conduct and life.

The right of property—as sacred to its possessor as the person by whose labor, industry, and care it was accumulated and preserved—is recognized as early as the days of Cain and Abel. Abel's offering was the firstlings of his flock. If the rights of property were thus sacred, the commandment against theft had even then force and authority. Abraham, and Lot, and Isaac, and Jacob, and Joseph accumulated estates.

Idolatry became a characteristic of the age of Nimrod. The recent destruction of the flood had taught men the force of divine authority. This sentiment of respect for government above man was sought to be appropriated by this mighty hunter of the East, to sustain his personal and despotic authority. So he caused a vast and high tower to be erected in the plains of Shinar, designing that the Tower of Babel should stand, in the place of God, to protect the people against a future flood. the followers of Nimrod, constituting a primitive nation, established idolatry as an incident of national power, until God, offended with their impiety, confounded their language, and vindicated what He afterward wrote as the second commandment of His law.

The Sabbath, as instituted by the example of God in creation, was still a subsisting institution in the days of Moses. "Remember the Sabbath day to laws should be enacted by the Govern-

also respected the primitive institution of keep it holy" showed that this sacred marriage. They had each but one wife, institution subsisted as a religious tradition of bygone ages.

That honor to parents, as enforced in the fifth commandment, was not a new idea is evident from the entire domestic history of the Patriarchs. Witness the respect shown to Noah by his two more worthy sons; the deference of Isaac, in the matter of his marriage, to the wishes of his father; the burial of Abraham and Isaac by their respective children; the care and sustenance of Jacob by Joseph, his son; the dying scene of this distinguished Patriarch; his funeral obsequies, and the funeral march to a distant and foreign land, to the cave of Machpelah, where his mortal form was placed beside the dust of his father. These all testify how the fifth commandment thus controlled God's chosen servants.

These ten simple commandments had been the subsisting laws by which God had sought to govern the human race for twenty five hundred years before their special consecration and enactment, amidst the fires and thunderings of Sinai.

They were, in fact, the rescripts and digest of God's moral law. Taking these two tables as a whole, they embrace the most complete and perfect system of law that the world has ever known. No virtue known to the moral world herein fails of approval and commendation; and no voice or crime of which man has ever been guiltyescapes con demnation. These laws are definite and precise in their requirements, and still universal in their application.

The law libraries of the world, with their mixed dialects, and ancient lore, and mammoth tomes, innumerable reports, and multitudinous variety of discussions by men of judicial acumen and giant learning, do not give us one idea of crime or virtue, right or wrong, of the propensities or delinquencies of human life, beyond what is embodied in these sacred tables. Notwithstanding the ridicule sought to be thrown on a resolution of one of the earlier legislatures of Connecticut, that God's law should be the law of the colony until special laws should be enacted by the Govern-

few cases arise claiming adjudication from our courts of law that would not be better determined by a careful respect to the commands of decalogue. These simple aphorisms, so to speak, throw a searching light on the incidents and character of crime, and afford the safest criterion to discriminate between the false and the true. Virtue and purity of life have here a standard for their justification against false charges and untoward appearances.

This decalogue, as a whole, is one of the most convincing proofs of divine Revelation and the divine government. Human wisdom and human learning are entirely inadequate to the production of so perfect a system of law and government; so definite and yet so universal, so brief and yet so comprehensive !-

Christian Union.

For the Visitor.

## MODE AND DESIGN OF BAPTISM.

THE MODE AND DESIGN OF BAPTISM AS PREFIGUERED BY THE WASHING UNDER THE OLD COVENANT, WITH AN APPLICATION TO THE NEW.

In order that we may properly understand the mode of baptism, we must commence with the origin of types, the time and place, namely, Mount Sinai, at the time of delivering the Law. Prior to this we have nothing to prove the mode of baptism, it only being used in its genoral term: for instance, (1 Cor. 10: Moses in the cloud and in the sea." tism. Then we shall note the wash-1 Peter, 3: 20, 21: "Wherein few, ing clothes at Mount Sinai as the that is, eight souls, were saved by first washing. The second washing water; the like figure whereunto we find in Num. 19:8: "And he baptism doth also save us." The that burneth her shall wash his first commandment given to the clothes in water and bathe his flesh Israelites after they had come out of in water." Here we have the wash-Egypt, was at Mount Sinai, at the ing of the flesh connected with that

ment, or to that effect, it is believed that time that God was going to appear on Mount Sinai, in the sight of all Israel, and just before the delivering of the law; that commandment was for them to wash their clothes, (Ex. 19:14,) "And they washed their clothes."

> We now wish to notice some passages of scripture, to show that garments are used as symbols: Rev. 7: 14-" And have washed their robes;" verse 9-"clothed with white robes;" chap. 6:11-"And white robes were given unto every one of them;" chap. 3:18-"And white raiment that thou mayest be clothed;" chap. 16:15-" blessed is he that watcheth and keepeth his garments;" chap. 19:12-" And he was clothed with a vesture dipped in blood;" Jude, 1:23-" Hating even the garment spotted by the flesh;" John, 19:25-" Now the coat was without seam"-this may represent the gospel; Matt. 1: 6-" And John was clothed with camel's hair" - this may represent the natural man; Luke 15: 22-" Bring forth the best robe "-this may represent the robe of righteousness.

Therefore, it garments are used as figures, why may not the washing of clothes be used as figures or types? We cannot see anything to the contrary; and for that reason we say that the washing of clothes at Mount Sinai had something to do with baptism. With this view, we 2,) "And were all baptized unto are investigating the subject of bapof the clothes, and both in connec- now make the application to the tion with the preparation of the washings under the New Covenant: water of separation, which is for Mark, 1: 4-" John did baptize in the purification for sin.

We shall now notice some passages of scripture to show that the word wash is frequently used in the place of baptism. Titus, 3:5-"He saved us with the washing of regeneration;" Eph. 5: 26-" That he might sanetify and cleanse it with the washing of water by the word;" 1 Cor. 6:11-" And such were some of you, but ye are washed;" Heb. 9:10-" Which stood only in meats and drinks and divers washings and carnal ordinances." The washings here do not belong to the carnal ordinances, from the fact that they are named after the washings. The apostle Paul well understood what those divers washings prefigered, when he makes the application in the 10th chapter and 22d verse: "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water"-namely, by baptism. So, we understand the apostle.

We now pass to notice the third washing under the Old Covenant. Lev. 8: 6-"And Moses brought Aaron and his sons and washed them with water." Here, in the consecration of the priests, it was necessary, before they could officiate in the offerings of the tabernacle, to be washed with water, and be anointed with the holy oil, as we find in the 12th verse: "And he poured of the anointing oil upon Aaron's head, and anointed him to sanetify him." We have now no-

the wilderness and preach the baptism of repentance for the remission of sins." God is again about to appear to the children of Israel, and he therefore sends John the Baptist to prepare the people by the washing of water unto repentance. This, then, we note as the first washing under the New Dispensation, and answers to the washing of clothes at Mount Sanai, as there is a similarity between the circumstances which called forth those washings. The second washing under the new order is found in John 3:22: "After these things came Jesus and his disciples into the land of Judea, and there he tarried with them and baptized." There must have been a stronger attraction or power about his baptism than that of John, from the fact that John's disciples said, "All men come to him"; and it was said that he "made and baptized more disciples than John." He had power to forgive sins, which power John had not; therefore, there must have been something about his baptism to attract the attention of John's disciples.

From John's baptism we shall notice a question that arose between John's disciples and the Jews about purifying, in John, 3:25. We must remember that John was baptized at the time this question arose. The purifying was that of the water of separation, which we have already noticed. The form of the question, no doubt, was like this: the Jews countended that the water of separation was for the purification for ticed the three principal washings sin, while John's disciples contended under the Old Covenant, and will that baptism was never used in its

shows a very strong relation between them. Then, as the washing of clothes and the bathing of the flesh in water was a prerequisite in the application of the water of separation in the purification for sin, so now the use of water is a prerequisite to the application of the blood of Christ in the purification for sin.

We pass to the third washing under the New Covenant, Acts, 2:38: "Then Peter said unto them, repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." The Jews well knew what Peter meant by repentance, for they had requested that when John preached to them. But he adds now, "Be baptized in the name of Jesus Christ for the remission of sins." Then, as it was necessary to use water in repentance and in remission of sins, it would naturally follow that it would be necessary to use water in the gift of the Holy Spirit, as we have seen that it was necessary for the priests to be washed before being anointed with the Holy Oil, which was a figure of the Holy Ghost. We, then, claim that on the day of pentecost there was a third washing used, as the Holy Ghost had now come. Our Savior said, Luke, 12: 50: "But I have a baptism to be baptized with, and how am I straightened till it be accomplished." He here has undoubtedly reference to his death, burial, and resurrection. The apostle Paul, in had done for her, saying: "At the using the figure, Rom. 6:5, "For if age of fifteen, I started to serve the we have been planted together in Lord, and, though I have made the likeness of his death, (baptism,) many mistakes, and sometimes got

place for the remission of sins. This we shall be in the likeness of his being the case of the question, it resurrection"; 4th verse-"therefore, we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The apostle Paul, in Acts, 20:21, says: "Testifying both to the Jews and also to the Greeks repentance toward God and faith in the Lord Jesus Christ." Then we shall have repentance just where God placed it. And we have this design in the formula as given in the commission, baptizing them in the name of the Father unto repentance, and in the name of the Son for the remission of sins, and in the name of the Holy Ghost for the anointing of the same. This makes a full and complete baptism.

J. B.

For the Visitor.

"She is not Dead but Sleepeth."

These words may be spoken with as much truthfulness now as they were eighteen hundred years ago. The Author still lives, and they come to us with double force when those of our heart's affections are consigned to the narrow limits of the grave. Our dear NETTIE "is not dead but sleepeth." Who that witnessed her departing hours cannot testify to these words? Being so weak that she could speak only in a whisper, and that only at times, yet, on the eve of her departure, she sat up and in a clear and unfaltering voice declared what the Lord

afraid to die. I know that Jesus is before, exclaiming, "He is waiting my friend." Turning to me she to receive me in his arms!" What said: "Ma, don't you remember the a blessed meeting! I felt like sayday; I well remember it. I would ing, "Why must I stay, prison-She then called on her sister Hattie not dead but sleepeth." and others to sing. Being at the It now becomes us to inquire, good sister, to breathe the country said: "Call sister Garver and all the family. Tell them to come into the circle; it is so delightful! She then repeated, "sing, sing!" When the voices faltered and the utterances became choked with grief, she, in a clear voice, sang two verses, and then requested her husband to pray, which he did, followed by Hattie, when she responded, "amen."

The worship of that evening, from that sacred spot, will be held in everlasting remembrance by angels around the Throne, and will not soon be forgotten by the little group assembled there; and we sleepeth." It is hard, very hard, for a mother to consign to earth the remains of a loving daughter, but when such evidence is left behind, it soothes, at least,

into the wrong path, yet I am not realms of the blest just six years like to stay with you all a little bound." If mine is to be the last while yet, if it were the Lord's will; link broken, may I (like them) be but if not, I am satisfied. 'For me in readiness at the summons, so to live is Christ, but to die is gain.' that it may be said of me, "She is

house of Br. Garver, (near Dayton,) from whence comes the light which where she had been taken by the is to cheer us in the dark and gloomy hour of death? The lamp of eterair, in hope of benefitting her, she nity which Christ holds in his right hand is to show us the glory of God and light up our pathway to the skies. It exhibits to us this world in its real colors. It weighs it in an even balance before our eyes, and stamps its real value on its fairest features, viz: Vanity!-a profound blank! And while gazing at this, the soul catches a glimpse of a better path, while the fetters seem to loosen, and the light increases as we look up from whence the light proceeds. And now we feel that tho' there is darkness in the grave, it is only a passage though which we pass, when all is light, and love, and must think "She is not dead but joy unspeakable; consequently, looking beyond, we exclaim of one that is gone, (knowing that the grave is only a transient night,) "She is not dead but sleepeth." She will awake in the morning, fresh the tear from sorrow's eye. In her and fair, with the bloom of eternal well hours, she never spoke much youth stamped upon her fair feaof her future prospects, and while tures. This glorious light has coma death-like stillness reigned around, pletely exposed the nakedness of that she should break out in such the enemies of our Savior, and many strains surprised us all; and we of them have been constrained to truly felt that angels were hovering say that he "Spake as never man around to waft her spirit home. spake," while their dark enmity and She said she was going to meet her venom have been directed against dear father, who had gone to the him only through the medium of his

light. His entrance into the gloomy abode of mortals was in poverty, in the deep vale of obscurity; hence, the poor beggar or ignorant slave can approach the manger, and there behold the light of heaven and earth displayed in his infant but omnipo tent Savior. Thus, he not only appeared on earth to show us the glory of the Father, the deformity of man, the sinfulness of sin, and the empti ness of this world, but he lighted up the dark valley of death, and brought life and immortality to light through the gospel, so that we can comprehend clearly why he said, "She is not dead but sleepeth."

It is worthy of remark that, though all the world were looking for some grand personage to appear, the light did not appear (at first) to the learned-to the priests or the shepherds in the field. And as Jesus Christ changes not, but is the same yesterday, to-day and forever, it is altogether probable that, at his sec ond coming, he will not be more attracted by the splendor of earthly edifices or the wisdom of the world than he was when he appeared in Bethlehem of Judea, eighteen hundred and seventy years ago; then, let us use this world as not abusing it, not depending upon our learning nor upon our riches, for they will appear as filthy rags when we are called upon to meet him, whether at his second appearance or at the silent call of death. No garment will clothe us but his righteousness, that our nakedness will not appear. Dear brethren and sisters, though I feel that I am one of the most un-

followers; but they have no cause sire that I may be so clothed. Pray to fear, so long as they walk in the for me. I think I feel more than ever to take shelter in the bleeding side of Him who said, "She is not dead but sleepeth."

CLARA.

## Teaching Theology in the Sabbath Schools.

Not long since a writer of the Watchman and Reflector, in "A Word to Sunday School Workers" said, "Teach Christ; not theology, but Christ; not biblical literature, but Christ. Show His as the model life," etc. "Make Jesus 'the One altogether lovely' to the child." All this is excellent, only from one point we beg leave to dissent, or, rather, to ask how an intelligent Christian teacher can teach Christ and not at the same time teach something of theology? How shall I tell, to even a child, "that sweet story of old, 'when levites; but to the humble, vigilant Jesus lived among men," and show Him as the 'sinless man,' if I do not endeavor to instruct, as far so a child is capable of receiving, of His humanity and as a human Savior, One to whom a little child may come? How shall I show a Savior able to lift us Godward if I do not endeavor to impress on the infant mind that He is also God? I must show something more of Christ than a "model life," to make a deep impression on the heart; I must touch upon the Divine love which came to seek and to save; a love grieved when we sin, a love ready to forgive our transgression, if I would have that love lead to Him or to likeness with Him.

But the Sunday School, certainly in this country, is not a mere infant school, but a school where our youth, with expanding minds are taught in the Scriptures and taught of Christ. The very worthy among you, yet I feel a de- question, "What think ye of Christ?"

involves in it one of the finest points of How often may the heart become affect. mission of Christ's earthly life, the plan of redemption through His death; what is Christ to me without these truths becoming fixed in my heart? When a mere child, we remember hearing a discourse on the words, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" and to this day have not forgotten its import. And now we firmly believe that were our children and youth in the Sabbath Schools of our evangelical churches better instructed in the doctrines of God's Word, as far as they could understand, and encouraged to think more for themselves, we should have far stronger men and women in our churches. Besides this they would be altogether more likely to embrace and to hold fast to the truth. How many have drifted away to unbelief because of lack of scriptural knowledge! how many to accept the errors of human reasons because they were not better instructed in "the truth as it is in Jesus!" By ignoring theology we make the cross of Christ of no effect.

We would not teach simply a dogmat. ic theology; but we would bring the truth to light through our teaching of Christ. We would make the Gospel more effective by instruction in the grand cardinal doctrines of the cross, which is

Christian doctrine. Shall we discounded and lifted to a higher level by contenance thought on the subject? If templating Christ as revealed through you would you could not. You cannot some of the doctrines of the Bible. The even trace the narrative life of the man Christian who thus understands Christ. Christ Jesus, and keep clear of spiritual who has learned by experience something issues; you cannot touch upon the of the beauty and exceeding richness of spiritual and leave theology wholly out Christ, may hereby elevate the Saof the question. You may dwell on vior to a loftier sphere in his affections. His teachings, in even the most practical Let more of theology be mingled in the things, and you will find something of teaching of the "sincere milk of the doctrine running through it. And the Word," that Christ may be glorified thereby. - Watchman and Reflector.

#### Care for the Converts

As large numbers are coming into the fold of Christ, we intend a few brief and pithy essays for their encouragement; but before attempting this we have some suggestions to offer to the churches touching their duties to babes in Christ.

1. The crisis generally called conversion is a critical period in one's history. It is not unattended with danger. passage from death to life is often marked by an exuberance of emotiona gayety of impulse-a pious exaltation and exultation which can not last. It is a new life, with joys and treasures all its own; and to the contrite spirit that intelligently grasps the promises of good-especially if the emotional nature is vigorous-there is often a fullness of exquisite "peace and joy in the Holy Spirit," that constitutes a "heaven below." It is not an extravagance that the poet utters:

"Earth has a joy unknown in heaven, The new-born joy of sins forgiven. Tears of such pure and deep delight, O angels! never dimmed your sight."

But this very excess of joy constitutes a peril to the soul. The happy convert imagines it will always be so. the foundation of the true Christian life. His excited feelings lend their pure,

bright hues to all things. He will day School. The excitement of the mood to accept the thought of imperfection in them, or of sin in himself.

Now, when all this excess of emotion subsides-and subside it must-and his calmer moods enable him to detect errors and follies in his brethren, and the rising of evil in his own heart, there is danger of a fatal revulsion. He is apt to swing from the hights of confidence into the depths of dispair; to doubt the genuineness of his own conversion-the reality of religion itself. It means a great deal-that record of our Savior's temptation immediately after his baptism, in which the arch-enemy sought to accomplish his fall alike through presumption and despair. It needs a steady guiding hand here. The wise counsel of experienced Christians is almost indispensable.

2. There is a great lack of this vigilant watch-care. Anxiety is apt to cease when sinners are gathered into the ark. The sympathies of the church being concentrated on the salvation ce sinners, it is difficult to direct their in. terest into a new channel; and young converts are left to provide for themselves, with scarce a question, even, as to their spiritual welfare. This is a fatal error. They should be encouraged to speak familiarly with experienced Christians of all that pertains to their growth and advancement in the new life. Nursing fathers and mothers are greatly needed in the churches.

3. The period of "earliest love" is the time to enlist the converts in active duty. How many thousand of converts are "still born !" There is no provision made for them. They are not called out in the social meetings. There is no effort made to overcome their timidity. No place is sought for them in the Sun- forgive others.

never sin more. Christians are clothed protracted meetings passes away, and, with angelic perfection. He is not in a as was once remarked to us, "they cool off in the wrong shape." They are dumb and listless evermore. If they are heads of families, they ought to be encouraged to pray in their families. If they are young, they ought to be taught the necessity of closet prayer. If they have unfavorable surroundings in daily life, they ought to be watched and guarded with ceaseless vigilance. Simply through inattention, they are left to drift away on the currents of worldly influence.

> Many come into the church sincerely enough, but with feeble faith. It is largely an affair of the emotions. Yet they have "faith as a grain of mustard seed," and with proper culture could be developed into a vigorous life. We advocate no system of petting,-of holding converts always in leading-strings; the aim should be, under God, self-development. But this calls for much care and labor, and the church that enlists them is bound to care for thom. Preachers, elders and people have all much to learn and to do before their responsibilities, in this regard, are fully discharged.

"Feed my lambs."

- Christian Standard.

Do all in your power to teach your children self-government, and to correct their faults. If a child is passionate, teach him, by patient and gentle means, to curb his temper. If he is greedy, cultivate liberalty; if he is selfiish, promote generosity.

As a seal leaves a mark of itself in the wax, whereby it is known, so it is with every one who has a readiness to

## Jamily Circle.

Home Life, or Woman at Home.

BY REV. D. F. NEWTON.

"The stream of pure and genuine love Derives its current from above: And earth a second Eden shows Where'er the healing water flows."

Home is the throne of empires on which woman sits, the sceptre with which she wields the destiny of nations. All that is dear and holy, noble and divine, in society or the nation, centres back to home, where woman presides as the angel of love.

If she would seek the honor of exerting an influence which shall last after the present order of the universe is changed, a philanthropist whose name, though not lauded by the fickle multitude, shall be remembered by the good and pure in the ages of eternity, let her not, for any social interest or cause, neglect the hallowed duties of home, but watch over them with jealous trust, with devotional constancy, with unruffled vigilance, to keep that home the nursery of all the virtues, the sanctuary of the heart's deepest loves, the "holy of holies," where the divine presence may shine forth in her looks, and be manifest in her actions.

Home is woman's true sphere. There is nothing in this wide world that will confer greater honor upon her than for her to make that home a type of what society should be, and of what heaven is in the graces of exalted character. As a wife, \*he should be to her husband a guardian angel; as a mother, charged with the high trust of directing the est of all earthly blessings. The

child, she should see that, like the work of the skilful artist, she moulds it "true to nature," beautiful and pure.

"Nor steel nor fire itself hath power, Like woman in her prayerful hour!"

The poet has disclosed the secret of woman's conquering power. Fair in her virtue, smiling in her goodness, she wields an influence which a mailed warrior never could.

"Hail, woman, hail! last formed in Eden's

'Mid humming streams and fragrant-breathing

Thou art, 'mid light and gloom-through good and ill,

Creations glory-man's chief blessing still!"

The safeguard of woman's happiness rests in the sanctity of home. If her influence there is not thrown in the scale of right and humanity, if she gives way to a great moral wrong which has crushed thousands of her sex, then is home and community doubly cursed.

Female influence is omnipotent for weal or for woe. When the destinies of men are all unfolded in the final day, how many of the lost will reflect with anguish on female inflence! We need it all for good and none for evil. We need it in the nursery, where mothers can imbue the minds of children with temperance principles. We need it in childhood and youth, when a mother's example and a mother's warnings and kind admonitions are like a golden chain. We need it in society, in the social circle, and even in the business of life, wherever woman reigns supreme. Thanks be to God that we have it so extensively throughout the land.

A pious mother, then, is the great-

cellent known on earth. Children brought up by a godly motherwho knows her duty and does itwho doubts their salvation? She makes the earliest, the deepest, and the most lasting impressions on their hearts. In their minds, religion is associated with all that is kind, winning, and pleasant in home-life. They grow up with reverence for the Bible, the Sabbath, the house of God, and the minister of Christ. They do not remember when first they heard the name of Jesus, or bowed their knees in prayer, or lisped the praises of God. They are instructed to hate and shun vice, and the seductions to it, and to admire and practice virtue. Having been trained up in the way they should go, when they become old they will not depart from it.

How great is this responsibility! God has committed to them the salvation of their own offspring. secure the faithful discharge of the trust, he has planted in the mater nal heart an affection which no toil. or sacrifice can exhaust. No mother who studies her responsibility or the interests of her children, can consent to he without the sustaining and guiding influence of Divine grace.

"Art thou a mother? Then to thee are given Gems more precious than the stars of even. Guard thou the treasure with a sleepless eye, The Master watches from his throne on high. Fear thou no suffering, count no toil a cross; To lose thy jewels is eternal loss."

## ----A STORY FOR THE BOYS.

HOW A BOY WHEELED HIMSELF INTO FORTUNE AND INFLUENCE.

At a meeting of the stockholders of a

influence she exerts is the most ex- held in Boston, there were present two gentlemen, both up in years, one, however, considerably the senior of the other. In talking of times gone by, the younger gentleman told a pleasant little story, which should be read with profit by every poor, industrious, and striving lad. We use his own language:

> "Nearly half a century ago, gentlemen, I was put upon the world to make my own living. I was stout, willing and able, considering my tender years, and secured a place in a hardware store to doall sorts of chores required. I was paid \$75 per year for my services. One day after I had been at work three months, or more, my friend there, Mr. B., came into the store, and bought a large bill of shovels and tongs, sad-irons and pans, buckets, scrapers and scuttles, for he was to be married next day, and was supplying his household in advance, as was the groom's custom in those days. The articles were packed on the barrow and made a load sufficiently heavy for a young mule. But more willing than able, I started off, proud that I could move such a mass on a wheelbarrow. I got on remarkably well until I struck the mudroad, now Seventh Avenue, leading to my friend B.'s house. There I toiled and tugged, and tugged and toiled, the wheel going its full half diameter in the mud every time I would try to propel forward. Finally, a good natured Irishman passing by with a dray, took my harrow, self, and all, on his vehicle, and in consideration of my promising to pay him a 'bit,' landed me at my destination.

"I counted the articles carefully as I delivered them, and with an empty barrow trudged my way back, whistling with glee over my trimuph over difficulty. Some weeks after I paid the prominent railway corporation, recently Irishman the 'bit,' and never got it back from my employers. But to the moral. A merchant had witnessed my struggles, and how zealously I labored to deliver the load of hardware; he even watched me to the house and saw me count each piece as I handed it in the doorway. He sent for me next day, and asked my name, told me he had a reward for my industry and cheerfulness under difficulty, in the shape of a five hundred dollar clerkship in his I accepted, and now, establishment. after nearly half a century has passed, I look back and say I wheeled myself into all I own, for that reward of perseverance was my grand stepping stone to fortune."

The speaker was a very wealthy banker, a man of influence and position, and one universally respected for many good qualities of head and heart. Boys, be willing and industrious. You do not know how many eyes are upon you to discover whether you are sluggish and careless, or industrious or willing, and how many there are who, if you are moral and worthy, will give you a stepping-stone to wealth and position.

## The Boy that Grew to be a Gentleman.

"You see I am a gentleman!" said Will. Thompson, "I will not take an insult." And the little fellow strutted up and down in a rage. He had been throwing stones at Peter Jones, and he thought that his anger proved him to be a gentleman.

"If you want to be a gentleman, I should think you would want to be a 'gentle' boy first," said his teacher. "Gentlemen do not throw stones at their neighbors. Peter Jones did not throw stones at you, and I think he is much the more likely to prove a gentleman."

"But he's got patches on his knees," said Will.

"Bad clothes don't keep a boy from being a gentlemen," said the teacher, "but a bad temper does. Now, William, if you want to be a gentleman, you must be a gentle boy."

A little further on the teacher met little Peter Jones. Some stones had hit him, and he was hurt by them.

"Well, Peter, what's the matter between you and Will this morning?" asked the teacher.

"I was throwing a ball at one of the boys in play, sir, and it missed him and hit Will. Thompson's dog."

"Why did you not throw back?"

"Because, sir, my mother says to be a gentleman, I must be a gentle boy, and I thought it best to keep out of his way till he cooled off a little."

The teacher walked on, praising Peter's conduct, but kept the boys in mind, and he lived to see Will. Thompson a poor outcast and Peter Jones a gentleman, loved and respected by all.

Remember, my young friends, that it takes a gentle boy to make a gentleman.

### The Lillies of the Field.

See the lillies of the field,
How they bloom in glory;
Sav, who bade them fragrance yield,
Telling their sweet story?
Who is it that made them fiir,
And sustains them by His care,
Trustfully upgazing.

God the Lord has bid them shine,
Decking earth with beauty,
Witnessing of love divine,
Teaching man his duty—
Bidding tried hearts suffer long,
Doubting hearts in faith be strong,
Like heavens flowers upgazing.

Rise, my soul, o'er coward fear,
Cast on Him thy sorrow,
Who from winter's slumber drear
Wakes the bright spring morrow;
He who doth the lillies tend
Is thy Father, too, and Friend;
Praise Him, upward gazing!

-From the Germann.

### EDITORIAL

### OUR LATE ANNUAL MEETING.

When we returned from our late Annual Meeting, the June number of the Gospel Visitor was so far advanced that we could say nothing about our meeting in that number. And knowing that the readers of the Visitor who are members of our Fraternity feel more or less interest in the great Annual gathering of members from the various parts of the Brotherhood, we shall in this number take some little notice of the occasion.

Our Annual Meeting of 1871, held with the brethren in the Eastern District of Pennsylvania, was characterized by nothing of an unusual occurrence, except it was that there was present a larger part of the German element of our Fraternity than we have had for a number of years at our Annual Meetings. This was owing to the circumstance that the meeting was held in a German settlement. In most of the localities of the brotherhood in which the German language has been used, whether in common conversation or in the public worship of the church, this language has been gradually, and in some places rapidly, yielding to the spread of the English tongue. There has, however, been an exception to this in the locality in which our last Annual Meeting was held. There seem to be a few churches in this part of Pennsylvania in which the German language still maintains its predominance over the English. And owing to the circumstance that the German language was the language almost entirely used by the people residing in the locality in sented. There was a large atten-

which the meeting was held, there was not that free communication between the brethren and sisters here and those from other parts of the brotherhood as was desirable, as many of the latter were English and could not understand the German language. While this difference obtained in regard to the languages in use for expressing our ideas, we think it did not interfere materially with our fellowship as members of the body of Christ. Nevertheless, it was felt to be a considerable inconvenience. We ourself, regretted on several occasions that we could not converse more freely with some of our christian friends residing in the vicinity of the meeting; and we have no doubt but what others felt the same regret. This was especially the case in relation to our beloved brother John Merkey and his family, on whose farm the meeting was held. The family was kind, and tried to do all it could to accommodate its numerous guests. We were sorry that the difficulty we experienced in conversing with the members of it, hindered us from forming a more intimate acquaintance with them.

The prevalence of the German language in the vicinity of the meeting rendered it necessary for the business of the meeting to be conducted in the two languages. This consumed more time in the transaction of the business than is necessary where all understand one language. But with the exercise of patience, and the help of the breth ren who acted as interpreters, the meeting progressed with considerable rapidity and interest.

The brotherhood was well repre-

dance of members. A casual obser-spirit of kindness that prevailed at ver might suppose that brethren and the meeting, that he thought but sisters attending one meeting of the kind would have their curiosity satisfied; and the great multitude present making it impossible for all in attendance to have the best accommodations, he might further conclude that the experience that one such ar occasion would afford, would lead them to prefer the conveniences of home, or, at least, a place less crowded than that where our Annual Meteing is held. curiosity were the object, this reasoning would seem to be plausible. But the feeling which an attendance at these Christian gatherings seeks curiosity, as far as the members of feeling of brotherly love. "We know that we have passed from death unto life, because we love the brethren." This feeling of brotherly love has a powerful influence in drawing kindred spirits together. It was clearly manifested in the apostolic church. Hence, it is said of the first believers, "And all that believed were together, and they, continuing with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." The souls of Christians being drawn together, the bodies likewise seek a nearness to each other. And such mingling together as there is at our Annual Meetings has a tendency to increase the ties that unite us together.

Our late meeting was a pleasant one, and we hope its proceedings will give general satisfaction. A mities which adhere to us all, are brother remarked, in allusion to the such as call for much humiliation

few brethren would return home with their feelings wounded. We are happy to believe he was correct. To brethren acquainted with the general state of the brotherhood, and knowing that a difference of opinions obtains upon some subjects of comparatively small importance, the discussion of subjects, and the spirit manifested therein, were, perhaps, as moderate as could be reasably looked for. We are happy to believe that our Annual Meetings for the last few years have been an improvement on some of former years, in regard to the spirit manito gratify is by no means one of fested in the discussions of questions upon which brethren differ in their the church are concerned. It is a judgments. But we think there is more commendable one. It is the room for still further improvement in this direction, that the spirit we manifest to one another on such occasions may be in harmony with our practice of washing one another's feet and saluting one another with a holy kiss or kiss of charity. We claim to be brethren. This profession should ever be borne in mind. and all our conversation and transactions with one another should correspond with this profession.

The General Council thought it best to defer to the next meeting several subjects that were brought before it. Now, there will be time for reflection and examination. Perhaps it would be better to resort to this course more frequently, in cases upon which brethren differ considerably, especially where no church will be likely to suffer by the postponement of the subject. The state of the church, and the many infirand contrition before God, and much were to be at the meeting house on Red patience, forbearance and charity to one another. The apostle Paul exhorts the strong to bear the "infir mities of the weak"; and his direction to believers is, to "give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God."

We hope that all our brethren and sisters who attended our late An nual Meeting, went home with increased desires to live wholly con secrated to God, and "to keep the unity of the Spirit in the bond of peace." And we hope that all the members of our Fraternity will have the same desires. But if we would realize the consummation of our Christian hope, we must watch and pray, labor and wait, suffer and bear.

No labor nor expense was spared by the brethren with whom the meeting was held to accommodate the brethren in attendance, and to promote the object of the meeting And their kindness we hope was duly appreciated by all who shared in it, and will be favorably noticed and accepted by the Lord as service done to promote his honor. That is an encouraging thought of the apostle given in the following language: "God is not unrighteous to forget your work and labor of love. which ye have shewed toward his name, in that ye have ministered to the lambs, and do minister."

## Our Journey to the East.

Having promised the brethren in Armour way to the Annual Meeting, we made

Bank, near the town of Texas, on the evening of the 13th of May. To reach this point at the proper time, we left our home on the 12th. About 10 o'clock on the 13th we arrived at the Allegheny Valley Railroad, fifty-five miles above Hence we were met by br. Pittsburg J. C. Hetrich, who conveyed us to his father's, where we took dinner, and in the evening went to the place of meeting. Brother Samuel Rarigh, of the Oakland Church, Ohio, accompanied us. It was thought best by the brethren on Red Bank, to spend the time we had allowed them to use, all in their congregation. And having made our arrangement to spend one week in Arm. strong cou ty, this time was spent with the Church on Red Bank. On the evening of the 19th there was a communion meeting. At the communion meeting there were brethren from the Plum Creek and Cowanshanock congregations. We had a pleasant communion meeting, and the week spent in holding meetings was pleasantly, and we hope, profitably spent. We were happy to find the Church on Red Bank in as prosperous a state as it appeared to be. The effects of divisions have been seriously felt in this locality. There was a division in the Church on Jacobs Creek, in Fayette county, Pennsylvania, about thirty-five years ago. George Suoemaker, with some adherents, left the brethren. He was a man of much zeal and some gifts and influence. He labored hard to build up a new interest, but his success was rather limited. There were never many congregations of his brethren established We presume the largest congregation of that order is strong county, Pennsylvania, a visit on in the vicinity of the Church of the brethren in Armstrong county, Penn., our arrangements to do so. According on Red Bank. He had a number of to the arrangements previously made, we friends living here, and some of these sympathized with him in his peculiar Pittsburg about 10 o'clock a.m., and sentiments, while others adhered to the between twelve and one o'clock we took brethren. The division was an unfor the train for Philadelphia, at which tunate circumstance, as all such divisions are, and every effort should be made to avoid their occurence. The division that commenced in Fayette county, extended into Armstrong county, and its effect was not favorable to the advancement of the cause of Christianity in this locality. There was another cause which operated against the success of the brethren here. Brother Joseph Shoemaker was a very energetic and large number of the brethren in the city useful minister in this church, but in the midst of his years he was taken away by death, and in his death the Church sustained a severe loss. But notwithstanding all these discouragements, the Church has lived and moved along, and has at this time a respectable numerical, as well as moral strength. Jesse C. Hetrich is the minister of this Church at present; and if he is watch. ful and humble and prayerful, as we fondly hope he will be, we think he will make a useful brother. He is yet young-He is teaching a select school in the town of Texas. We have long been acquainted with the brethren on Red Bank, and have enjoyed many pleasant Philadelphia was very pleasant, and our seasons with them, and we feel an inter- fellowship with them very sweet. Our est in their success and welfare. We time was too short to visit any of the regretted much that we could not visit Churches in Eastern Pennsylvania, but the Plum Creek and Cowanshanock con-the Philadelphia Church. This, we regregations, but as the time we allowed gretted, as it would have afforded us ourself to spare in Armstrong county, much pleasure to have visited a number was spent in the Red Bank congregation, of these Churches, especially the Church there was no time to visit any other at the Green Tree, where there are many places. Our last meeting with the with whom we have taken sweet counsel brethren on Red Bank was on Sunday, togther. Among these is our beloved the 21st of May. We had a very sol- brother, J. H. Umstad, well known to cmn and tender meeting. In the after- many brethren. He has met with a noon br. Philip Shoemaker conveyed us great loss and sore affliction in the death to the Mahoning Station again, where of his companion. This took place last we were to take the cars for Pittsburg, winter. As there was no notice of sister

place we arrived about three o'clock on Tuesday morning.

The brethren in the city having made their arrangements for a communion meeting on the evening of the 25th of May, we remained in the city until after that meeting. Many of the brethren from the West who attended the Annual Meeting, visited the city before the Annual Meeting. Hence there was a at the time of the communion meeting, and many of them attended the meeting. The number of communicants at this meeting was very large. Brother John Fox, the Elder of the Philadelphia Church, remarked that it was the largest communion ever held in the city by the brethren. All the members seemed to enjoy themselves very well. It was a very pleasant season of waiting upon the Lord. We ourself felt glad that we enjoyed once more the privilege of setting down at the Lord's table with many dear Christian friends with whom we have often worshiped. Our interview with many dear Christian friends in early on Monday morning. We reached Umstad's death given in our periodicals,

many brethren did not know it for some | had a happy reunion at the Grove meettime after it occurred, and probably ing, and the season was one of refreshing some do not know it yet. We felt very to our spirits. Oh what blessed time sorry that we received no notice of it will that be, when that reunion of for the Visitor. Sister Umstad was not Christians on "Canaan's Happy Shore" only known by report, as the wife of br. will take place, a reunion to be followed John H. Umstad, one of our most zeal- by no separation. Let us not then beous and useful brethren, but she was come weary in well doing, but run with personally known to many throughout patience the race set before us, that the the brotherhood; and those who knew goal may be successfully reached, and her, esteemed her and loved her. She the crown of eternal life won. community in which she lived, in the great loss they have all sustained in her death.

On Saturday morning a number of us left Philadelphia for Myerstown. We had promised br. Etter who lives in Myerstown to call there and attend some meetings. Hence we left the city when we did. We preached on Saturday night in Myerstown, on Sunday morning in Richland, and on Sunday night again in Myerstown. Brother Grabill Meyers was with us at both the meetings in Myerstown, and he preached some in German. On Monday we went to the place where the preparations were made for the Annual Meeting. As we have elsewhere given some little notice of the meeting, we shall say nothing about it here.

of meeting for home, designing to stop only in Fayette county, Pennsylvania. We spent Sabbath here, and preached twice in the Grove meeting house. Here we met many dear friends, and our daughter who had been spending some time with her grand parents. We all Died, in the Lost-River District, Hardy co., West Va., Apr. 29th, 1871, our old friend BENJAMIN JENKINS, Sen., aged 90 years, 11 months and 20 days. Funeral services by Eld. S. Whitmer. Text, Rev. 14:13.

was an excellent woman. Nature did a We arrived safely at home on the 8th great deal for her in giving her strong of June, and found our family well. sympathies for the poor, the afflicted, and We felt, upon our return home, as no the wretched, but grace did much more. doubt many others felt, who had been She was a devoted wife, an affectionate absent, that the Lord had been very good mother, and an exemplary Christian. to us, and that we should love Him We sympatize with br. Umstad, with his more and serve Him better than we have family, with the Church, and with the ever done. And many, no doubt, formed resolutions to do so. May all such have grace given them to carry out their resolutions.

## **OBITUARIES**

Died, in Stark county, Ohio, June 5th, 1871, our beloved brother JONATHAN GANS, aged our beloved prother JUNATHAN GANS, aged 66 years and 27 days. I am requested by the friends to give the circumstances of his death, as related by the sister, his companion. He was engaged in his usual labors out of doors, and came in and told his companion that he had a very severe pain in his breast. The sister told him he had better lie d. w. while she ter told him he had better lie d wn, while she prepared a warm flannel to put on his breast. When in the act of placing it on his breast, the spirit took its flight to the spirit world. So we see that while in the midst of life, we are in death; and we should heed the admonition of the Master himself: "Be ye therefore also ready, for in such an hour as you think not the Son of man cometh." Funeral services to a large concourse of people, by brother David Young and the writer and others, from Rev. 14: 13. W. A. MURRAY.

On Friday morning we left the place | Died, June 13th, 1871, in the same District, sister CATHARINE BIXLER, aged 65 years and 11 days, leaving a number of relatives and friends to mourn her loss; but we hope their loss is her great gain. Funeral services by br. David Young and the writer, from 2d Corinthians, 5:1.

W. A. MURRAY.

port to you a sad event which transpired here a gone to the mansions of rest, to enjoy the fruit few days ago. March 8th, about sundown, we were startled by a heavy report of lightning, which appeared to frighten the entire vicinity. Little did we imagine that it carried one of our loved brothren into the boundless eternity. Brother Jacob Knapp was returning from Champaigne City, in a wagon, and when within about one mile of home, was struck and instantly mon by br. John Wise, who was preaching in killed by a stroke of lightning. He had purchased a wagon load of furniture, and was from Rev., 13: 14. Text selected by the friends. seated on the top of a bureau when he was struck. Nothing in the wagon was hurt, save the splitting of two chair-posts. Two boys were on the wagon at the time; one was knocked off, but not hu: t. One of the horses was knocked down, while the wagon escaped uninjured. Brother Jacob had just moved from Piatt Co. to his new place, in this ounty (Champaigne) and was not here quite one week before he was killed.

Jacob Knapp was born in Shenandonh Co., Va., June 22d, 1827, and died March 8, 1871, and was consequently 43 years, 8 months and 16 days old. He was a loved and consistent member of the church, being respected by all who knew him. He leaves a wife and a large family of children to mourn his los: Funeral services by brother John Wine, of Piatt Co., from Matt. 24: 44.

JOHN H. MOORE.

Near North Georgetown, Columbiana Co., Ohio, March 17, sister SARAH E. HEASTAND, wife of brother Samuel Heastand, aged 21 years, 4 months and 1 day. She was the mother of two children, the younger one being 12 days old when she died. She left a kind and affectionate husband, and a large circle of relatives and sympathizing friends to mourn their great loss, but not as those who have no hope. occasion was improved by brother Daniel Peck and others to a large concourse of people.

Peter Stouffer.

In the Big-Creek Congregation, Richland Co., Illinois, March 4th, sister RACHEL FORNEY consort of brother Michael Forney, aged 53 years, 10 months and 2 days. She leaves a kind husband and nine children to mourn her loss. Not only do they miss her in the family circle, but her seat is vacant in the church. We miss her at our love-feasts. The whole neighborhood will miss old Mother Forney. She was good among the sick, free and kind hearted; always willing to lend her help in distress. She told her husband that it would not be long till he would fol ow her. She left bright and cheerful words; and bore all the pains of death with smiles. She has left good examples for all her children, and for mothers. Funeral by brother Ira Calvert and others, from Philip, 1: 28, 21. J. B. ALLENSWORTH.

Our much beloved and dear sister CATHA-RINE HAINES, relict of Israel P. Haines, felasleep in Christ, on the 30th of January, 18711 after an illness of eleven daye, aged 77 years, 4 months and 26 days. She bore her sufferings with Christian fortitude and resignation, and was also accidentally omitted in the same, as we believe died in peace with God and all men. Funeral services by the Brethren, at the Pipe-Funeral services by the Brethren, at the Pipe-Creek meeting-house, Md. It has pleased God twelfth lines from top, read "terrestrial" instead to take from our midst a very kind mother in of "terrestial."

DEAR BRETHREN: We are called upon to re- | Israel, and we confidently trust that she has of her labors.

Companion and Pilgrim please copy. DAVID JOHNSON.

Died, in Canton Congregation, Stark Co., O., Feb. 18th, 1871, sister MARY DEWEESE, aged 64 years, 10 months and 15 days. Funeral sermon by br. John Wise, who was preaching in the Congregation at the time, assisted by others,

## APPOINTMENTS IN OHIO.

The Mahoning Church will be visited by the Brethren every four weeks, as follows:

July 1-Lewis Glass. July 29-C. Kahler. Aug. 26-M. Weaver. Sept. 16-William Sadler. Oct. 21-David Young. Nov. 18-Henry Bender. Dec. 16-D. Byers.

1872.

Jan, 6-Brown and Worst. Feb. 10-William Murray. March 9-John Clement. April 6-George Irwin. May 4-D. J. Peck.

Bristolville, Trumbull Co., Ohio, will be visited as follows:

June 17-David Byers. July 15-M. Weaver. Aug. 12-J. Nicholson. Sept. 9-L. Glass. Oct. 7-J. H. Kurtz. Nov. 4- Samuel Garver. Dec. 2-William Sadler. Dec. 30-P. J. Brown.

1872.

Jan. 27-John Clement. Feb. 24-George Irwin.

The Brethren of the Sandy Creek church will supply the remainder of the year.

#### COSHOCTON APPOINTMENTS.

July 1-D. J. Peck. Aug. 26—David Byers. Oct. 21--Conrad Kahler. Dec. 16-Elijah Horn.

Feb. 10—George Irwin. April 6—Mohicon Church.

#### ERRATA.

In the first obituary, on page 192, read "Nettie" instead of "Nellie." The word "sister" also at the head of article on page 191.

## Attention, Agents!!

THINK OF THIS.

## WONDERFUL SUCCESS!!! 30,000

cones of Brockett's History of the Francorman War sold first 60 days. It now con-dins a full history of the Red Rebellion in Paris, making nearly 600 pages and 150 ele-gant illustrations, and will sell five times faster than heretofore. Price only \$2 50. Incomplete works, written in the interest of the Irish and French, are being offered with old illustrations, and, for want of merit, claiming to be official etc. Beware of such. Brockett's, in both English and German, is the most impartial, popular, reliable, cheap and fast selling work extant. Look to your interests, strike quickly and you can coin money. Circularsfree, and terms excelled by none. Ad-

J. W. GOODSPEED & CO., 37 Park Row, N. Y., or 148 Lake Street, Chicago.

## DOMESTIC MEDICINE.

A Treatise on the Practice of Medicine, adapted to popular use, and made familiar to the ordinary reader.

It gives the symptoms of the various diseases incident to the human family, with appropriate remedies—the best known—and the general treatment required in each case. It is illustrated with numerous engravings—about a hundred fine cuts of the most common medical plants, with the description, locality and habits, and medical uses of them. A Glossary is annexed defining the technical terms, and also a complete Index. 624 pp.

The book is strongly bound in leather. The binding of some of the books is slightly marred, but not to materially injure its durability. Otherwise the book is in good order. Only a limited number of these books is for sale and those wanting a copy must order soon. Every family should have a work of the kind. Sent postpaid for \$2,15 or by express for \$1.75. This is just about half price. Address H. J. Kurz, Dayton, O.

## FAMILY BIBLES.

We have for sale a very good Family Bible with the Apocrypha, the Psalms in meter, Family Record, References, and Illustrations. The print is large. Price \$4,00 by express.

GERMAN & ENGLISH NEW TESTAMENT. We have also for sale the German & English Testament, one column German and the other English. Price 00 cents, by mail 60 cents. Address

H. J. KURTZ, Dayton, O.

### NOW READY

## Scripture Parables

## VERSE

WITH

## Explanatory Notes.

This little book containing the Scripture Parables in verse with notes and engravings, and some choice hymns will be out soon. 64 pages. Price 15 cents.

Agents wanted to whom a liberal deduction

will be made.

Address:

H. J. KURTZ, DAYTON, O.

## BRETHREN'S HYMN BOOK.

NEW EDITION. n five and six hundred

| (Containing octored need and six nur  | arcu  |
|---------------------------------------|-------|
| pages, and over eight hundred hymns.) |       |
| Sheep binding plain, single \$        | ,75   |
| " " per dozen                         | 7.25  |
| Arabasque, plain                      | ,75   |
| " per doz                             | 7.25  |
| " extra finish                        | ,85   |
| " per doz                             | 8,00  |
| Turkey Morocco. single                | 1,00  |
| " per doz,                            | 10,00 |
| Pocket book form                      | 1.25  |
| " per dozen                           | 12,00 |

Sent by mail prepaid at the retail price.

When ordered by the dozen, add 1.25 per dozen for postage.

## THE NEW GERMAN HYMN BOOK.

This book will contain about two hundred pages and about three hundred hymns. It will be bound with the new English book; and both together will be sold at the following

| Turkey morocco, single  | \$1,25 |
|-------------------------|--------|
| per dozen               | 12,00  |
| Arabesque plain, single | 1,00   |
| per dozen               | 9,00   |
| Sheep binding plain     | 1,00   |
| ner dozen               | 9.00   |

The German book alone will be sold at the following prices: Sheep binding plain, single ..... \$0.50

When several dozen are wanted, it is best to have them boxed. A box containing five or six dozen will cost about fifty cents. This should be added. Books sent in this way should be sent by express. Express charges can be paid at the office to which books are sent.

per dozen

Give plain directions in what way books

are to be sent, and to what office.

All remittances of any considerable amount should be sent by Express, draft, or postal order. Remittance for books at the risk of the person sending. And the books will be sent at onr risk. Express charges should be paid when money is sent by Express.

JAMES QUINTER,

Covington, Miann Go., O.

## BOOKS,

FOR SALE AT THE OFFICE OF THE "GOSPEL VISITOR."

| dobi ill violion,                             |        |
|---|--------|
| will be sent postpaid at the annexed rate     | 9:     |
| Oehlschlæger's German and English             |        |
| Dictionary, with pronunciation of the         |        |
| German part in English characters             | \$1.7  |
| The same with promunciation of Eng-           |        |
| lish in German characters                     | 1.75   |
| Nonresistance paper                           | 20     |
| bound   | 2      |
| Nead's Theology                               | 1.4    |
| Danahla afthe Land's Sunnan                   | 1.4    |
| Parable of the Lord's Supper                  | 20     |
| Wandelnde Scele [ Garman ]                    | 1,1    |
| Wallfahrt nach Zionsthal                      | . ,6   |
| Brethren's Hymn Book [new edition)            | . ,0   |
| Plain sheep hinding                           | 7      |
| Plain sheep binding Per dozen, by exprese     |        |
| " arabesane                                   | 7,2    |
| Per dozeu, by express                         | 7,2    |
| Plain morocco                                 | 1.0    |
| Per dozen, by express                         | 10,00  |
| Plain morocco, pocket book form               | 1 23   |
| Per dozen, by express                         | 12,00  |
| New German Hymn Book.                         |        |
| Sheep binding, plain, single                  | ,5(    |
| Per dozen, by express                         | 5,00   |
| German and English bound togethe              | r.     |
| Turkey morocco                                | 1.28   |
| Per dozen, by express                         | 12.00  |
| Arabesque plain                               | 1,00   |
| Per dozen, by express                         | 9,00   |
| Sheep binding plain                           | 1,00   |
|   | 9,00   |
| HYMN BOOKS, Old Selection.                    |        |
| German and English                            | ,75    |
| English, single                               | ,40    |
| German and English English, single "per dozen | 4,25   |
| Kost's Domestic Medicine, 624 pp 8vo          | 2.15   |
| Names put on Hymn Books to orde               | er for |
| 15 cents a piece.                             |        |
|   |        |

Remittancés by mail for books, &c. at the risk of the sender.

Address

H. J. KURTZ,
DAYTON, O.

THE BRETHREN'S

# Encyclopedia,

Containing the United Counsels and Conclusions of the Brethren at their Annual Meetings &c. By Elder HENRY KURTZ.

RATESI

The work neatly bound together with "Alexander Mack's Writings,"

1 copy sent by mail postage paid......\$1.70 Of those bound there are but few left, and as the "Macks" are out of print, when these few are disposed of, hence friends who wish to have a copy had better send orders soon. Of the Encyclopedia in pamphlet form (without Mack) we have yet some more than of the bound ones, and to have them more speedily spread throughout our brotherhood, we will reduce the price and send them postpaid for seventy five cents [\$0.75].

Address: HENRY KURTZ,

COLUMBIANA, Columbiana Co., O.

## The Great Remedy!

Those who are prejudiced against anything new should know that Dr. Fahrney's Blood Cleanser or Panacea was used in practice by old Dr. P. Fahrney of Washington county, Md., as far back as 1759. It is now put up in bottles but the medicinal properties are the same. Unlike anything else in market it can be taken with benefit in all diseases from a bad cold to a violent fever, from a ringworm to a bad case of scrofula or cancer. Infants can take it as well as the aged and feeble, and sells readily wherever it is known. Will be sent upon the most liberal terms to those who will introduce the same among their neighbors. Many have done well by ordering.

The Health Messenger will be sent free to any address. For particulars address Dr. P. Fahrney, No. 30. North Dearborn St., Chicago. Ill., or Dr. P. Fahrney's Bro's & Co., Waynesboro, Pa.

Sold by Druggists and Storekeepers.

## LOOK HERE.

The "Brethren" can find their style of

HATS

of best quality at reasonable rates at

SAMUEL COLLINS'

No. 6 Easi Third St. Dayton, 0.

Send \$5,50, or clubs of 6 \$5,00 each, and eccive goods per express.

#### TO THE BRETHREN AND FRIENDS.

I have still on hand a number of my books containing a discussion with Dr. J. J. Jackson (Disciple) on trine immersion, an account of his conversion and change, a treatist on the Lord's Snpper, an essay on the new birth and a dialogue on the doctrine of non-resistance, with an address to the reader. The whole containing 282 pages neatly bound, which I offict on the following terms:

B F. Moomaw, Bonsack, Roanoke Co., Va.





# GOSPEL VISITOR,

A MONTHLY PUBLICATION,

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

VOL. XXI. AUGUST, 1871. NO. 8.

TERMS: One Dollar and twenty five cents per year in advance.

DAYTON, OHIO: H. J. KURTZ, PRINTER & PUBLISHER.



## CONTENTS.

| The Christian Warned            | 225 |
|---------------------------------|-----|
| The Lord's Supper               | 229 |
| Electricity and Magnetism       | 233 |
| " Dunkers "                     |     |
| A Short and Sincere Declaration |     |
| Muzzling the Mouth              | 245 |
| The Two Witnesses               | 247 |
| Teaching the Scriptures         | 248 |
|                                 |     |
| Biblical Criticis Ds            | 250 |
| Correspondence                  | 253 |
| California and Oregon           | 254 |
| Poetry—The Lively Hope          | 255 |
| Obitnaries                      |     |
|                                 |     |

### Letters Received.

From Win A Murray, D Heckman, David Kingery, Tobias Hoover, A Baer, Benj Long-anecker, Samuel Duncan, L N Showalter, D B Mentzer, P H Kurtz, Peter Struble, Joel Ohmart, B F Kittinger, John Butterbaugh, Hannah V Diltz, L A Anglemyer, Worden Edmister, James E Kinzie, E S Miller, Sol Bucklew, Wm McWhorter, W W Ryan, H B Brumbugh F M Snyder, Hannah Knauff, Wm Bucklew, D E Brubhker, David Clem, Lucinda Nell, Ananias Hensel.

#### WITH MONEY.

From Jeremiah Beeghly, N J Roop, Samuel From Jeremiah Beeghly, N. J. Roop, Samuel Click, Emanuel Slifer, Bettie N. Bowers, Lewis Holtzmuller, Wm. Moser. Daniel Zook, Mrs. Charles Schaeffer, D. E. Eby, Daniel Rodes, Stephen Shively, George Brubaker, John Morton, Wm. H. Thomas, Wm. M. Hamilton, D. Hays A. Hensel, John Friedly, Wm. Sowers, Abr. H. Cassel, Francis Knupp, Isaac Dell, M. Schrantz Daniel Miller, Jacob Shook, S. C. Stucker, J. M. Brown, Catharine Longanecker, J. Wise.

#### MINUTES.

We still have some minutes of last Annua Meeting, both English and German, which we wish to dispose of. Price 10 cents single or 75 cents per dozen.

#### $A\ \ NEW\ OFFER.$

We offer the Gospel Visitor, from June to end of year, Minu'es included, for sixty-five cents. We can still furnish back numbers from the beginning of the year, and offer the full volume for one dollar. We are this year again sending for one dollar. We are this year again sending quite a number of copies gratuitously, and would gladly send more out free if we could. To those who feel like doing something towards circulating the Visitor among the poor, we make the following proposition: We will send the present volume of the Visitor to any person of the above class you may name, for fifty cents. This we will do as long as we can furnish back numbers.

## The Children's Paper.

#### TERMS REDUCED.

The terms for the Children's Paper have been reduced as follows:

| 1  | copy  | per | year to | one | address | \$0 | 30 |
|----|-------|-----|---------|-----|---------|-----|----|
| 8  | copie | 8 " | 6.6     | 44  | 6.      | 2   | 00 |
| 20 | 64    | 66  | 41      | 44  | 44      | 4   | 00 |

We ask the cooperation of the brethren and sisters everywhere in introducing the Paper and in getting subscribers for it as well as in furnishing reading matter for the chil-

Back numbers can be furnished and are sent to new subscribers unless stated otherwise at the time.

Specimen copies on receipt of stamp.

Address all orders to

H. J. KURTZ. Dayton, O.

For special inducements, see Children's Paper for July.

## SALEM COLLEGE.

BOURBON, MARSHALL COUNTY, IND.

The Fall term of this Institution will begin Septamber 6, 1871. Both sexes admitted on equal footing. A class in Dadactics will be organized for the special training of teachers.

For further particulars address
O. W. MILLER, A. M., President.

Bourbon, Ind.

## Books on Freemasonry!

MASONRY. By President Finney. "A clear, candit and Christian discussion of this subject." Price \$1,00.

### LIGHT ON FREEMASONRY.

By Elder D. Barnard. To which is appended

A REVELATION OF THE

Mysteries of Odd-Fellowship, By a Member of the Craft.

The whole containing over five hundred pages, lately revised and republished. Price \$2,00.

The above books sent postpaid at annexed prices. Address H. J. KURTZ, Dayton, O.

#### HAUSMITTEL UND RECEPTE

fuer allerlei Krankheiten und Zufaelle an Menschen und Vieh. Price 25 cents.

Address H. J. KURTZ, Dayton, O.

# THE GOSPEL VISITOR.

Vol. XXI.

AUGUST, 1871.

No. 8.

# THE CHRISTIAN WARNED.

And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

Luke, 22:31, 32.

The words of our Lord, which he used to convey the warning that he gave to Peter, must have fallen with awakening effect upon his ears. To know that he was watched, and that his ruin was sought by one that he himself describes as "a roaring lion, walking about, seeking whom he may devour," was not very well thirsty appetite, or an eagle her whom he may devour." ble and suitable Savior. It is inter- His assault upon Job, David, Peter, esting to contemplate him looking and even Christ himself, shows him into the invisible world and observ to be a formidable enemy to the ing all the plans of man's formida- faithful. He is well acquainted with

ble adversary to accomplish his diabolical purposes. Whatever shrewdness characterises our enemy's plans, or guides the prosecution of those plans, the ever wakeful and allseeing eye of our Redeemer detects all in time to give warning to his disciples before they are caught in his snares. The personality, diligence and power of Satan are not sufficiently known, feared, or guarded against by Christians. It was he that brought sin into the world at a very early period in its history by tempting Eve. In Job's time calculated to make him feel safe or Satan describes himself as "going comfortable. But, whatever the im- to and fro in the earth and walkmediate effect of the words were, ing up and down in it." This lanthe Savior judged them timely, and guage implies that he is ever on the knew their final effect would be sal- watch, seeking opportunities to furutary. The disciples were not a ther his wicked purposes. This aware of their danger. They had agrees with the character attributed an insidious foe. And no wolf ever to him by Peter, in representing craved a lamb to satisfy his blood him as a "roaring lion, seeking prey to bear to her young with Lord describes him as a "murmore keenness, than did Satan the derer" and a "liar." John speaks sheep of the Savior's fold. And of him as the "accuser of the brethnever did any shepherd watch more ren." He is ever laboring to retard carefully, or guard more vigilantly, the work of the Lord, by catching the interests of his flock than did away the good seed from the hearts Jesus the interests of his church, of the hearers, by sowing tares He was indeed the good shepherd among the wheat, by sowing discord that laid down his life for his sheep, among Christians, and by corrupting And when he said I "know my Christian doctrines. Of all the enesheep," he spoke the truth. The mies that men have to overcome in omniscience of Christ is an attribute living a holy life, there is none that that endears him to us as a desiral is to be feared more than the devil.

the human heart, and has studied that thy faith fail not." How much well the best and the different ways by which he can have access to it. Unconverted men frequently speak lightly and jest about Satan, but Christians show more prudence by recognizing his power, and by guard. ing against his many devices to allure us to ruin.

How strange it is that, with all the light that the Bible throws upon the character of Satan, there should be men who profess to revere and believe the Bible, and yet look upon Satan as a mere abstract principle of evil, and denying his personality! The sacred writers apply all the attributes of personality to him. He is charged with guilt, and represented as being responsible. He is said to have authority and dominion; to be susceptible of suffering; to have the power of transforming himself into an angel of light. concede personality to God and to good spirits or angels, and deny it to Satan, is inconsistent as well as unscriptural. Our faith should recog. nize Satan as a being possessing intelligence and power, but these with other capacities for usefulness shamefully perverted, and exerted for the promotion of sin and misery, instead of holiness and happiness. Hence, he is to be dreaded, shunned and resisted.

But, while man has such a dangerous and formidable foe as he has in Satan, how consoling is the thought that he has a friend, and a friend, too, that sticketh closer than a brother-a friend that is superior in strength and wisdom to the subtle and powerful Satan. "Simon, Si-

of the Savior's living heart does this language show? The repetition of Simon's name indicates that there was a consciousness of impending danger in the mind of Christ, in regard to Simon, especially. For the words, "Satan hath desired to have you," plainly show that all the disciples were in great danger. As the great red dragon stood ready to de vour the child of the woman, who probably represented the church at some period of her history when she experienced a great revival and increase, so Satan strove and eagerly watched the movements of Christ in establishing his church, and ardently desired to have and to appropriate the twelve apostles to the furthering of his own purposes and in maintaining his own kingdom, which he knew was threatened by the establishing of the Christian He had made a powerful assault upon Christ himself, and found him unyielding to his allurements. He had, however, been more successful with the chosen apostles. He had already entered into one, that is, Judas, and from the presumptuous self-reliance of Peter, and from the timid fears and cowardice of the rest, he probably had some hope of gaining his purposes with all.

The manner in which Satan desired to deal with the apostles was not among the least alarming features of his cruel purpose. He desired to sift them as wheat. language implies that Satan desired to shake and toss them about as wheat is shaken by the winnowing mon, behold Satan hath desired to fan to separate the chaff from it. have you, that he may sift you as This implies that the trial through wheat; but I have prayed for thee which he desired to take them was

for thee." Here the singular numdoes not say that he prayed for any them all. He knew they were in as a special subject of our Lord's heaven, and bring down strength prayer, as he well knew that Peter ening and delivering grace. was in great danger of falling.

a severe one. His treatment of there our condescending Lord manisouls under his power is cruel in the fests the greatest concern, and for extreme. As examples of his cru-such cases special prayer is offered. elty, look at the sad condition of Peter's weakness and danger made individuals possessed of evil or un- him an object of special interest and clean spirits, which were Satan's prayer. How precious to the weak emissaries, and members of his fam- and tempted does our Lord thus beily and partakers of his fiendish come. Surely "we have not a highnature. In the history of one of priest which cannot be touched with the demoniacal possessions recorded the feeling of our infirmities, but in the New Testament, it is said, one who "knows what sore tempta "Always, night and day, he was in tions mean"; one who "ever livthe mountains and in the tombs, eth to make intercession for us." crying and cutting himself with Oh, had not these timid and inexpestones." In another case the father, rienced disciples been shielded by when applying to Christ for his in- the panoply of a Savior's prayer, to terposition on behalf of his son, their insatiate foe they would have says, "Lord, have mercy on my son; fallen victims, to the ruin of themfor he is lunatic, and sore vexed; selves, and to the great injury, if not for ofttimes he falleth into the fire, ruin, of the cause of Christianity, and oft into the water." Terrible which they were selected to estabindeed was the condition of those lish and promulgate. "I have prayed possessed of unclean or evil spirits; for thee." What precious and enand terrible will be the condition of couraging words are these! Every those who fall victims to Satan, and humble and tempted disciple may experience no deliverance from his apply them to himself. In the full power by the Savior of sinners. and expressive prayer of our Lord Hence the anxiety of our blessed recorded in the seventeenth chapter Lord to deliver captive souls from of John, after he prayed especially Satan's bondage. "I have prayed for the twelve, he then prayed for all who should believe on him ber is used and not the plural, as in through their word. Then what the language, "Satan hath desired our great High-priest and Intercesto have you." Although our Lord sor did for Peter, when Peter knew but little of his danger, He is still but Peter, we need not for a mo- doing for all his tempted disciples. ment donbt but what he prayed for Let this fact encourage every believer to pray for himself and to danger, and he knew they could not meet with humble boldness every protect themselves from the power enemy that may attack him, even of their great enemy; and as he Satan himself. His own prayers, loved them all, he would not fail to mingled with and sanctified by those pray for all. Peter was pointed out of Jesus, will prevail at the court of

"I have prayed for thee, that thy When there is the greatest danger, faith fail not." Let us learn from

this language this practical truth, Spirit, and in truth. Not in human. which is plainly taught, namely, that our danger lies in the failure of our faith. And it is no less impor tant that we guard against declining faith than it is that we guard against Satan Indeed, he can do us no harm if our faith is strong and in lively exercise. As our Lord prayed that Peter's faith might not fail, it is highly probable that Satan's object was to produce unbelief in Pe ter, and through unbelief bring about his fall and his ruin. This seems to be a very common, if not the general or universal method that Satan pursues to accomplish his designs. He succeeded in producing unbelief in Eve, and thereby caused her fall. Faith is the Christian's shield. And the apostle's reference to faith in the Christian's armor is peculiar. It is this: "Above all take the shield of faith." Faith, according to this language, is the most important piece of the Christian's armor. While the hand of faith holds and skilfully uses this shield, the Christian soldier is safe, for the fiery darts of the enemy will fail to reach the mark at which they are directed. "Fight the good fight of faith," says Paul, who was a valiant soldier, as well as a faithful apostle. And one rea son why the Christian life is called a fight of faith is because no one can be a successful combatant in this fight unless he has faith. Paul, in speaking of Christian faith or trust, says: "And such trust have proper labor, watchfulness we through Christ to Godward; not prayer on your part, with the praythat we are sufficient of ourselves to think anything as for ourselves; but our sufficiency is of God." Then faith teaches us or inclines us to put a successful conflict and the victor's our trust, not in ourselves, but in crown. God, and in Christ, and in the Holy If, then, it is such a terrible thing

but in Divine power. And with the help of this Divine power we shall come off more than conquerors, though we have to contend with the world, the flesh, and the devil.

Then, dear reader, if you are a Christian, and striving with all your might to honor God and to be useful to your race, you should not forget that Satan desires to have you. He desires to have you, that your influence may be withdrawn from the cause of the Lord and given to evil-the cause to which he is most zealously devoted. Of your danger you cannot be ignorant, since the Savior has apprised you of it. Sleep not when danger so imminent threatens you. Let that discretion mark your labors for the promotion of your own salvation and the cause of Christ which marked the course of the faithful and judicious Nehemiah when he and his brethren builded the walls of Jerusalem. He thus refers to their manner of work. ing: "They which builded on the wall, and they that bear burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders every one had his sword girded by his side, and so builded." So always have your sword of the spirit, which is the Word of God, girded by your side, and with one hand always grasp the shield of faith. With ers and help of Christ, which you will not fail to have if you are one of his disciples, you may anticipate

to fall into the hands of Satan, man's unto the hall of judgment. "Then led envious and malignant foe, with they Jesus from Caiaphas unto the what untiring vigilance should all hall of judgment; and it was early; guard against his devices? In view and they themselves went not into of the existence of such an enemy, the judgment hall, lest they should what danger saint and sinner, young be defiled; but that they might eat and old, are exposed to. "Fear, the passover." (John, 18:28.) It and the pit, and the snare, are upon thee, O inhabitant of the earth," declares the prophet of God. Sad, supper; and it was while they were indeed, is man's condition, but not altogether hopeless. Jesus is the triend of lost and helpless humanity. "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Let all, then, flee to him, and he will "deliver from the snare of the fowler," and protect and save all who trust in him.

"Still nigh me, 0 my Savior, stand, And guard in fierce temptation's hour; Hide in the hollow of thy hand, Show forth in me thy saving power; Still be thine arm my sure defence, Nor earth nor hell shall pluck me thence.

In suffering, be thy love my peace : In weakness, be thy love my power. And when the storms of life shall cease, Jesus, in that important hour, In death, as life, be thou my guide, And save me, who for me hath died."

J. Q.

For the Visitor.

### THE LORD'S SUPPER.

Did the Savior eat the Passover of the Lord with his disciples on the night in which he was betrayed? It is doubtful. I think it is morally certain he did not. It was in the lest they be defiled, and so could not evening when he sat down with the eat the passover, which was yet in twelve disciples to his supper, (or the future, proves conclusively that passover, if you choose so to call it.) the supper the Lord Jesus eat with And it was early in the morning his disciples the night before his cru-

was in the evening he came and sat down with the disciples to eat his eating he said, "one of you shall betray me." And when asked who it was, he said, "he that dippeth his hand with me in the dish." (Matt. 26:23.) And "he it is to whom I shall give a sop, when I have dipped it; and when he had dipped the sop, he gave it to Judas Iscariot. He then, having received the sop, went immediately out; and it was night." (John 13.) Jesus came to his supper in the evening; washed his disciples' feet before eating; revealed the traitor while eating, who went out immediately, it being now night. Jesus finished his supper, instituted the ordinance of bread and wine, offered up his high, priestly office, went out and crossed the brook Cedron, went into the garden Gethsemane, (his disciples sleeping and he agonizing in prayer,) when Judas with his band came with lanterns to arrest him; all in the night preceding the third hour of the day in which he was crucified.

It being early in the morning, after the night in which he ate his supper, when they brought him from Caiaphas to the judgment hall, into which the Jews would not enter, when they led him from Caiaphas cifixion, with which he associated feet-washing, and the breaking of among the Jews, had twelve hours. bread, and cup of blessing, of which The first hour was about six o'clock assembled "consulted that they might take Jesus by subtlety and kill him; but they said, not on the feast-day, lest there be an uproar among the people." (Matt. 26:2, 5.) This is another evidence that the time of the Lord's passover was in the future.

I believe that Christ, our passover, is the great antetype of the type-the passover lamb. This, I think, will be doubted by none; and if so, he must answer the type in every particular; and to do this, he sins of the world at the very time the passover lambs were weltering in their blood. By reference to the law of the passover, (Ex. 12,) we learn that the lamb must be killed in the evening, "between two evenings," (marginal reading.)

"The Jews divided the day into morning and evening. Till the sun passed the meridian, all was morning or forenoon; after that, all was afternoon or evening. Their first evening began just after twelve o'clock, and continued till sunset; their second evening began at sunset, and continued till midnight.

he says, "If ye know these things, in the morning with us. The sixth happy are ye if ye do them," was hour was at noon. The ninth hour not the Lord's passover, but was the answered to our three o'clock in the Lord's supper, instituted by him, afternoon. By this we may underand eaten before the legal time in stand that the time in which Christ which the Lord's passover must be was crucified began at the third eaten; but how long before is not hour; that is, at nine o'clock in the quite certain. Jesus says: "Ye morning, the ordinary time for the know that after two days is the daily morning sacrifice, and ended passover, and the Son of Man is be at the ninth hour; that is, at three trayed to be crucified." Then those o'clock in the afternoon, the time of the evening sacrifice." "By this time of the day, God foreshadowed the sufferings of Christ in the evening of times, or in the last days, (Heb. 1:2-1 Pet. 1:19, 28); and about the time of the day when the paschal lamb ordinarily died, He died also, viz: at the ninth hour." (Matt. 27-Clark's Com. Ex. 12:6.) And of course he could not eat the Lord's passover, at the legal time, if he must die to answer the type at the time the passover lamb is killed. All the testimony proves that the must shed his blood and die for the Lord Jesus did not eat his supper in the night in which the Lord's passover must be eaten; and, therefore, that he did not eat it at all that year. Neither do I believe that he ate the Lord's passover at all after his baptism.

"And he said go into the city to such a man, and say unto him: The Master saith, My time is at hand; I will keep the passover at thy house with my disciples." (Matt. 26:18.) This phraseology, "The Master saith," implies one in authority. "My time," implies a time different from the common time. And "My disciples," implies a particular class Between twelve o'clock, therefore, of learners. If these propositions and the termination of twilight the are true, (who can deny them?) the passover must be killed. The day, syllogistic conclusion is, that Jesus, know hereafter." The supper He is about to eat differs much from the Lord's passover. If it had not, Peter would not have been ignorant in anything in reference to it. If the Lord Jesus had poured water into a basin, and washed his own feet and hands, Peter would have understood it; but when he reversed the order, and began to wash the disciples' feet, Peter "did not know." (But this belongs to another and forthcoming article.)

From these 'testimonies it must be evident to all that the Lord Jesus did not eat the "Lord's passover" with his disciples in the night in which he was betrayed; but that He ate a supper of his own instituting, with which he associated feetwashing, and the breaking of bread, and partaking of wine, as emblematical of his broken body and shed blood, to be observed together in the church by his true disciples only till he comes again. It is of these he says: "If ye know these things, happy are ye if ye do them." Brethren, thank God, we know them, and have often been happy in doing them. Let us continue doing them, and teach others to do them also.

That the Savior did not eat the Lord's passover at all, after his baptism, I think is evident from the following reasons:

1. We nowhere read in the scrip-

being a Master, is about to intro- do not read that he took any part in duce a new system to be observed these ceremonies; and from the fact in his church. This view is fully that the Jews always, at the time sustained by His words to Peter of these feasts, had a controversy when he says, "What I do thou with him, is proof that he did not knowest not now, but thou shalt partake with them. The first passover after his baptism he drives out those who bought and sold, and overthrew the money tables, &c., by which act he incurred their displeasure. &c. In St. John (2:23) it is said: "Now, when he was in Jerusalem, at the passover, in the feast day, (that is, one of the seven which always followed the passover night.) Many believed in his name when they saw the miracles which he did; but Jesus did not commit himself unto them," &c. "Many believed in him." Jesus, taking advantage of the times, and availing himself of the opportunity, preached the kingdom of heaven to the assembled Jews who were now in Jerusalem holding the feast, supporting the truth of his ministry with miracles, so that many believed on him. Had he been one with the Jews in their keeping the feast, there need be no miracles to establish that; and had he taught no other system than the one they observed, he could not have been the object of their faith. All who believed or were converted to the law, believed in Moses; but as many believed in Christ, at that feast, is conclusive evidence that He taught them the gospel of the kingdom which began with the public ministry of John.

The second passover, after his baptism, is revealed in St. John, 6:4. Here it is said he fed the multitude; but nothing is said of his tures that he did eat it. Though eating the passover. It is in connecwe read that he went up to Jerusa- tion with this that he preached the lem at the time of the passover, we great and grand truth that He was

from heaven, and that his life must be given for the life of the world, at which the Jews murmured. And the third one, is the one at which he was crucified, at which he certainly did not partake; for he died on the cross at the very time in the day when by law the passover lamb must be killed.

It is a remarkable feature in the history of His life, that He always was the object of their rage at the time of their festivals, which I hold is presumptive evidence that he did not partake with them in their celebrations; but preached to them that the time of their festival was fulfilled or past; that the kingdom of heaven was at hand; and that they should repent and believe the gospel. For this they plotted for his life. he gone with them in the observance of the law, there would have been none of this. The same difficulty was encountered by his disci ples after him. "For if they do these things in the green tree, what will they do in the dry."

2. This position is fully sustained by the following testimony:

As soon as Jesus was baptized, he was led by the spirit into the wilderness, to be tempted of the devil; and as soon as the conflict was ended, "Jesus began to preach and to say, repent," (this the law did not do,) "for the kingdom of heaven is at hand." (Matt. 4:17.) "Now, after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, saying, the time is fulfilled, and the ye, and believe the gospel." (Mark, him to do it; and hence he incurred 1:14, 15.) "And Jesus went about the wrath and envy of the Jews.

the true bread which came down all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." (Matt. 4:23.) "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force; for all the prophets and the law prophesied until John." (Matt. 11: 12, 13.) "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." (Luke, 16:16.)

> Is there any more testimony required to prove that the law and the prophets, with all the ceremonial law, closed up in John? The Savior immediately began to preach and practice the laws of the kingdom of God under the gospel dispensation; and of course he no more observed the ceremonial law. This view is sustained by the fact, that, as soon as Jesus was baptized and John was imprisoned, He organized his church by calling unto him his twelve apostles. (Mark, 1: 16, 20.) "And straightway on the Sabbath day he entered into the synagogue and taught; and they were astonished at his doctrine," &c. (21, 22.) They were astonished at his doctrine. astonished at the law, but at his doctrine-the doctrine of repentance and the things concerning the kingdom of God; the things which Philip afterward preached with effect to the people of Samaria.

After this, Jesus and his disciples were a separate band, living and practicing the laws of the kingdom of heaven which he is now introducing; and of course no more observing any of the ceremonial kingdom of God is at hand; repent law. It would be inconsistent for righteousness by his public induction into his gospel ministry by his preached the gospel of the kingdom.

Brethren, who can doubt?

D. P. SAYLER.

# ELECTRICITY AND MAGNETISM.

THE MEANS OF THE "WORKING MIRA-CLES" IN THE PROPHETIC DEVELOP-MENT OF "THE LATTER DAYS."

### BY J. MILLER.

It is generally if not universally admitted on all sides, that we are really living at the present time under the pouring out of the last or sixth prophetic vial, and that the first part of this vial is most rapidly fulfilling in the "drying up of the great river Euphrates"—the gradual decay and disappearance of the Turkish Empire and Mohammedan power-"that the way of the Kings of the East might be prepared" for the great Eastern war, or last pronow be speedily fulfilled by the "un come down from Heaven," and "deceiving them that dwell on the same spirits when he assures us that When God speaks, the point or mat-

By his being circumcised on the "the Spirit (of God) speaketh exeighth day, he was brought under pressly, THAT IN THE LATTER TIMES, the law; made under the law, in some shall depart from the faith, givwhich he lived, and which he ful- ing heed to seducing spirits, and filled by observing all its precepts, speaking lies in hypocrisy," (1 Tim. until it became him to fultil all 4:1.2.) And John, the Revelator, informs us that these spirits "working miracles," shall "go forth baptism at the hands of his forerun- unto the Kings of the earth, and of ner, John; from which time he the whole world, to gather them to the battle of that great day of God Almighty," (Rev. 16: 14.)

That the rapidly increasing popularity of the EXCLUSIVELY spiritual religion of the present day-that discards all human side or symbolical form in the religion of Jesus Christ-is a terrible delusion of physicial and spiritual electricity and magnetism-necessarially in the prophetic development of the "working miracles of the latter days"-is a fact that can be established theoretically by revelation. But feeling and knowing our limited abilities to use successfully this three-fold weapon "to beard the lion in his own den," in combatting error, and exposing the spirtual delusion and false theology of the 19th century, our object is more to draw attention and awaken a spirit of inquiry, and thereby to enlist wiser heads and abler pens to undertake the successful exposition of this subject, and by phetic conflict. The second part of honest efforts to do it more ample this last vial must therefore also justice. In the investigation of a subject so deep, so vast, and so proclean spirits" - "working MIRA- found, upon which necessarily rest CLES," "great wonders," "making fire the eternal destiny of the weal or wo of millions of immortal souls, let us make nothing a matter of faith earth," causing them to worship and which can not be established by reato make an image to the beast, and sons founded up facts, and the plain to receive its mark, etc. The Apost teachings of the word of God. Reatle Paul refers no doubt to these son and revelation go hand in hand.

teris irrovocably settled forever; but stances such as glass, silk, bees wax' we are at liberty to reason from nature, and make deductions from facts, to show a concurrence of testimony. Nature is a vast laboratory of facts from which we may select, and if we reason correctly, and our deductions are subsidiary, the absolute standard of all truth that can never err-we must necessarily arrive at the truth. May God, the Father of light, direct us into all truth while we thus reason and deduct facts from God's great book of nature, and from his revelation.

As already intimated above, we have studied God's great book of nature far more than we have read or studied the theoretical deductions and inductions; the philosophical views and hypothesis, or the more scholastic analysis and synthesis of scientific and meteoroligical authors in regard to the phenomena and the general laws and principles of electricity and magnetism. Our conclusions drawn from nature and reason, and founded on facts of personal observations and experiments, have lead us to adopt as correct the the ory of Benjamin Franklin, and other meteorologists, that all the facts of ordinary electricity may be referred to the action of a subtle fluid, which, perhaps, fills not only the whole atmosphere and the earth-but all interplanetary space.

And our conclusions, fully confirmed by observations and legitimate or logical analogy, have lead us also to believe that the subtle fluid of electricity, penetrates, more or the whole earth—physical and even spiritual, human and animal, vege- monstrated the fact, that the human animate—except, perhaps, a few sub- ordinary electricity. And from per-

etc., which are only negatively effected as non-conductors.

That the earth is a great magnet. and possesses magnetic polarity in some respects similar to that of an ordinary loadstone or artificial magnet, and that the earth is also an immense prime conductor of, and positively charged with electricityco-ordinate, if not an identical principle of magnetism, is a well established fact, both by legitimate reasoning and science. The conclusions, drawn from these facts, prove that the human body must contain, at least in some degrees, the elements of electricity and magnetism. And the chemical analysis of the human body confirms again this fact, and show that man is a combination of all the elements of the earth in the form of fluids and solids, which are divided into metalic and non-metalic substances. These elements are again all found in the earth, either native or in a state of combination. Here we find that nature and reason points us at once to the earth as the origin of man. And inspiration not only confirms this earthly origin of man, but informs us of his real composition: "And the Lord God formed man of the dust of the earth." This organized "dust of the earth" and of or from which man was formed, made or created by God, confirms the fact that the body of man is, really and truly composed of and contains all the elements of the earth-of the electrical as well as the magnetical less, positively, every thing upon element. Various experiments have again confirmed this and fully detable and elemental, animate and in- body is a very perfect conductor of sonal observations we know the fact | (edgewise) position-rising and fall, that different persons-under cer- ing back to its natural position at tain circumstances—especially such who are in delicate health, and whose perspiration is feebly exhaled, or are long confined in rooms heated with furnaces or flues, etc.-often exhibit electrical power and excitement in a degree that is truely surprising and even alarming to those who are not familiar with the strange and mysterious phenomena of electricity; and this fact has no doubt given currency to the idea that electricity was a spiritual phenomena, or at least of a semi-spiritual character! This was in fact the almost universal idea, some twenty or thirty years ago, in regard to the infatuating and widely spreading phenomena called "spiritualism," which was looked upon and denounced by many good, pious and intelligent persons, not only as a "Satanic Delusion," but as a positive "demonism," or as we ourselves used to denounce it "Teufels Klapfen!" And we were actually so much opposed to this strange phenomena, that we refused, for a long time, to be even present to witness the performance of what was called a "Spirtual Circle"-until we were at last quite unexpectedly brought into close proximity with such a "circle" of some eight or tenpersons, around a large double-leaf and six legged table-heavy enough for any ordinary person to lift. In looking at the performance of the circle a few minutes, we noticed at once that quite a feeble invalid lady had a powerful control over the table, that would, in answering her ques-

the will or command of the "medium," in a gradual, easy, and quiet way. After the table had thus tilted up and down some three or four times, we took two large glass tumblers in each hand from a bureau behind us, and held them against the center of the table while in its perpendicular position. The effect was instantaneous-the table fell back with almost lightning speed to its proper position, frightening the whole circle entirely out of their "spiritual wits," and their power to turn or move the table as long as the glasses were on the table, was lost and gone. We tried similar experiments with silk and beeswax repeatedly afterwards, and in not a single instance could the most powerful so-called "spiritual medium" turn or move a table or stand, at least in our presence, while these non-conductors were in immediate contact with either.

The conclusions, drawn from these and other similar personal experiments, are therefore irresistable, that the human body is not only a very perfect conductor of electricity, but that the electrical and magnetic element combined and positively excited, is the very strongest in the human system. And that the religious or rather the spiritual element, if positively excited, is also the very strongest in the human soul, is an equal well established fact-even founded on the history of heathen idol-worship and the so called religious worship of christendom throughout, and in all ages of the world. tions, tilt over into her lap-balanc. These two elements-the spiritual ing against the palms of her feeble and electrical combined in the huhands in a perfect perpendicular man soul and body, remains in a

dormant, inactive, or equilibrium or other lights in houses. That this state, until awakened or aroused by natural or artificial friction either within or without. And the more spiritual feeling exists in the soul, and the larger the amount of electricity in the system, and the severer the friction, the more intense becomes the excitement both in the soul and body. Hence follows the irresistible conclusion, that the more erroneous, delusive, and excitable spiritualism is or becomes in its manifestation of these two elements combined in the soul and body, the more positively correct must be the deductions drawn from the foregoing premises, and established by facts predicated upon reason and And with all due rerevelation. spect and deference to others who hold and have expressed different views and opinions, we can not, in the face of the foregoing facts and conclusions, admit that the late widely spreading abomination of socalled "spiritualism," or "table turning," was performed by the power, agency of "demon medium, or spirits," "satanic influence," or "deit was a terrible "satanic delusion," predominating in the minds of its poor deluded victims, we cheerfully admit, and have, we presume, amply demonstrated in the foregoing imperfect exposition of the combined elements of electricity and magnetism, through which means all the strange and mysterious wonders of the "working miracles of the latter days" will undoubtedly be wrought.

It is said by scientific men, that large cities would be illuminated by earth, that must find its occasional electric lights of such power as to safety-valve in terrific earthquakes

might be accomplished yet by the ingenuity of men, we have not the least doubt whatever if God would not before this is accomplished, use this identical element as the terrible means already existing, and as the apostle Peter assures us: "Are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men"-until the time "when the Son of man shall come," "as the lightning cometh out of the east, and shineth even unto the west," and be "revealed in the clouds of Heaven" with electrical "flaming fire," and when the electrical "elements shall melt with fervent heat," and "the Heavens" (the whole atmospheric electricty) "being on fire and shall be dissolved."

If we take a correct logical view of all the facts, drawn from all penetrating influence, action and power of electricity-which are almost inexhaustible-we have the most clear and positive concurrent testimony of all the great signs, wonders, miracles, and terrible scenes of the "latter days," and the approaching monic power," whatever. But that judgment of God, as delineated by revelation." When we look upon and behold the grand and magnificent beauty and splendor of electrical meteors that often appear in the heavens, or gaze upon the blinding flash and blaze of the terrible lightning, and hear its mighty and deaf. ening voice of frightful thunder rolling along the whole vault of heaven, from the zenith to the horrizon. Or if we contemplate the electrical and magnetic power and within a hundred years from hence, action in the deep recesses of the render unnecessary the use of gas and volcanie eruptions, with its

flood or streams of fire rolling its burning lava and firy elements in terrific whirlwind confusion; we have almost a perfect literal descrip tion and concurrent testimony of the closing scenes of the present dispensation, as portrayed by Peter and other inspired pensmen, in the ac tual means already in existence in the tacts of electricity and magnetism, whereby God will accomplish his great phrophetic designs in "the latter days," without the aid of "demonic spirits," or any other super natural means that are not now already in existence and at work at the present time.

German Settlement, W. Va.

# "DUNKERS."

ANNUAL MEETING OF THE NATIONAL CONFERENCE OF THE GERMAN BAPTISTS.

The following account of the Brethren, their doctrine, practices, &c., is from Forney's paper, The Press, pub lished in Philadelphia. The managing editor of that paper sent a reporter, Mr Snow, to the place where our Annual Meeting was held, to obtain a report of the meeting. He could not remain throughout the sessions of the Council, but being present at some of the meetings held for worship, and having an interview with some of the brethren, he wrote the following account of our Fra ternity. He seemed to be anxious to obtain a correct knowledge of our peo ple, and to do us justice. We were pleased with the apparent candor and frankness of Mr. Snow, and are glad that he has written a more correct account of our Fraternity than some other writers have done. EDITOR.

Myerstown, PA, May 29, 1871.

Three and a half hours' ride from the heat and dust of Philadelphia, over the Reading and Lebanon Valley Railroads. brings us to Myerstown, a pleasant village of 1,300 inhabitants nestling in the choicest part of the Lobanon Valley, surrounded by beautiful fields and hills crowned by the richest verdure. It is just now a point of some interest as the place chosen for the meeting of the annual National Conference of the religious society properly denominated German Baptists, but better known to the outside public by the name of Dunkers. Delegates and others began to assemble during the latter part of last week, and with those who will arrive to day a large congregation of many thousands is expected at the opening of the conference to-morrow All the States east of the Rocky Mountains in which there are churches of this denomination will be represented. Devotional meetings, led by ministers and elders from abroad, were attended by large congregations of the denomination and others drawn by the reputation of the speakers. The services generally were in German, or in both German and E.glish.

## THE DENOMINATION.

There is probably no denomination in the United States that has been more grossly misrepresented and maligned, and concerning which so many erroneous opinions prevail. Even the Encyclopediæs, books of theological li erature, and other works that are supposed to be authorities on the subjects of which they treat, have generally gone wide of the facts in their notices of this denomination. One reason for this probably is the lack of a denominational literature of their own, giving their history, views, and practices, and, till within a compara-

tively few years, of a proper periodical literature. And some peculiarities in their ordinances have made them unusually liable to misrepresentation and ridicule, especially by those who have no respect for religious ordinances of any kind.

# ORIGIN AND HISTORY.

There are few published accounts of the origin and history of the denomination, but the present organization undoubtedly dates from the religious movement of Alexander Mack, in 1708 Mack, with seven others, undertook the study of the Bible for the purpose of forming an opinion of its teachings. The result of their deliberations was the adoption of trine immersion and some other peculiar ordinances. Their views spread rapidly, and churches were formed. But they were not allowed to enjoy their views in peace, and, after many persecutions and shiftings from place to place, they began, about 1719, to emigrate to America, and between this date and 1729 the entire Church left Germany and established itself in the United States. They came principally to this State, and have gradually extended to others, but principally West. Peter Baker was among the first of the immigrants, and was the first proctor of the Church in America. Alexander Mack came over about 1729, and was elder for a church at Germantown. The venerable elder, John Fox, minister of the congregation that meets every Sunday morning in the meeting-house in Crown street, above Callowhill, Philadelphia, is a great-grandson of Mack.

But while the present organization dates from the movement of Mack and his coreligionists, many of the principles of faith and practice, and some of the ordinances, have been derived from the Waldenses, but to what extent cannot be very certainly determined.

THE FIRST SUNDAY SCHOOL.

One of the important early settlements was at Mill Creek, Lancaster county. After some years a division occurred in the church at that place. Several members of the church, led by a minister, adopted the seventh day of the week for their Sabbath, instead of the first, and for this heresy were excommunicated by the German Baptists. There is an interesting incident connected with the history of those who were thus cut off too important to be passed over.

These excommunicated brethren formed a church of their own views at Ephrata, not far from Mill Creek, and now on the Reading and Columbia Railroad, and here one of their number established a Sunday School, about 735 ): hich was regularly kept up for about thirty years. As it was not till 1781 that Robert, Raikes hired his room and his teachers for his Sunday School, at Gloucester, England, Lancaster county, in this State, has the honor of having had the first Sunday School, more than forty years before it was thought of by Raikes. Had it been established in a larger place, or been brought prominently to public notice, without doubt it would bave become the nucleus for that mighty relivious organization that must now date from the enterprise of Robert Raikes, at Gloucester, England, instead of Lancaster county, Pennsylvania.

PRESENT CONDITION OF THE DENOM-INATION.

In attempting to give the present condition of the denomination throughout the United States some difficulty is experienced from the fact that they have never published nor collected denominational statistics. They have been opposed to this as a matter of principle,

numbers and wealth and growth as cal- one of their important ordinances. culated to foster pride rather than to subserve any useful purpose. But as there are delegates here from nearly all the districts, it has been possible to form tolerably correct estimates.

The number of churches cannot be much less than five hundred. are certainly from fifteen hundred to two thousand ministers and elders, while the membership is about one hundred thousand. There are single churches having as many as six hundred members. They are most numerous in Penn. sylvania, Ohio, Indiana, Illinois, Iowa, and Virginia. There are churches in nearly or quite all the Western Stateseven the newest, Kansas and Nebraska, having churches-and in some of the former Slave States, especially Tennessee, Missouri, and North Carolina. West of the Rocky Mountains, churches have been formed in California and Oregon. The denomination is steadily extending itself in the West. aries appointed to travel over new sections of the country, and to organize churches wherever proper fields can be found; and in this way they are likely to more than maintain their present strength in the country.

#### THE NAME.

The name which they use much among themselves, and which is a favorite among them, is "Brethren," taken from the remark of Christ to his disciples on one occasion, "All ye are brethren." But as this is not sufficiently distinctive for public purposes, they still use as their proper denominational name that of German Baptists. The term Dunkers did not originate among themselves, nor do they use it, although they do not particularly object to it. It is a

regarding the parade in print of their meaning "to dip," and is expressive of

#### FAITH AND PRACTICE.

The denomination has no published creed of any kind. It is a principle with them to take the Bible as their rule of faith and practice, without any comment whatever. But in all organizations there will always be some fundamental, settled principles, and such is the case with this Church. In theology they are evangelical. They believe in Christ as a Savior, and in the Trinity, and also in the absolute necessity of repentance, faith, and baptism. As to original sin, they believe that but for the redemption by Christ all infants would be lost, as well as adults; but, that as the redemption of Christ is just as far-reaching as Adam's sin, original sin has been fully atoned for; hence, infants, idiots, and all other persons dying before the com. mission of actual transgression, are saved by virtue of that atonement, without the necessity of faith and baptism.

They give a greater importance to baptism than other denominations, regarding it as essential to salvation, under ordinary circumstances, as repentance and faith. But as the thief on the cross was saved athout it, they admit that in circumstances where baptism is impossible there may be salvation without it, but only when the impossibility is absolute. They do not admit anything but trine immersion to be bap. tism. They insist on a holy living; that the life must conform to the teachings of Christ, and that without this the observance of the ordinances of the Church are void and of no effect, but teach also that all true disciples must obey the ordinances strictly.

### ORDINANCES.

First in order of the ordinances is slight corruption of a German word baptism, which is to be observed imme-

peculiar, and is called trine immersion. After prayer, the candidate kneels in the water, and is plunged forward, and in this way immersed three times, once for each name of the Trinity. After this, and while the candidate is still kneeling in the water, there is prayer and laying on of hands. Baptism makes the recipient a member of the Church, and is never repeated for the same individual. Excommunication does not impair the validity of the baptism, so that they can be received again, on proper repentance and reformation, without the readministration of the ordinance.

Next in order is the ordinance of feetwashing. The authority is from the incident of Christ washing His disciples' feet, narrated in John xiii. believe the command in the 14th and 15th verses of this chapter to be as literally binding as the commands elsewhere for the observance of the communion. It is observed as a preparation for the love-feast and communion, according to the statement of Christ to Peter in the 10th verse. In the observance of the ordinance the brethren wash the feet of the brethren only, and the sisters of the sisters. The sexes never, under any circumstances, wash the feet of each other, as has sometimes been charged. Everything connected with the ordinance is done decently and in order. It is observed at every lovefeast and communion.

Next is the love-feast. The authority for this is the fact that before Christ can in form. Each church has its couninstituted the communion on the night of His betrayal, He first partook of a and difficulty must first be submitted. supper with His disciples. They make If not settled here, they are carried to this a real meal. There is no limit as the council of the district. These disto kind or quantity of food. In some tricts generally include about twenty

diately after the exercise of repentance, | vegetables, with coffee or tea; and in according to the cammand, "Repent and others a simpler meal is prepared. The be baptized." The mode of baptism is only requirement is that it be a real supper. After this, and immediately preceding the communion, is the saluta. tion of the kiss, which they claim was observed under both the law and the Gospel. In this ordinance the brethren salute each other, and the sisters the same. The sexes do not interchange salutations.

> In the observance of the communion. which is the ordinance next in order, the members are seated at tables, the sisters all having their heads covered with plain caps, and the brethren with heads uncovered. Thanks are given both for the bread and wine. The minister breaks the bread to the brethren. and they to each other. The minister breaks to the sisters also, but they do not break to each other; and the same is the case in passing the wine. The communion and its attendant ordinances is always observed at night, as this was the hour of its institution by Christ. It is observed usually once or twice a year in each church.

> In addition to these ordinances is that of the laying on of hands and anointing the sick with oil, founded on James 5: 14, 15. It is done only at the request of the sick person, and always by an elder, if one is within reach, but if it is not possible to secure the presence of an elder, the ordinance is then administered by a minister.

#### CHURCH GOVERNMENT.

The Church government is republicil, to which all matters of difference places it is customary to use meat and churches, and the council is composed of isters or elders) from each church. If denominations. At the meeting on Satnot settled here, and if a matter of general interest, it is taken to the National Council or Conference, but no local matter is allowed to come up before this body. In some cases the National Couneil appoints persons to confer with the local councils, and in this way assists in the settlement of hard matters

The National Conference is composed of two delegates from each district. One of the two serve on the standing committee, which has important offices to perform, and the other attends more particularly to the matters before the Conference, though both are equal in this respect, except so far as the duties of the one on the committee may interfere with his participation in general exercises of the Conference. But while these delegates constitute the official Conference, opportunity is given to all members present to speak and participate in the proceedings.

In the lower councils all matters are decided by vote, and the sisters are allowed the same privileges as the brethren in this respect, but in the National Conference the decisions are by common consent, and the sisters do not participate in the deliberations.

The special object of this National Conference is to decide matters for which no "Thus saith the Lord" can be found. Questions naturally arise which cannot be decided by reference to the Bible teachings, and the object of this Annual Conference is to take all such questions into consideration and decide upon them. A clerk keeps a careful record of all the proceedings, and at the close the record is printed and sent to each church, and becomes the final authority on all the subjects considered.

MODE OF WORSHIP.

delegates (who are not necessarily min-|particularly from that of many other urday evening the service was opened by singing the hymn, "How sweet the name of Jesus sounds." It was lined by the minister, and sung by the whole congregation. After the hymn, player was offered, the minister and the entire audience kneeling. The text was 1 Cor. 1:30. The sermon was a sound evan. gelical discourse. The speaker was followed by another in German, and the meeting closed with singing and prayer. As a rule they do not use the benedic. tion. The minister may say, "We are dismissed in the name of the Lord," or some similar phrase. If the words of the benediction are used, the elder or minister is not allowed to lift his hands over the congregation. The men do not wear their hats during worship, but the sisters are required to have the head covered with a plain covering on all occasions of worship.

#### MINISTERS AND ELDERS.

Ministers are chosen by election. When any brother appears to have the proper gifts for the office, he is elected to preach by the church to which he belongs. After he has proved himself worthy he is set apart by the laying on of hands, and is then called elder or bishop, the terms being synonymous. No course of training or literary preparation is required. No salaries nor support of any kind is given to the ministers or elders, nor are they required to give up their business pursuits. A church usually has several ministers, but the elder is always the presiding officer of the church to which he belongs.

#### PECULIARITIES.

They have many peculiarities which they strictly observe. It is to some extent their intention to be a "peculiar The mode of worship does not differ people," believing it both a privilege

and will not bear arms under any cir- men are brown, gray and black, but cumstances. They believe in implicit obedience to the Government. were the staunchest of Union people during the late war, and contrived to find ways to manifest their sympathy. although they would not fight. They vote, but do not generally take a very active part in politics. They do not approve of going to law against persons not members of their Church, and will not allow one member to go to law against another member on any pretext whatever. All matters between members, of whatever kind, must be settled in the church councils. They have no peculiarities of speech, except that they do not use titles, and avoid by words. The terms "Brother" and "Sister" are very general, but not universal. They never recognized slavery, nor at any time allowed any person interested in or upholding it to become or continue a member of their Church. Their record on this subject is very commendable. They have no peculiar views concerning marriage, and do not restrict their members to their own Church. strongly opposed to secret societies, and make membership in them a cause for excommunication.

### DRESS.

The prevailing style of dress among them is somewhat similar to that of the Friends, but variations have crept in, more among the brethren than the sis ters. There is no positive rule as to style or color, the fundamental principle being that of entire plainness and abstinence from useless ornament. jewelry, or anything mercly for adornment, is allowed. The dress of the elderly ladies is black alpaca or stuff of similar sort, with white half-handker-

and a duty. They are nonresistants, neat. The prevailing colors among the occasionally other shades are seen.

#### TEMPERANCE.

On the subject of temperance they are the strongest of tectotalers, and claim to be the oldest temperance society in the United States. They forbid the use of alcoholic and malt liquors as a beverage, in public or private, and have a decision of the National Conference that it shall be a cause for excommunication. They permit the use of it for strictly medicinal and mechanical purposes only. They go further than this and forbid members to be in any way interested in the traffic in liquors of any kind, or to sell any grain or other article used in spiritous liquors to any manufacturer or to any person that will use it for manufacturing purposes.

#### THE POOR.

They make ample provision for the support of their own poor, and never allow them to receive aid from town or All their indigent are well county. cared for, and suffering from poverty among them effectually prevented, as should be the case in every religious denomination.

#### LITERATURE.

They publish several periodicals and a few standard works, but admit themselves to be deficient in a proper Church literature; but now that the want is felt and acknowledged, active measures will probably be taken to supply it, and give to the Church the means of information concerning their past and present history and Church polity, and give also to the public an opportunity for more extensive and correct information concerning the denomination than is yet accessible. Important questions connected with this chiefs and plain caps, and is exceedingly subject, and especially with the cause Conference.

# OTHER SIMILAR DENOMINATIONS.

There are in some of the States denominations that have some things in their faith and practice and ordinances in common with the German Baptists, and are sometimes confounded with them. How many of these other denominations there are, or where they are strongest, cannot be ascertained from any authorities now at hand. An enumeration of them would be a fitting finale to this article, and is a matter of regret that a correct list cannot be obtained.

#### EXPLANATION.

The facts here given have been prepared with great care and under the supervision of those well versed in the matters of their Church, and will be found the most complete and authentic account of the German Baptists that has ever been published.

#### THE CONFERENCE.

To-morrow the Conference will open its deliberations. The place for holding the business meetings is at Millersburg, eight or nine miles from this village, and reached only by carriages. accommodations have been made for the entertainment of the large company that will be in attendance during the day. The boarding tent is 120 by 40 feet, and there will be no lack of such bountiful provisions as the good sisters of this vicinity know so well how to prepare. For the meetings of the Conference one of the huge barns that abound here has been fitted up. It will accommodate a ably continue through to morrow and things we enjoyed under their care,

of education, will be considered at this are held on the ground, nor do the congregation remain there at night, as no sleeping tents are provided. Meetings are held in the evenings in all the churches of the region.

> The exercises are of much interest to the members of the church, as the large attendance shows, and will, as they are held from year to year, have a strong tendency to bind them together in that brotherly love which it is their great aim to cultivate.

# A SHORT AND SINCERE DECLA-RATION.

To our Honorable Assembly and all others in high or low station of Administration, and to all friends and inhabitants of this country to whose light this may come, be they ENGLISH or GERMAN:

In the first place, we acknowledge us indebted to the most high GOD, who created Heaven and earth, the only Good Being, to thank him for all his great goodness and manifest mercies and love through our Savior Jesus Christ, who is come to save the souls of men, having all Power in Heaven and earth.

Further, we find ourselves indebted to be thankful to our late worthy Assembly for their giving so good an advice in these troublesome times to all ranks of people in Pennsylvania, particularly in allowing those, who, by the doctrine of our Savior Jesus Christ, are persuaded in their consciences to love their enemies and not to resist evil, to enlarge company, and be convenient for joy the liberty of their conscience, the purpose. The conference will prob- for which, as also for all the good Wednesday, and close its deliberations we hereby thank that worthy body on Thursday. No religious meetings of Assembly, and all high and low reasons thereof. We are often blamed repeat a scandal it becomes mine. most ourselves for the acts which we did for the best of reasons and from the purest of motives. Let us then apply this same principle to others, and say to ourselves: "Must not that man have an explanation of his conduct that is satisfactory? I will muzzle my mouth till I hear what he has to say for him self." The charity that suffereth long ought to keep every case open until the accused man has a full chance of selfdefense. Alas! the too common method is to sentence a man first, and then hear his defense afterward.

(3.) But there is a third offense, against which total abstinence pledges are as needful as against brandy bottles or punch-bowls; and that is the daily, dirty, detestable offense of slander. God's Word puts a prohibitory veto on this crying sin. "Thou shalt not raise a false report;" "thou shalt not bear false witness against thy neighbor." The first prohibits starting a lie; the second forbids the circulation of it. Here the "partaker is as bad as the thief." To pass counterfeit money is as bad as to issue it. Every slander has some father who gave birth to it; but it has a dozen or more adopted fathers who have "taken it to bring up." It gets at last to have so many nurses and sponsors that it is hard to say whose bantling the little whelp really was. All who circulate a lie farther the lie. Here comes in the duty of the muzzle. If a bottle of strong drink is circulating at a social board, it is my duty as a teetotaler to stop it when it reaches my plate. I decline to pass the decanter to my neighbor, I have set the seal of my disapproval on the custom of drinking. So, when a slander reaches my ear, it is my duty to stop it right there, and to see that it is not passed on from my tongue other do unto me."-Independent.

till we know the whole facts and the into auother's ear. The moment that I endorsement has gone down on the back of the lie, and henceforth it is "my paper;" I am responsible for it. This certainly is not too strong a way of putting the law of partnership in slanders. The only way to put an effectual stop to the slanders which disturb and disgrace social life is for every honest man and woman to resolve, "I will put a muzzle on my mouth while the wicked (lie) is before me." Total abstinence is the only honorable rule.

> Christian people often soil their religion most sadly by a participation in scandle-mongering. The very man who would scorn to steal a dime will thought. lessly filch away his neighbor's good name, and without a scruple. A loose tongne is more than a foible; it is often an abominable sin. Lying lips are an abomination to the Lord. A stab with the tongue is as criminal as a stab with a dirk. Yet church members often thrust the stiletto of slander (in reckless thoughtlessness or hasty passion) into the very heart of one who sits beside them at the Lord's table! Would it not be well to read the fifteenth Psalm occasionally in public before a company of Christians gathered in sacramental fellowship? We will not quote the Psalm here; but it cuts terribly close upon him "that backbiteth with his tongue, and doth evil to his neighbor, and taketh up a slander against his neighbor." The sin is in taking up the slimy reptile, instead of leaving it to die in the mire. A fitting prayer for a true child of Jesus every day is: "Oh Lord, set a watch on the door of my lips! Help me to take heed to my ways, that I sin not with my tongue!" With this prayer should go that vow of Christian magnanimity and brotherly love: "I will keep my mouth with a muzzle. I will do unto another as I would that an-

For the Visitor. The Two Witnesses, Rev. 11: 3.

"And will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sack These are the two olive trees, and the two candle sticks standing before the God of the their testimony. Then the beast earth." And two olive trees by it, one upon the right side of the bowl, pit will make war against them, and and the other on the left side there- will overcome them and shall kill of, Zeh. 4: 3. "Then answered I, them, and their bodies shall not be of the candle stick and upon the he, these are the two anointed ones, that stand by the Lord of the whole earth, V. 14. These seem to be the same that will stand and prophesy prevail. These two witnesses may be Enoch and Elias, as these two death which Paul says has passed upon all men. And Enoch walked with God, and he was not, for God took him, Gen. 5: 24. He took him for some wise purpose. Elias was also taken to Heaven, for what purpose, God only knows. think these may be the two anointed ones. But their time has not yet come. Their time of prophesying is a thousand two hundred and three score days, or forty and two months, whilst the Holy City shall be trodden under foot by the Gentiles, V. 2. This period equals three years and a half. The time of these witnesses, we think, will be during the time the dragon is confined to the earth, when we shall be to the inhabitants of the earth and of the sea, Rev. 13: 12. These two witnesses shall

hurt them, fire proceedeth out of their mouth and devoureth their enemies. These have also power to shut Heaven, that it rain not, and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will, until they have finished that ascendeth out of the bottomless and said unto him, what are these put in graves, but shall be in the two olive trees upon the right side streets in the great city which spiritually is called Sodom and left side thereof," V. "Then said Egypt, where, also our Lord was crucified. Then shall they that dwell upon the earth rejoice because the prophets are dead, the beast that was no doubt their leader, has overagainst the wickedness that will come them. No one, even the beast could not hurt them until they had finished their testimony. The joy have not undergone the physical of them that dwelt upon the earth will be of short duration, for after three days and a half, the spirit of life from God shall enter into them and they stand upon their feet and ascend up into Heaven in a cloud: then great fear fe', upon them and the same hour there was great earthquakes. Now follows the destruction of the enemies of God. These things shall come to pass when the angels shall sound their trumpets. All the wickedness shall be destroyed, the Kings of the earth shall make war against the lamb, being led by the beast and the false prophet. This same beast that made war against the two witnesses will be the leader of the Kings of the earth. But the lamb will overcome them, Rev. 19: 14. Then will the beast with the false prophet be cast have great power; if any man will into the lake of fire, Rev. 17: 8.

The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition. And the remnant shall be slain with the sword that goeth out of his mouth," Rev. 19: 21. "He shall rule them with a rod of iron; and he treadeth the winepress of the flerceness and wrath of Almighty God." "And he has his vesture dipped in blood." Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me, for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiments, Josiah 63: 1-3. These things shall come to pass before the glorious reign of the Prince of peace. Then shall the Kingdoms of this world become the Kingdoms of our Lord and his Christ, Rev. 11: 15. Then the God of Heaven shall set up a Kingdom which shall never be destroyed, and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these Kingdoms, and it shall stand forever, Daniel 2: 44. When all these things be fulfilled, then will the will of God be done on earth, as it is in Heaven. The devil will be bound in the bottomless pit, the beast and the false prophet cast into the lake of fire, and the Saints reign with their glorious head.

STEPHEN YODER. Washington, Iowa.

Teaching Children the Scriptures.

I suppose there are many sisters who are situated as I am, who would like to have advice from older ones in regard to the proper manner to begin teaching our little children the Holy Scriptures.

By our situation, I mean, that we are scattered over the country, many of us not living near enough the brethren to have our children attend our meeting regularly, much less a Sabbath School, which is conducted by brethren.

It is well known that the most lasting impressions are made upon the mind of children while they are yet too young to be profited by reading for themselves. They must be taught orally, or the lesson is by no means clear to their young mind.

And it is equally true, that at this age the child learns as much on any day of the week, as it does on Sunday. They are getting new ideas every day, and hence, the fact seems to present itself to me that Sabbath School teaching would be in itself very insufficient.

And in view of these facts, I feel the whole duty of teaching the little ones resting upon the parents, and particularly the mother, and would like to hear from the brethren as to what manner of teaching seems to make the best impression on the child's mind.

I have thought the sermon on the Mount comprehends every principle that should be inculcated in the mind of innocent children.

N. J. R.

As the vapor taken from the ocean returns to it again in rivers, so slander will come back in overwhelming floods.

### SELF-DENIAL.

Human nature possesses a great variety of forces-a congress of passions and faculties, in which discordant voices are often heard, and tumultuous proceedings are often known. like our own system of government, there is a lower house in which earthly interests are immediately represented, and where the popular voice is often echoed in stormy and violent debate; a more sedate and dignified senate of intellectual faculties, remoter from the popular clamor, and more conservative in aim; a cabinet of moral sentiments to superintend various departments of life; a President of religious sentiment known as veneration, enthroned on the top of the head, and holding a vetopower over all proceedings, and a su preme court of conscience, to decide on the constitutionality of all doubtful questions.

Were this nature perfectly organized and in entire health, there would be little meaning in the phrase self denial. All the various departments and forces would work in perfect harmony, and every dictate of enlightened and sanc tified self would be just and right, and would be instantly obeyed. But our nature is not in health. There has been a disarrangement of functions. An enemy has sadly broken its symmetry. ferior powers have usurped superior dominion, and there has been long continued and disastrous rebellion and an archy. The decisions of the supreme court have been despised; the veto power of the president has been disregarded; the house has carried it with a high hand over the senate; and by many a disgraceful coup d'etat the dominion of the spiritual power has passed into the hands of blind and impetuous pas sions.

In seeking to restore our disordered nature to health and peace, the Great Physician has imposed self-denial on us as an indispensable prerequisite: "If any man come to me, let him deny himself, and take up his cross and follow me." Conversion is simply, in a very high sense, self denial. The sinner says, "I have made bad work of it. I am incompetent to the task of s lf government. I know not how to do, nor have I the strength to do what I know to be right. I renounce self. I give myself to Jesus. He is able to keep and guide me. He can take away my sins, and pacify my conscience, and purify my heart. I will bend my self-will to his will, and sacrifice every rebellious prompting to his authority, and make his will the rule of my life."

In many cases this is a mighty revolution. Selfish passions and interests have long held sway; the voice of reason and of conscience has long been stifled; the tyranny of sinful habit, like all usurped tyrannies, has grown into an unreasoning and despotic dominion. Only in the strength of the Divine Spirit can the captive soul break its chains and reassert its sovereignty-a sovereignty which has no permanency until its foes have been crucified. dethronement of blind, sinful self, and the enthronement of Christ in the heart, brings peace after bitter strife-a peace sweet and precious in proportion to the bitterness of the strife and the weight of the soul's former oppressions.

But conversion does not kill these rebellious powers. The design of the Gospel it! to bring them all into loyal subjection—to restore them to their normal state. Conversion is perfect only as a desire and a purpose. That purpose has yet to be executed. In executing it, the lingering effects of former habits and lingering traces of the old domin.

ion will reveal themselves. The pas grandeur of the conquering heroism sions will be a ain and again aroused. The carnal mind is not-cannot besubject to be the law of God. efforts will be made to dim reason, bribe conscience, and pervert the counsels of truth. But the soul has been restored to dominion, and the Spirit of God dwells in the heart; and the great lesson of safety is, self-denial. Have courage and constancy to repress at once every uprising of evil desire, and nip rebellion in the bud.

To many the Scripture teaching of self-denial seems altogether severe-vet, in truth, there is no success in any worthy undertaking without it. No great end of life is achieved without a severe assertion of power over opposing elements within us as well as without us. Yet, even when exercised for earthly ends, it brings its own rewards, and glorifies the hero who has bravely conquered himself. Why shrink from it as the price of heavenly dignities and eternal peace?

Every step in self-denial makes the final conquest easier and surer. Manful grappling with the temptations of to-day gives greater strength and courage for the struggles of to-morrow, and success lends zest to the conflict. A timid shrinking from the contest emboldens the aggressor and weakens one's own soul.

A shallow conversion leaves hard work for after times. If the Canaanites are left in the land, they will be a plague and a curse ever afterwards. It is best to drive them out at once. It is not best to keep Agag alive, nor to save the best of the enemy's sheep and oxen.

Virtue is grander than innocence. A life that fights with sin and conquers it has a glory all its own. The merely negative beauty of innocence has a charm-but it pales before the rugged on the object that has awakened it

that has grappled with sin, broken its enchantments, and crushed its power.

Self-denial is not self-annihilation, nor self-degradation. The Christ to whom we yield leads to a nobler selfhood. There is none who, for his sake, has suffered or lost, that shall not receive a hundred fold in this life, and in the world to come life everlasting.-[Christian Standard.

# BIBLICAL CRITICISMS.

EXPLANATORY REMARKS SIANS IV: 26.

"Be ye angry and sin not."

These words do not, we conceive, contain any injunction to be angry; but they are a caution to us to guard us against sinning when we are angry. The language seems to suggest the idea that there may be both an innocent and a sinful anger; and, to ascertain when anger is innocent and when it is sinful, it will be desirable, and indeed necessary, to examine what anger is in itself, apart from the excesses into which it often runs, and from the results that often proceed from it. Anger is usually recognized by writers as one of the natural passions. There is a class of our sensibilities which are accompanied with pleasure or pain. the first class belongs benevolence; to the last, the malevolent affections. Among the melevolent affections is classed resentment or anger. affection, when aroused, produces an unpleasant or painful emotion, usually accompanied with the desire of inflicting pain or unpleasantness

Lord Kames, in his Elements of the affections thus designated is an Criticism, has the following remarks: "Fear provides for self-preservation by flying from harm; anger, by repelling it. Nothing, indeed, can be better contrived to repel or prevent injury than anger or resentment. Destitute of that passion, men, like defenceless lambs, would lie constantly open to mischief. Deliberate anger, caused by voluntary injury, is too well known to require any explanation. If my desire be to resent an affront, I must use means; and these means must be discovered by reflection. Deliberation is here requisite; and in that case the passion seldom exceeds just bounds. But, where anger impels one suddenly to return a blow, even without thinking of doing mischief, the passion is instinctive; and it is chiefly in such a case that it is rash and ungovernable, because it operates blindly, without affording time for deliberation or foresight." (P. 60.)

Mr. Haven, in his chapter on Malevolent Affections, in his Mental Philosophy, has the following remarks: "The term malevolent, as used to designate this class of affections, is, it must be confessed, liable to serious objection. It has come into use as a convenient term, in place of, and for the want of something better, to mark the distinction between the feelings now under consideration and those of the opposite character already considered; and as we call those benevolent, so we call these malevolent, merely by way of contrast, and not as implying anything criminal in the character term, however, is unfortunate, as if he thirst, give him drink." seeming to involve a meaning not

open question, to be decided upon its own merits, and not to be considered as settled, one way or the other, by the use of the term now under consideration." (P. 461.)

When the affection of anger, classed by Mr. Haven under the malevolent affections, is not properly controlled and subdued, many and great evils are likely to result from it. Hence the admonition we are considering, "be ye angry, and sin not; let not the sun go down upon your wrath." And when wicked men make attempts to injure us, under certain circumstances, this may awaken a certain affection within us which we call anger, and this anger must only extend to the wicked conduct of our enemy. Whenever our anger leads us to injure a person, then it becomes sinful. There are many passages of scripture which plainly teach us that it is our duty to love and do good to our enemies. And this doctrine is a very striking characteristic of the gospel of Christ, and distinguishes the Christian religion from all others. "Ye have heard," said Jesus, "it hath been said, thou shalt love thy neighbor and hate thy enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." The apostle Paul says: "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine; I will repay, saith the Lord. Therefore, of the emotions themselves. The if thine enemy hunger, feed him;

The meaning of the word anger, intended. The moral character of as defined by Webster, agrees with the foregoing view of the subject. felt by us toward the evil done to His first definition of it is as follows: us, we must love the enemy who "A violent passion of the mind ex-did it, and desire his reformation, cited by a real or supposed injury; salvation and happiness, and labor usually accompanied with a propen- to promote them. By so doing we sity to take vengeance, or to obtain satisfaction from the offending party. This passion, however, varies in degree of violence, and, in ingenuous minds, may be attended only with a desire to reprove or chide the offender." Notice, he says that in ingenuous minds this passion may be attended only with a desire to reprove or chide the offender. Now, the minds of Christians, when properly controlled and influenced by divine grace, will be such ingenuous minds. Hence, they may be angry and not sin, according to Webster's definition of anger. The idea that anger is one of the passions of the mind not necessarily sinful, and calculated, when properly controlled, to conduce to our benefit, and also to the benefit of others, (for it is not altogether a selfish passion, as it is often excited in us by seeing injuries inflicted on others as well as when we feel them inflicted upon ourselves,) is favored by the consideration that it is attributed to both God and Christ. And as it is attributed to those holy beings, it seems it is not necessarily sinful. But it is an affection of that peculier character that requires much care and attention that the awakening of it does not lead us into sin. While we may feel a resentment at the wrong done to us or others, we must guard against assuming the prerogative of punishing the wrong-doer in any way that the Christian law does not pitied and loved. And while it is allow, and let it with the Lord to punish, as vengeance belongs unto too seldom done. Hence the com-

may be angry and sin not.

The foregoing view of the word anger, as used by the apostle in the text we have been trying to offer some explanation of, may receive some further light by a reference to the word hatred. This is also a passion or affection of the mind, and is awakened by the contemplation of something which is regarded as evil. Now, this affection of the mind is classed by Paul among the works of the flesh. (Gal. 5:20) But it is not necessarily an evil affection, nor always an affection of the fleshly mind. It is also an attribute of holy beings, both human and divine, and is properly exercised when the object of hatred is something sinful. "I hate robbery," says the Lord, "for burnt-offering." (Isaiah, 61:8.) Solomon says, "a righteous man hateth lying." (Prov. 13:5.) Lord, in his address to the church at Ephesus, says: "But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate." (Rev. 2: 6.) In the following words of inspiration we are commanded to hate: "Ye that love the Lord hate evil." (Ps. 97:10.) Of the more import is the apostolic injunction: "Abhor that which is evil." (Rom. 12:9) Then, as hatred is not always to be condemned, so it seems to be with anger. To feel resentment or anger at sin, seems, then, allowable; but the sinner is to be possible to control this passion, it is him. And while this resentment is mand, "Be ye angry and sin not." disobey it, is to incur the sin of dis- to twenty-five. We have had as good obedience as well as that of anger; for anger is sinful when it leads to sin.

J. Q.

# Correspondence.

For the Visitor.

Dear Editors: For the satisfaction of my numerous friends and acquaintance. I will endeavor to write a few lines for the Visitor. I came here in the fall of 1868, for the express purpose of testing this country as to its productiveness health, &c. I had heard so many conflicting reports about it, that I thought I would come and stay long enough to give it a fair trial. I should have written sooner, but what I do I wish to do understandingly; hence the delay.

We have a great variety of soil, both free stone and lime-stone, and the same may be said of the water. In certain localities the latter has considerable mineral in it. Stone and coal are in The best building stone that I have seen in the State are here, and so distributed as not to be troublesome in farming, being mostly along the creeks and timber ridges. The prairies lie beautifully, and the timber is well distributed and of a good quality. Our soil is well adapted to the growth of winter grain. Wheat is almost a sure crop, if well put in at the proper season. Corn is not so sure, as we sometimes have a dry spell about the time it is shooting; but this only gives us a better chance to save our small grain. Fruit and stock are going to be a great business here. Winters are short, and the to get brethren traveling through to stop country well adapted to grazing. Prai-

It is an express command. And to dollars per acre; timber land from ten health since living here as we had in northern Illinois.

> I would say to brethren seeking homes in the West, come and see our country before you locate. We have long since been convinced that the only successful way to carry on the missionary cause is for members to move to the frontier country, and teach the doctrine both by precept and example. If our brethren East, in the older established churches where there are six or seven speakers, could have proper conceptions of the amount of calls and labor to be done in the West, it does seem to me they could no longer feel satisfied in setting still half their time. There were but two members in this county when we moved in last fall. We organized with sixteen Since that time we have had members. regular meetings. At this time we have meeting every Sunday, and sometimes twice on a Sunday.

> A word about our district meeting: I can truly say that I was made to feel glad to see the unanimity of sentiment throughout the meeting. Although the vexatious question about the mode of feet washing came up from some five or six different districts of churches, all seemed to be desirous of having the matter settled; and what was said on this head, was said in the best of feel-There were some sixteen churches represented, and all seemed to be contending for the old paths, being solemnly impressed with the necessity of obeying the warning given by the angel in Revelation, for God's people to come out of Babylon, lest they partake of her sine and her plagues.

The principal object of my writing is and labor for us, as the harvest truly is rie lands are selling at from six to ten great, and the laborers few. Brother 254 REPORT.

| Samuel Mohler, of Johnson county, has      | Silver Creek,               | 5.00    |
|--|-----------------------------|---------|
| the oversight of our little infant church. | Wadham's Grove,             | 3.00    |
|  | -                           | 5 00    |
| Brethren coming to our place can now       | Cherry Grove,               |         |
| come by way of the M. K. and T. Rail-      | Mille Igeville,             | 5.00    |
| road from Sedalia or the West. We          | Rock River,                 | 3.00    |
| have another road partly built, and sev-   | Adel, by M. Emmert,         | 3.90    |
| eral others in a fair way; so that the     | Yellow Creek,               | 5.00    |
| prospect for Nevada becoming a railroad    | Pine,                       | 3.00    |
| center is very flattering at this time.    |                             |         |
| Now, dear brethren, if you think this      | Total,                      | 57.05   |
| worthy a place in the Visitor, you may     |                             |         |
| insert it.                                 | IOWA.                       |         |
| SAMUEL CLICK.                              | Peter Forny,                | \$2.00  |
|  | Keokuk,                     | 4.15    |
| Nevada City, Missouri.                     | Desmoines Valley,           | 4 05    |
|  |                             |         |
|  | Total,                      | 10 20   |
| California and Oregon.                     |                             | 10 20   |
| Editors Visitor: By counsel of the         | MICHIGAN.                   |         |
| last Annual Meeting, I will report the     | Pokagon,                    | \$4.00  |
| amount given by each church, so that       | Thornapple,                 | 2.00    |
|  | z-or-appro,                 |         |
| those who have not paid may know it.       | Total,                      | 6 00    |
| OHIO.                                      |                             | 0 00    |
| Upper Miami, \$2 00                        | Indiana.                    |         |
| Black River, 1.00                          | Raccoon Creek               | \$2.00  |
| Donnell's Creek, 5.00                      | Fawn River,                 | 1.00    |
| East Nimishillon, 4.00                     |                             | 2.25    |
| West " 4.00                                | Bachelor's Run,             | 3.00    |
| 0 : 0 : 12                                 |                             |         |
| Mohegan, 485                               | 1                           | 5 00    |
|  |                             | 4 00    |
| Canton and Georgetown, 4.00                | Pigeon Creek,               | 1.00    |
| Sugar Creek, 6.00                          | ,                           | 5.00    |
| John P. Ebersole, 2.00                     | Elkhart Valley,             | 1.20    |
| Chippewa, 5.00                             | Baugo,                      | 1.00    |
| Maple Grove, 200                           | Upper Fall Creek,           | 4.00    |
| Covington, 5.00                            | South Bend,                 | 3.00    |
| Received from 5 churches, at Day-          | Rock Run,                   | 5 00    |
| ton, as follows: P. Nead, G.               | Pine Creek,                 | 3 00    |
| Holler, A. Erbaugh, M. Shoup,              | Turkey Creek,               | 1.00    |
| David Bowman, 10.30                        | Laporte,                    | 2 00    |
| Daniel Brower, 2.00                        | Solomons,                   | 3.00    |
| Auglaize, 1.00                             |                             | 2.75    |
| Lafayette, 1.00                            |                             |         |
| m  | 13001 2017019               | 3 00    |
|  | 0 -10-)                     | 2.00    |
| Ashland, 3.00                              | ,                           | 1.50    |
| Lick Creek, 2.75                           |                             | 2.75    |
| Salem, 2.10                                |                             |         |
| Newton, 4.00                               | Total,                      | 58.45   |
| Preble county, 4.00                        | MARYLAND.                   |         |
|  |                             |         |
| Total, 81.75                               | David Long,                 | \$ 5.00 |
| Illinois.                                  | Pipe Creek, Carroll county, | 10.00   |
| Macoupin, \$4.00                           |                             |         |
| Hudson, 2.00                               | 1 7                         | 3.00    |
| Woodford, 5.00                             |                             | 2.00    |
| Big Creek, 1.55                            |                             |         |
| John Metzger, 12 50                        |                             | 19.25   |
| 12 00                                      |                             | 10140   |

| VIRGINIA.         |         |  |
|-------------------|---------|--|
| Valley Church,    | \$ 3.85 |  |
| West Virginia,    | 15,00   |  |
| Flat Rock,        | 15,00   |  |
|                   |         |  |
| Total,            | 38.85   |  |
| PENNSYLVANIA.     |         |  |
| Spring Run,       | \$ 2.00 |  |
| Berlin Branch,    | 5 00    |  |
| Perry Church,     | 2.00    |  |
| Clover Creek,     | 2.00    |  |
| Lower Cumberland, | 5.00    |  |
| John Wise,        | 6.00    |  |
| Gettysburg,       | 3.00    |  |
| Conemaugh,        | 5.00    |  |
| Yellow Creek,     | 3.00    |  |
| Snake Spring,     | 5.00    |  |
| Isaac Myers,      | 3 00    |  |
| Shade Creek,      | 5.00    |  |
| Eastern District, | 20.00   |  |
| Augwick,          | 3.00    |  |
| Red Bank,         | 9.00    |  |
| Upper Conawauga,  | 5.00    |  |
| Jacob's Creek,    | 5.00    |  |
| Lost Creek,       | 4.00    |  |
| Warrior's Mark,   | 1.00    |  |
| Total,            | 93.00   |  |

#### RECAPITULATION

| Ohio,         | 81.75            |
|---------------|------------------|
| Illinois,     | 57.05            |
| Iowa,         | 10 20            |
| Michigan,     | 6.00             |
| Indiana,      | 58.45            |
| Maryland,     | 19.25            |
| Virginia,     | 38.85            |
| Pennsylvania, | 93.00            |
|               |                  |
| Grand Total.  | <b>\$</b> 359.55 |

The Committee is yet short \$147.32. Those churches that find themselves delinquent, still have an opportunity to large and attentive audience. send in their mite.

Eld. C. WENGER.

South Bend, Ind., June 20, '71.

# The Lively Hope.

To know that all things earthly, Wherein is sin or pain, Shall soon pass off like vapor, Ne'er to return again: This, this is hope. To know that this "vile body," This mortal frame of dust, Shall soon become immortal, At the rising of the just: This, this is hope.

To know a home of gladness, Where evil tidings cease, And death, and war, and trembling, Give way to life and peace: This, this is hope.

To know there is a morning, And that it dawns for me: A morn whose rosy day-spring These eyes can almost see: This, this is hope.

To know there is a city, And that I shall enter in; A city where there comes not Time's shade of woe and sin: This, this is hope.

To know there is a kingdom, And I the certain heir, An everlasting kingdom, Which with my Lord I share:
This, this is hope.

To know that Christ is coming, And with him comes the day, The day of earth's great blessing, That long seemed far away. This, this is hope.

H. Bonar.

# **OBITUARIES**

Died, in the Stony Creek Church, Madison county, Ind., April 5th, 1871, brother JOSHUA THOMPSON, formerly from Tennessee, aged 32 years, 10 months and 9 days, leaving a wife and three children. In him his companion has lost a kind and affectionate husband, his children a loving father, and the church a faithful and zealous minister. His remains were fol-lowed to the grave by a large concourse of people, which gave evidence of the respect and esteem in which he was held by the community. Funeral discourse by brethren J. W. McClure and Enoch Frey, from Rev. 14:12, 13, to a

Companion please copy.

SAMUEL BOCK.

In the Tulpehocken Church, Lebanon county, Pa., July 3d, sister CATHARINE ZUG, daughter of the late Elder Abraham Zug, deceased, and sister of the undersigned—aged 71 years and 2 days. Her remains were taken to their resting-place, on the 5th, at the Tulpehocken meeting house, where the occasion was improved by brother C. Bucher, from the words, "For whatsoever a man soweth, that shall be also reap." Galations, 6th chapter, latter part of 7th verse.

Eld. JOHN ZUG.

er Abraham and sister Rachael Huffman, aged 27 years 2 months and 17 days. He died of consumption after several months sore affliction which he bore with christian patience and resignation. To a relative who visited him during his illness he declared a desire to go and be with Jesus. He leaves behind a companion and one child, with whom together with the bereaved parents, brothers and sisters. Friends we mingle our sorrow, though not as those having no hope, but full assured he has gone before to join that happy throng that surround "God's throne." The occas on improved from 1st Peter, 24: 3; by bro. William Buckelew, assisted by the writer,

H. H. PROPES.

Died in the Manor branch, Indiana county' Pa., sister MARY KEPHART consort of Henry Kephart, Sr., deceased, (See G. V. Vol. 8, P. 256) Her age was S1 years 3 months and 2 days. Funeral discourse from 1st Thess. 4: 13; by Mark Minser and David Ober.

Died in Milledgeville congregation, Carroll county, Iilinois, sister SARAH HEITZMAN, consort of bro. George Heitzman. She departed this life on the 15th of June 1871, aged 30 years and 14 days. She was a very consistent member, much esteemed by all her friends and neighbors. She leaves a sorrowful husband, but not to mourn those that have no hope. Funeral discorse from Philip 1: 21; by brethren Eld. J. S. Hauger and M. Kimmel, in Dut'5; town Meeting house, to a large and attentive congregation.

[Companion please copy.]

Died (near Briddleberg, Clay county Indiana) in the Lickcreek congregation, Owen county Indiana, July 10th, 1871, SAMUEL BAKER, son of brother Jacob J. and sister Fanny Baker, aged 15 years 8 months and 12 days. Disease, inflammatory rheumatism and fever. Funeral services by the brethren to a large audience from Job. 14: 1--2.

[Companion please copy.]

In the bounds of the four mile congregationnear Blooming Grove, Franklin county, Indiana. June 21st, sister ELIZABETH MOSS, aged 92 years 2 months and 24 days. Funeral services by the brethren. Alfred Moore and Jacob Rite, from Job. 14: 14.

WM. MCWHORTER.

Died, in the Delaware Church, Knox county Ohio, June 25th, 1871, after a long illness, our dear old and much beloved brother, JOHN STINEMATES, aged 75 years 3 months and 13 days. He was born in the State of Maryland in the year 1796, where he lived until the Spring of 1827; he with his now bereaved companion, movel into Knox county, Ohio, where he lived until the day of his death. He was a resident of the State of Chio about 44 years, and a faithful member of the Church 40 years; he and his surviving companion were both baptised the same day, and to all appearance they both contiqued aithful to their calling, until it pleased God to separate them, and leave the old sister here a little spell longer to mourn her loss, but thanks be to God she is bearing the affliction

Died in the Elk Church district, Page county with much christian fortitude. The old broth-Virginia, April 8, 1871, our beloved brother character was the father of 12 children, 11 of whom are CHRISTLY HENRY HUFFMAN, son of broth-still living, and three are members of the church. He was the grandfather of 47 grand children, and may God sustain the many friends in their affliction, and sanctify the bereavement to their eternal welfare. Funeral services by Caleb Price and the writer to a large assemb:y, from Job. 14: 10.

> Also in the same Church and county, on the 1st day of July, 1871, TRUCY, son of brother Martin and sister Barbara Ann Stinemates, aged 16 years 11 months and 12 days. At the funeral of the old grandfuther avove mentioned, while offering a few thoughts on the history of his life, I remarked that out of 47 grandchildren but two had died. That seemed marvelous to a great many of us, but, also, how soon our boasting proved to be vanity, and our marvelous thoughts were again turned to mourning and lamentation. On the evening of the next day this young man in company with some neigh-bor young men, left his fathers house in good health and went to the creek for the purpose of going into the water to swim, but unluckily this young man could not swim and accidentally got into a deep hole, and before assistance could reach him he was drowned; his body remained in the water about five hours before it could be f und and taken out, thus it is true that the old must die and the young may die. O young men and young women take warning while you have time and opportunity, remember thy creator in the days of thy youth. Funeral services by the writer from 1st Peter, 1: 24, to a very large assembly of attentive hearers.

WORDEN EDMISTER.

Allison Prairie, Lawrence county, Illinois, killed in the Allison Prairie Church, June 26th, 1871, brother IRA CALVERT, in the fifty-second year of his age, by the running away of his team. His loss is much felt by the Church and community, as he was much esteemed. His funeral was attended by a large concourse of people. He leaves a wife and eight children to mourn his loss. Funeral services by brother A. Hyer and P.Stoneburner from Revelations 14: 13.

JOHN HART.

Died, in the Lost-River Church, Rockingham county, Va., our beloved brother HENRY MOYERS, on the 11th of May, 1871, aged 47 years. He was a son of Polser and sister Sarah Moyers. He was a consistent brother, a faithful Deacon, and beloved by the church and all who surrounded him. He leaves a widow and two children to mourn their loss. We hope their loss is his great gain. May the Lord sustain our sister and her children, that they may meet their dear one in heaven. Funeral dis-course by brother S. Whitmer and the writer, from Rev. 22:12,14.

Died, in the Lost-River District, Hardy co. W. Va., May 14th. 1871, CONROD RITNOUR, Jr., aged 84 years. Funeral services by bro. S. Whitmer. Text, John 2:28.

Died, in the same District, Hardy co., W. Va., April 11th, 1871, infant of bro. ELI PARKER and ELIZA PARKER. Funeral services by bro. S. Whitmer. Text, John 11: 25, 26.

# Attention, Agents!!

THINK OF THIS.

# WONDERFUL SUCCESS!!! 30,000

copies of Brockett's History of the Franco-German War sold first 60 days. It now contains a full history of the Red Rebellion in Paris, making nearly 600 pages and 150 elegantillustrations, and will sell five times faster than heretofore. Price only \$2.50. Incomplete works, written in the interest of the Irish and French, are being offered with old illustrations, and, for want of merit, claiming to be official, etc. Bewara of such. Brockett's, in both English and German, is the most imin both English and German, is the most impartial, popular, reliable, cheap and fast selling work extant. Look to your interests, strike quickly and you can coin money. Circulars free, and terms excelled by none. Address

> J. W. GOODSPEED & CO., 3 Park Row, N. Y., or 148 Lake Street, Chicago.

# DOMESTIC MEDICINE.

A Treatise on the Practice of Medicine, adapted to popular use, and made familiar to the ordinary reader.

It gives the symptoms of the various diseases incident to the human family, with appropriate remedies—the best known—and the general treatment required in each case. It is illustrated with, numerous engravings about a hundred fine cuts of the most common medical plants, with the description, lo-cality and habits, and medical uses of them. A Glossary is annexed defining the technical terms, and also a complete Index. 624 pp.

The book is strongly bound in leather. The binding of some of the books is slightly marred, but not to materially injure its durability. Otherwise the book is in good order. Only a limited number of these books is for sale and those wanting a copy must order soon. Every family should have a work of the kind. Sent postpaid for \$2,15 or by express for \$1,75. This is just about half price.

Address H. J. Kurtz, Dayton, O.

# FAMILY BIBLES.

We have for sale a very good Family Bible with the Apocrypha, the Psalms in meter. Family Record, References, and Illustrations. The print is large. Price \$4,00 by express.

GERMAN & ENGLISH NEW TESTAMENT. We have also for sale the German & English Testament, one column German and the other English. Price 00 cents, by mail 60 cents. Address

H. J. KURTZ, Dayton, O.

# NOW READY

# Scripture Parables

IN

# VERSE

# Explanatory Notes.

This little book containing the Scripture Parables in verse with notes and engravings, and some choice hymns will be out soon. 64 pages. Price 15 cents.

Agents wanted to whom a liberal deduction

will be made. Address:

H. J. KURTZ, DAYTON, O.

BRETHREN'S HYMN BOOK.

NEW EDITION.

| (Containing between five and six ht   | undred |
|---------------------------------------|--------|
| pages, and over eight hundred hymns.) |        |
| Sheep binding plain, single           | \$ ,75 |
| " " per dozen                         | 7.25   |
| Arabasque, plain                      | ,75    |
| " per doz                             | 7.25   |
| " extra finish                        | ,85    |
| ·' per doz                            | 8,00   |
| Turkey Morocco, single                | 1,00   |
| " per doz,                            | 10,00  |
| Pocket book form                      | 1.25   |
| " per dozen                           | 12.00  |

Sent by mail prepaid at the retail price.

When ordered by the dozen, add 1,25 per dozen for postage.

THE NEW GERMAN HYMN BOOK.

This book will contain about two hundred pages and about three hundred hymns. It will be bound with the new English book; and both together will be sold at the following

| prices:                 |        |
|-------------------------|--------|
| Turkey morocco, single  | \$1,25 |
| per dozen               | 12,00  |
| Arabesque plain, single | 1,00   |
| per dozen               | 9,00   |
| Sheep binding plain     | 1.00   |
| • per dozen             | 9.00   |

The German book alone will be sold at the following prices: Sheep binding plain, single ..... \$0.50 per dozen

When several dozen are wanted, it is best to have them boxed. A box containing five or six dozen will cost about fifty cents. This should be added. Books sent in this way should be sent by express. Express charges can be paid at the office to which books are

Give plain directions in what way books are to be sent, and to what office.

All remittances of any considerable amount should be sent by Express, draft, or postal order. Remittance for books at the risk of the person sending. And the books will be sent at our risk. Express charges should be paid when money is sent by Express.

JAMES QUINTER,

Covington, Miami Co., O.

# HECOCOHA SO,

FOR SALE AT THE OFFICE OF THE "GOSPEL VISITOR."

| "GOSPEL VISITOR,"  |            |
|--|------------|
| will be sent postpaid at the annexed rate                        | s:         |
| Oehlschlæger's German and English                                |            |
| Dictionary, with pronunciation of the                            |            |
| German part in English characters                                | \$1.75     |
| The same with pronunciation of Eng-                              |            |
| lish in German characters  | 1.75       |
| Nonresistance paperbound   | 20         |
| bound  | 25         |
| Nead's Theology  | 1.45       |
| Wisdom and Power of God  | 1.45       |
| Parable of the Lord's Supper                                     | 50         |
| Plain Remarks on Light Mindedness                                | 10         |
| Wandelnde Seele [ German ]                                       | 1,15       |
| Wallfahrt nach Zionsthal   | . ,60      |
| Brethren's Hymn Book [new edition)                               |            |
| Plain sheep binding  | 75         |
| " arabasana  | 7,25<br>75 |
| " arabesque<br>Per dozen, by express                             | 7,25       |
| Plain morocco  | 1.00       |
| Per dozen, by express  | 10,00      |
| Plain morocco, pocket book form                                  | 1 25       |
| Per dozen, by express  | 12,00      |
| New German Hymn Book.  |            |
| Sheep binding, plain, single                                     | .50        |
| Per dozen, by express  | 5,00       |
| German and English bound together                                |            |
| Turkey morocco   | 1,25       |
| Per dozen, by express  | 12,00      |
| Arabesque plain  | 1,00       |
| Per dozen, by express  | 9,00       |
| Sheep binding plain  | 1,00       |
| Per dozen, by express  | 9,00       |
| HYMN BOOKS, Old Selection.                                       |            |
| German and English   | ,75        |
| English, single  | ,40        |
| English, single  " per dozen  Kon'a Damastia Madiaina 604 np 20a | 4,25       |
| Kost's Domestic Medicine, 624 pp 8vo                             | 2,15       |
| Names put on Hymn Books to orde                                  | r for      |
| 15 cents a piece.  |            |
| Remittancés by mail for books, &c.                               | at the     |
| risk of the sender.  |            |
| Address H. J. KURTZ  |            |

LOOK HERE.

DAYTON, O

The "Brethren" can find their style of

HATS

of best quality at reasonable rates at

SAMUEL COLLINS'

No. 6 Easi Third St. Dayton, 0.

Send \$5,50, or clubs of 6 \$5,00 each, and receive goods per express.

THE BRETHREN'S

# Encyclopedia,

Containing the United Counsels and Conclusions of the Brethren at their Annual Meetings &c. By Elder HENRY KURTZ.

The work neatly bound together with "Alexander Mack's Writings," 1 copy sent by mail postage paid.....\$1.70

Of those bound there are but few left, and as the "Macks" are out of print, when these few are disposed of, hence friends who wish to have a copy had better send orders soon. Of the Encyclopedia in pamphlet form (without Mack) we have yet some more than of the bound ones, and to have them more speedily spread throughout our brotherhood, we will reduce the price and send them postpaid for seventy fice cents [\$0.75]

Address: HENRY KURTZ,

COLUMBIANA, Columbiana Co., O.

1780 1871

Are you afflicted or sick?
USE DR. FAHRNEY'S BLOOD CLEANSER OR

# PANACEA.

Established 1780 pickage form. Established nearly 20 years ago liquid form, which was brought to its present high degree of perfection some years later by Dr. Peter Fahrney. Chicago, Illinois, who conducts the trade west of Ohio. Unsurpassed remedy and circ being an alterative and cathartic, or tonic and purge combined, for diseases arising from impure blood, such as sick-headache, Dyspepsia. Costiveness, Janudice, Liver Complaint, Erysipelas, Chills and Fever, Worms, Pimples, Scrofnla, Tetter, &c. Great reputation. Many testimonials. Ask for that made at Waynesboro, Pa. or Chicago, Ills. Beware of imitation. Genuine retails at \$1,25 per bottle. Druggists and others sell it

" Dr P. Fahrney's Health Messenger" gives the history and uses of the Blood Cleanser, testimonials, and other information, sent free of charge. Address

Dr P Fahrney's Brothers & Co.
Wayneshoro, Franklin county, Pa

# TO THE BRETHREN AND FRIENDS.

I have still on hand a number of my books containing a discussion with Dr. J. J. Jackson (Disciple) on trine immersion, an account of his conversion and change, a treatise on the Lord's Supper, an essay on the new birth and a dialogne on the doctrine of non-resistance, with an address to the reader. The whole containing 282 pages neutly bound, which I offe, on the following terms:

tion made to agents.

B F. MOOMAW,

Bonsack, Roanoke Co., Va.





# GOSPEL VISITOR,

A MONTHLY PUBLICATION,

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

VOL. XXI. SEPTEMBER, 1871. NO. 9.

TERMS: One Dollar and twenty five cents per year in advance.

DAYTON, OHIO: H. J. KURTZ, PRINTER & PUBLISHER.





# CONTENTS.

| CONTINUE.                          |       |
|------------------------------------|-------|
| Goodliness and Contentment         | . 257 |
| The Laborers in the Vineyard       | . 258 |
| Origin of Single Immersion         |       |
| Weary not in well doing            |       |
| The End                            |       |
| The Law of Kindness                | 268   |
| A few thoughts for the church      | 270   |
| Smoked glass views                 |       |
| The moral duty of total abstinence |       |
| Love of the brethren               |       |
| As the Twig is bent                | 278   |
| The Family Circle.                 |       |
| Maternal responsibility            | 279   |
| Care of Children                   | 282   |
| Pure language                      |       |
| Correspondence                     | 283   |
| Church news                        |       |
| Editorial                          |       |
| A new book on the Revelation       |       |
| Notices                            |       |
| Death of Ira Calvert               | 286   |
| Poetry.                            |       |
| To.day - To-morrow                 |       |
| The Bible                          | _     |
| Obituaries                         |       |
| Correction                         | 288   |
|                                    |       |

# Letters Received.

From Wm George, J W Butterbaugh, J L Frantz, J L Switzer, David Garber, S T Bosserman, Jacob Mitchell, Samuel Reichard, Geo W Fansler, John Strong, J H Kurtz, Lucinda Nell, D R Sayler, Henry Kaylor, J F Funk, C Newcomer, Henry H Gray, N J Roop, D B Mentzer 2, Eld D Bosserman, Eph Fry, Saml Flory, Henry Bender, And D Ritchey, Landon West, Noffsinger & Co. A Hensel, Susannah E Jones.

#### WITH MONEY.

From John Arnold, Mary Plaine, Aaron Lewis, Peter Reitz, David K Moyer, Israel Roop, M C Rogers, Rebecca Stouffer, J B Tauzer, Mich Forney, Cyrus Wallick, Catharine Butterbaugh, Jos G Crumrine, John L Stutzman. David Gerlach, Jos S Foster, William G Shrock, C Bucher, I Dell, A B Barnhart, J G Royer.

# PUBLISHER'S NOTES.

We regret the necessity of stating our inability to fill orders for hymn books more promptly. Some orders were on our books a month and over before we were able to fill them. We fill orders in rotation as they are received and just as fast as we get the books from the bindery. First come, first served.

A few of our subscribers seem to have some trouble in getting their papers. To some we

have sent the second and third time. It is, no doubt, annoying to subscribers when they do not get their papers. Those missing any numbers will please inform us and we will supply them.

We are making arrangements for the new year and expect to send out our new prospectus next month. We hope all those who are friendly to our papers and feel like aiding us will be ready by that time. Sample copies furnished free on receipt of stamps for postage.

#### MINUTES.

We still have some minutes of last Annual Meeting, both English and German, which we wish to dispose of. Price 10 cents single or 75 cents per dozen.

# ADVERTISEMENTS.

A limited number of select advertisements will be inserted on the cover at the following rates;

First insertion 12 cts. per line. Every subsequent insertion, 10 cts. per line.

7 words constitute a line.

# The APOCALYPSE.

A SERIES OF SPECIAL LECTURES ON THE REVELATION OF JESUS CHRIST. With a Revised Text. By J. A. Seiss, D. D. The first volume is now complete. It is neatly bound in fine cloth, embossed. Price, including postage, \$2.50.

No. 5, or first part of Volume II, is also now ready for delivery, Price, 50 cents; postage, 4 cents.

Orders, accompanied by the money, may be sent to

H. J. KURTZ,

Dayton, O.

#### NOTICES OF THE PRESS

"It may be affirmed of these Lectures, first of all, as a negative merit, that there is in them very little. doctrinally, in which all Evangelical Christians would not concur. They are specially forcible and valuable in their thorough and inspiring recognition of the glory of the person and office of our adorable Lord. Dr. Scies's style, both as a writer and speaker, is eminently popular and impressive. These Lectures draw large and growing audiences; and when they shall have been completed, we venture the prediction that they will be more widely read by the people than any work which has appeared upon the mysterious and fascinating book which they are designed to elucidate."—Lutheran & Missionary.

"These Lectures, we think, are the best and most interesting we have ever seen on the Book of Revelation."—World's Crisis.

# THE GOSPEL VISITOR.

Vol. XXI.

SEPTEMBER, 1871.

No. 9.

For the Visitor.

# GODLINESS AND CONTENTMENT.

Godliness with contentment is great gain.' 1 Timothy 6: 6.

Dear Brethren: The scripture points: first, godliness; second, running together, we cannot see contentment.

several other places in this epistle the streams has its waters muddied a connection. By faith in the Lord gain. Jesus Christ, we are made sons and We have already seen that con. daughters of God, and the quicken- tentment means, to satisfy the mind,

ing of the Holy Spirit binds us to God, and we come in union and connection with Him. By way of illustration, two streams of water running or flowing together form so complete a union, and become so perwhich heads this article is worthy feetly connected together, that their our serious consideration. The word separation is impossible. Thus, to "contentment" means, to satisfy be united with God, through Christ the mind; to make quiet, so as to Jesus our Lord and the Holy Spirit, stop complaint or opposition; to is such a union, such a connection, appease; to make easy in any situa- that it is God-like, or godliness; and, tion. "Contentment:" a resting or with contentment, the apostle says, satisfaction of mind without dis- it is great gain. But the brethren quiet; acquiescence. Discontent: and sisters may ask, "is it possible to make uneasy at the present state; thus to be God-like without contento dissatisfy. With this understand-ment?" for to be in union and coning of the word, we will consider nection with God, through Christ in the subject under two heads or the likeness of two streams of water how discontent can have any place. 1. Godliness, in this place, as in Yes, dear brethren, suppose one of means the true religion, or Chris- by a heavy fall of rain, it will form tianity. Godliness means, to be God- as perfect a union and complete conlike. Christianity or christian means, nection as if the water was clear. to be Christ like. Hence, we use the But, after the union and connection is Latin word, religio, religion, to ex-formed, the stream will not be clear. press the characteristics of the but all the water will become clouded Godly. There is a false as well as and mixed with mud. So, discona true religion. Mahomedonism is tent, being a state of the mind, may called religion; so is Mormonism, not be a sin to destroy our eternal and many, very many, other isms, salvation; but it may render our which are not of God. Religion life unhappy and all our enjoyments must be associated with godliness sour, while godliness with con-(or Christianity) to be expressive of tentment will render our Christian its true meaning. The word, in its journey through life a continuous original and primary meaning, stream of joy and peace in the Holy means a binding together, a union, Spirit; and it is therefore great

our condition is discontent. Brethren, we know there are many things over which we have no control: neither do we know why they are so; and to fret over them renders us, and perhaps others also, unhappy. We want to change, or have others change, that which we cannot control; and because we cannot control it, we become discontented, and discontentment brings with it melan. choly, heaviness, and displeasure. Discontent is a torment that is its own punishment. It makes men torment themselves; it makes the the enjoyments sour. It is the heaviness of the heart, and the rottenthat is its own parent. It arises not from the condition we are in, but from the mind itself. We find Paul and Silas, with their feet in the stocks and their backs sore with many stripes, were contented in a prison; and Ahab, king of Israel, discontented in his bed in a pal-He had all the delights of Naboth's vineyard. If he had had Amen, and amen. this, no doubt there would have been something else; for those disposed to fret will always find something to fret at.

Brethren, let us have contentment. Paul had to learn in what state he was in therewith to be content So must we. It is our heav should enjoy all lawful things; but a parable he had just uttered before

to make quiet, to stop complaint or if deprived of these, let us be conopposition, to make easy in any sit- tent with what we have, and enjoy uation, &c. To be dissatisfied with what we can. Paul learned to know that all things were lawful for him, but was not discontented to know that all lawful things were not expedient; so let us learn contentment if deprived of even lawful enjoyments. We must not understand Paul to say that the things which were lawful, but not expedient, were always so. What was lawful to him to-day, but not expedient, might be both lawful and expedient tomorrow. It was lawful and expedient for Paul to have Timothy with him to preach to the Gentiles uncircumcision, but, though lawful, it was spirit sad, and the body sick, and all inexpedient for him to have him at that time in the temple to preach to the Jews. He submitted to the ness of the bones. It is a torment force of circumstances, and was con-Thus he learned in whatever tent. state he was therewith to be content. So let us learn. If we be deprived of some of our Christian enjoyments and liberties to day, do not fret-be content; it may be otherwise to-morrow. Be content; all things work together for good to them that love the Lord. Be con-Canaan, that pleasant land, at com- tent; be wise as serpents but harmmand. He had all the wealth of a less as doves. Do not fret over your kingdom, the pleasures of a court, condition. Be content; for godlithe honors and powers of a throne; ness with contentment is gain. God yet all availed him nothing without give it us, I pray, in Jesus' name.

D. P. SAYLER.

For the Visitor.

The Laborers in the Vineyard.

For many be called but few chosen.

Matt. xx: 16.

These words were spoken by the enly Father's will that his children Savior, as an inference drawn from was to make plain unto them the nature of the kingdom of heaven in one particular respect.

And that respect was with refererence to the subjects that He desired should compose it. It will be seen that there was to be no choice made, but that all were to be invited; and, indeed, were invited.

We learn from this parable that the human family are divided into five parts, and are all called, yet at different hours of the day; or, if you choose, at five different periods of life. The first class are supposed to be those who, having their whole life before them, would not engage unless the price were fixed for their labor. The price fixed was a penny per day; which will be the highest price paid to any for the labor they might perform; showing us plainly that it will require on our part our whole and continued effort in the vineyard of the Lord to entitle us legally to our full reward. But all that the Lord does is right; and, although we will discover in the sequel of this parable that others did also receive their full reward, yet not according to contract, but as a gratuity, having done the first no wrong.

The third hour finds this jealous householder again in the marketplace, to make another call to idlers; and as part of the day was past, he to talk about. Of the five classes, but evidently thought he had, or rather two are rewarded, one by contract, the laborers had, no time to parley about wages. He tells them, also, determined by circumstances surto go into the vineyard and labor, rounding each case; and He who and he would "give them what was will determine these circumstances right"; "and they went their is none other than God alone. way."

The Savior taught the people by sixth and ninth hour, and did like-His object in this one wise." It is not said whether these two last classes "went their way," or any other way; but there need not be any difficulty about ascertaining whether they went into the vineyard or not. I think they did not; for to suppose the opposite, would at once destroy all meaning in the words at the head of this article: "For many be called but few are chosen." Had those three classes gone into the vineyard to work, they would have accepted the call, and would, consequently, have been chosen.

> Again, we find this active householder out at the eleventh hour, seeking others, who might, possibly, be unemployed, and, fortunately, found them; and with emphasis addressed them, "Why stand ye here all the day idle." They, however, had an excuse: "Because no man hath hired us." Those, with the three last classes, were promised pay according to what the householder might consider right; and if the others had no time to parley about wages, certainly those last had not. It is not said they went into the vineyard; but it is evident they were there, as we are informed they were not only paid, but paid as much as the first, who had labored the whole day.

This parable sets forth fully the truth of the words we have chosen and the other by a principle of right would appear that those eleventh. "And again he went out at the hour men excuses were accepted,

from the fact they were rewarded fallen humanity. And is it not equal with those who endured the heat and burden of the whole day.

There are many persons now who flatter themselves that they at least have the hope of those eleventhhour men. But reflect a moment: Have you the same excuse to offer, or can you offer it as truthfully as they? Have you not been born in a land of Bibles? in a land of churches? and have you not often been called by His preached word, and by various other ways? Reflect a moment.

The lesson here taught is, that God is solicitous for our spiritual welfare. He calls early in our lives, and calls frequently afterwardseven at the eleventh hour of our lives.

We also discover that the Lord is better pleased with such that repose all confidence in him, trusting him altogether for compensation, as will be discovered by the manner in which He disposed of the eleventhhour men-paying them as much as those whom he He hired early in the day.

Another fact we may discover: that, although God may be importuned and conferred with, yet He will not be dictated to. He could not be induced to give more than He agreed with those whom He employed early in the day, notwithstanding their murmuring that they were told to "go their way." "Is it not lawful for me to do what I will with mine own? Is thine eye ORIGIN OF SINGLE IMMERSION. evil because I am good?"

Yes, my kind reader, whoever

amazing that those of His creatures who should be most interested in His goodness should least of all appreciate His goodness. Yet so it is; and why? simply because they are averse to all that is good. They will not come unto Him, that they may have life.

The love of God should constrain us to do His will. It is evident that Paul thought that the love of God should be a sufficient incentive to draw us to him: for he says that the "goodness of God leadeth us to repentance." The truth is, we should love Him because he first loved us. And great will be the condemnation of the world, because light and love have been manifested. And yet men love darkness rather than light.

Yet all that is in danger is not lost. We may yet avail ourselves of present help. God is everywhere present, and invites sinners to come unto Him.

"And the spirit and the bride say come; and let him that heareth say come; and let him that is athirst, and whosoever will, let him take the water of life freely." So we are left without excuse. May the Lord help us to come.

EMANUEL SLIFER.

For the Visitor.

JAMES QUINTER-Dear Brother: you be, God is good. His goodness I desire to present a few historical is evident everywhere; and it is questions respecting the origin and especially manifested in the gift of general practice of single immersion, His only begotten Son, who left the which I hope you will think proper shining courts of heaven to redeem to answer through the Visitor, and

much oblige your young brother and infant minister in the service of the Lord:

Dr. Wall says: "The way of trine immersion or plunging the head of the person three times into the water was the general practice of all antiquity."

Chrisostom says, A. D. 398: "Christ delivered to his disciples one baptism in three immersions of the body when he said, 'Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Hinton, (a Baptist,) says: "The practice of trine immersion prevailed, in the west as in the east, till the fourth council of Toledo, which, acting under the advice of Gregory the Great, in order to settle some dispute which had arisen, decreed that henceforth only one immersion should be used in baptism; and from that time the practice of only one immersion gradually became general throughout the Western or Latin Church."—Hinton on Baptism, page 158.

From the above we can form the following conclusion:

Christ delivered to his disciples one baptism in three immersions of the body, which was the general practice of all antiquity, and prevailed in the west as well as in the east till the fourth council of Toledo, when it gradually gave way in the west to its rival—single immersion.

To the sincere, inquiring mind this conclusion gives rise to the following list of important historical questions:

- 1. When was single immerson invented?
  - 2. Whom by?

- 3. What gave rise to its invention?
- 4. With what favor did its inventor and origin meet?
- 5. Was it in the names of the Trinity or Lord Jesus only?
- 6. When and where was the backward action in single immersion first introduced?
- 7. When and where was single immersion first performed in the names of the Trinity, as it now is, by those who immerse?

Your investigations and answer to the above will much favor, respectfully, your brother in the Lord,

J. H. M.

Query 1. When was single immersion invented?

Answer. The following historical testimonies attribute the introduction of single immersion to Euromius: Chrystal, in his book entitled History of the Modes of Baptism, quotes Theodoret, Bishop of Cyrus, an author of an Ecclesiastical History and various other works, and who lived in the latter part of the fourth and early part of the fifth century, as follows: "He (Eunomius) subverted the law of holy baptism, which had been handed down from the beginning from the Lord and from the apostles, and made a contrary law, asserting that it was not necessary to immerse the candidate for baptism thrice, nor to mention the names of the Trinity, but to immerse once only into the death of Christ." (p. 78.) The following is the language of Sozomen in regard to the origin of single immersion. It occurs in his Ecclesias. tical History. He lived, according to Cave, about the year A D. 440.

"Some say that Eunomius was the first who dared to bring forward the notion that the divine baptism ought to be administered by a single immersion; and to corrupt the tradition that has been handed down from the apostles, and which is still observed by all (or among all.) \* \* But whether it was Eunomius or any other person who first introduced heritical opinions concerning baptism, it seems to me that such innovators, whoever they may have been, were alone in danger, according to their own representation, of quitting this life without having received the rite of holy baptism; for if, after having received baptism according to the ancient mode of the church, (i. e., by trine immersion,) they found it impossible to reconfer it on themselves, it must be admitted that they introduced a practice to which they had not themselves submitted, and thus undertook to administer to others what had never been administered to themselves, (i. e., single immersion unto the death of Christ.) The absurdity of this assumption is manifest from their own confession; for they admit that those who have not received the rite of baptism have not the power of administering it. Now, according to their opinion, those who have not received the rite of baptism in conformity with their mode of administration, (i.e., single immersion,) are unbaptized; and they confirm this opinion by their practice, inasmuch as they rebaptize (i. e., by single immersion) all those who join their sect, although previously baptized (i. e., by trine immersion) by the Catholic Church.' (Chrystal's History of the Modes of Baptism, p. 78.)

It appears, then, from the writings of those authors, Theodoret and Sozomon, who wrote in the fourth and fifth centuries, that it was Eunomius that introduced single immersion, and that it was an innovation upon the apostolic practice. Bingham, in speaking of trine immersion as the primitive mode of immersion, says: "And the Eunomians, who first rejected this, (i. e., trine immersion,) are condemned by Theodoret and Sozomon as making a new law of baptism, not only against the general practice, but against the general rule and tradition of the church." (Antiquities of the Christian Church, Book xi, ch. 11.) According to Dr. Lardner, Eunomius was ordained Bishop of Cyzicum in the year 360, and died about the year 394. (Lardner's Works, Vol. ii, p. 315.) Then, as Eunomius lived in the fourth century, and as it was he, according to the historical testimonies above quoted, who introduced single immersion, it was introduced in the fourth century.

Query 2. Whom by?

Answer. By Eunomius. See the historical testimonials under the answer to the first question.

Query 3. What gave rise to its invention?

Answer. The following circumstances led to the introduction of single immersion, according to Bingham: "The Arians in Spain, not being of the sect of the Eunomians, continued for many years to baptize with three immersions; but then they abused this ceremony to a very perverse end, to patronize their error about the Son and the Holy Ghost's being of a different nature or essence from the Father; for

they made the three immersions to favor for many years after its introdenote a difference or degrees of duction, or before the Reformation. Divinity in the three Divine per- In our last quotation from Bingham, sons; to oppose whose wicked doctrine, and that they might not seem to symbolize with them in any practice that might give encouragement to it, some Catholics began to leave off the trine immersion, as savoring single immersion for the reasor. of Arianism, and took up the single immersion in opposition to them." (Antiquities of the Christian Church, Book xi, ch. 11, sec. 8.) Such is Bingham's account of the introduction of single immersion. Wall, in his History of Infant Baptism, gives the same reasons. (Vol. ii, pp. 423, 424.) Bingham, in referring to the fourth council of Toledo, held about the year 633, which justified the change made in baptism from trine immersion to single, and for the reasons already named, further remarks: "Some learned persons find fault with this council for changing this ancient custom upon so slight a reason as that of Arians using it; which, if it were any reason, would hold as well against a single immersion, because the Eunomians, a baser sect of the Arians, were the first inventors of that practice. And therefore the exception made by the Spanish council in the seventh century cannot prejudice the more ancient and general practice, which, as Strabo observed, still prevailed after this council; and, if Vossius says true, the trine immersion, or what corresponds to it, the trine aspersion, is the general practice of all churches upon the earth at this day."

Query 4. With what favor did its invention and origin meet?

immersion did not meet with much the following language: "So the

in answer to query third, Strabo and Vossius are named, and they are the "learned persons" who found fault with the council of Toledo for changing from trine to upon which the change was made. Strabo lived in the eighth and Vossius in the sixteenth century. It will be noticed in our last quotation from Bingham, that Vossius is represented as saying that trine immer sion, or tribe aspersion, was the general practice of all the churches upon earth in his day. From this we must infer that single immersion had many advocates in the time of Vossius. But we shall give a paragraph from Wall's History of Infant Baptism, Vol. ii, p. 424. Dr. Wall is noticing the change from trine to single immersion, and remarks as follows: ". The schoolmen among the papists, though they say that either way may do, yet speak of trine immersion, where immersion is used, as much the more fitting. And for the Protestants, Vossius says, 'What son of the church will not willingly hold to that custom which the ancient church practiced all over the world, except Spain, &c Besides, at present the trine immersion is used in all countries; so that the custom cannot be changed without an affectation of novelty, and scandal given to the weak.' He means all countries where immersion is used." We have put the quotation from Vossius in italies, that it may be the more readily distinguished from Wall. In the paragraph preceding Answer. It appears that single the one above quoted, Dr. Wall uses

Spaniards kept to the use of one Holy Ghost." (Crystal's History immersion for some time. For forty of the Modes of Baptism, p. 80.) years after, (after its introduction,) The fiftieth Apostolic Canon reads it is confirmed in one of their coun- as follows: "If any bishop or prescils." But Walafridus Strabo says byter do not perform three immerthat after awhile 'the old way (trine sions of one initiation, but one imimmersion) prevailed." We have mersion which is given into the put Strabo's language in italics. He death of Christ, let him be deposed; lived and wrote in the eighth cen- for the Lord did not say, 'Baptize tury. We see that, according to the into my death,' but, 'Go ye, and above historical testimonies, single make disciples of all nations, bapimmersion prevailed to a very lim- tizing them into the name of the ited extent in Europe before the Father, and of the Son, and of the Reformation. And in Asia, the Holy Ghost.' Do ye, therefore, O birth-blace of Christianity, it was bishops, immerse thrice into one practiced but very little, if at all.

the Trinity, or in name of Lord Jesus the Spirit." It does not appear that only?

change was made from trine to sin- of the commission. It was done change made in the words used. his name. We have seen that the Eunomians Socrates, a writer of the fourth cen- first introduced? tury, in his Ecclesiastical History, Answer. Robinson, in his History says, when noticing the errors of the of Baptism, has the following: "The Eunomians, "I shall merely observe first English Baptists, when they

Father, and Son, and Holy Ghost, Query 5. Was it in the name of according to the will of Christ by the ancients performed single im-Answer. It appears that when a mersion according to the language gle immersion, there was also a either into the death of Christ or in

Query 6. When and where was the introduced the single immersion. backward action in single immerson

that they adulterated baptism; for, read the phrase buried in baptizing, instead of baptizing in the name of instantly thought of an English the Trinity, they baptize into the burial, and therefore baptized by death of Christ." (Book v, ch. 24.) laying the body in the form of bury-Pelagius, Bishop of Rome, in the ing in their own country; but they sixth century, says: "There are might have observed that Paul wrote many who say that they baptize in to Romans, and that Romans did the name of Christ alone, and by a not bury, but burned the dead, and single immersion. But the gospel buried nothing of the dead but their command, which was given by God ashes; so that no fair reasoning on himself and our Lord and Savior the form of baptizing can be drawn Jesus Christ, reminds us that we from the mode of burying the dead should administer holy baptism to in England." (Pp. 500, 501.) The every one in the name of the Trin- same author, in the same work, has ity and by trine immersion; for our the following: "The Baptists pro-Lord said to his disciples, 'Go, bap fess to baptize according to the tize all nations in the name of the rules of the New Testament, and, Father, and of the Son, and of the by requiring a personal profession of faith, and by dipping the whole single immersion first performed in person in water, they seem to act the names of the Trinity, as it now consistently. The very plain man- is, by those who immerse in that ner in which they baptize is a high way? degree of probability in their favor; Answer. It appears from the hisbut they appear to have varied a torical testimonies we have been little from the original form, which, examining, that the ancients, when however, the free constitution of performing baptism by single imtheir churches allows them any day mersion, did not use the form of to alter. There is no pattern in words contained in the commission. scripture for singing at the adminis- but baptized their candidates into tration, unless singing be reputed, the name or into the death of Christ. as it very well may be in some com- We are then left to infer that single positions, a mode of praying or immersion, performed according to praising God. They baptize trans- the words of the commission, is of versely, by laying a person down modern origin, and, probably, like backward under water; but this is the backward action, may be traced a method troublesome and inconven- to the rise of the English Baptists ient to some people, especially to in England. such administrators as are not so Our correspondent requested us tall as the candidates; and it re- to give historical answers to his quires more time, if not more questions. We have done so, and strength, than in some cases can be we hope they may have their proper afforded." (Pp. 496, 497.)

Mode of Baptism, has the following: Christian immersion. "All the Baptists in the world who have sprung from the English Baptists, have practiced the backward posture. But from the beginning it was not so. In the apostolic times the administrator placed his right hand on the head of the candidate, administrator's hand, bowed forward, aided by that genuflection which instinctively comes to one's aid when attempting to bow in that

influence in helping to form a cor. Dr. Jackson, in his Address on the rect view of the proper mode of

J. Q.

For the Visitor. Weary Not in Well-doing.

"Be not weary in well-doing" who then, under the pressure of the In all our business avocations in life, let them be what they may, we sometimes become weary. The farmer, whose business is the most independent of all industrial purposition, until his head was sub suits, laboring through the heat of merged, and then rose by his own the day, becomes weary; sometimes effort." (Judson on Baptism, pp. 112, gets weary of his occupation, when 113.) The backward action, then, circumstances bear against him. The seems to have been introduced by merchant selects and purchases vast the English Baptists. And if it has amounts of goods, meets with small been introduced by them, it has been sales, low profits, and bad credits, introduced since the Reformation. is disappointed, and thus is weary Query 7. When and where was of his profession. The miner leaves

hood, for the far West, to seek a for- tuary of God to hymn his praise, we tune. He dives into the bowels of the should worship him with devoted earth to acquire the precious metal; hearts. There are a great many he amasses but a small sum, does branches of this work. Our enenot more than defray his expenses, becomes disgusted and quits. The physician undertakes to cure a case, but soon finds himself baffled. The medicines prescribed fail, and the patient dies. His self-confidence is gone. He loses practice, is wearied of his practice, and longs for a change. Thus man becomes weary of his pursuits in this life, and changes for something which he fancies better. But there is a glorious work for all in which no one should ever become weary. The labor is easily performed, and the reward great. This work is the one of Christianity. How happy are the Christians who do not become weary of their duty to God and to their fellow-man. It is a noble work. God so loved the fathers, wont you come and assist world that he sent his only begotten Son into this lower and sinful world that "whosever would believe on Him should not perish but have us, and oh how he agonized for us. He toiled day and night for our child is found, and oh, what joy to good, and never became weary. He took upon himself the likeness of death on the Cross. Oh, brethren

his family, his home in early man-|Christ. When we meet in the sancmies are among us, and for them we are commanded to pray. Another work in which we should not become weary is, our influence toward the unconverted. They are around us, and we should be as shining lights before them, that they may see our good works and glorify God. Then let us review our conduct daily, and, if faulty, make amends; if good, give God the praise. By this means we will be a great auxiliary to the building up of the church.

Suppose a child was lost in a great forest, infested by wild beasts: how the anxious parents, brothers and sisters would put forth every effort to hunt that child. would cry to those around themus; mothers, our child is lost, help us; brothers, sisters and neighbors, come, our darling child will be torn to pieces if it remains in the forest eternal life." His Son came among long. No sleep nor slumber allowed until the search is made. Behold the the grief-stricken parents! How much more should we labor for the sinful flesh, and dwelt among us, lost sinner. He is in the forest of and labored to redeem fallen man. satan; the roaring beast of prey is He never was weary of the great hard after him, and will soon enwork of love to man, even to the snare him; and then not only is his body lost, to suffer the penalties of and sisters, let us not become weary a mis-spent life, but the soul is gone. in well-doing. We all love to hear Let us, then, not be weary in wellof each other's success in a temporal doing, for the salvation of our souls point of view. When success crowns and of those around us. Let us, old our efforts in business, we feel to and young, set forth a good examcontinue and obtain more and more; ple, that by our good works others and how much more should we labor may be constrained to follow the with untiring zeal in the cause of Lord. Be in earnest, whether at

home or abroad. If we are banished | enly land? Do we? Blessed are to some lonely island, as was the ye who do. Divine Revelator, let our chief concern be, as was his, the salvation of end of time which is foretold in the souls. As he was about to close his Revelation, he could not be silent on the subject of the salvation of his fellow-men. The following solemn invitation gives us a striking evidence of his earnest zeal: "The spirit and bride say, come, and let him that is athirst come, and whosoever will, let him take the water of life freely." So, also, let our earnestness and zeal never forsake us. Never be weary in well-doing, but labor for that heavenly mansion on high where the "wicked cease from troubling and the weary are forever at rest."

Christian, be not weary, Labor for the soul; Let not your hopes be dreary, Yonder is the shore.

S. J. Bosserman,

For the Visitor.

THE END.

BY D. B. METZGER,

There is an end to almost all things. All temporal things have an end. Only that is lasting that belongs to Heaven. Earth and all that belongs to it is transitional. Even we, ourselves, do pass away. There is an end to our existence in God's mercy. Every day brings here on earth. "A few days and us nearer our end and the unseen we shall go the way whence we shall world into which so many enter, to not return." Now, are we living for enjoy bliss or endure misery. No the end? In all we do and say, do traveller returns to tell his experiand ultimate salvation of our souls tearful eyes as we hide them away

Reader, do you ever think of the Holy Scriptures? Do you also think of your end, which, in the order of human life, is approaching with rapid strides, and may soon cut your thread of life, and hurl you into eternity? If you do think of it, I hope you will not meet that fatal end unprepared. Being "all concluded under sin," we cannot go into eternity to enjoy the happiness of Heaven without making preparation here. Earth is the great preparatory department in which the Great Teacher prepares His disciples for the higher and perfect life. Those who are in this work of preparation have a hope which must be confirmed by proficiency in the studies of Faith, Hope, Charity, Holiness, and all the other graces that make up the image of God, and to all such I bid God speed.

But, reader, if you are standing all the day idle, and will not join in this preparatory work, what can I say to you? Gladly could I quote a promise of heaven for you if I could but find it in God's Word. You are passing surely to your end. Come to Jesus and learn of Him, and you can be saved.

Christian friends, let us all contemplate the end, and "count the cost." May we lay by us in store the riches of divine grace, and hope we have in view the glory offered ence. We follow our friends with with the inhabitants of the heav- under the sod, and they vanish from our sight. The kind voice of our the line of the Baltimore and Ohio dear Savior speaks silently to our aching hearts and calls us nearer to Him. Let us follow willingly, and He will guide us.

Waynesborough, Pa.

#### THE LAW OF KINDNESS.

SELECTED BY L. A. ANGLEMYER.

The most effective working force in the world in which we live is the law of kindness; for it is the only moral force that operates with the same effect upon mankind, beastkind and bird-kind. From time im- she trudged on generally to market memorial, music has wonderfully affected all beings, reasoning and to notice her walking by the side of unreasoning, that have ears to hear. The prettiest idea and simile of an- being a good-natured, benevolent cient literature relate to Orpheus man, he would often give her a ride playing his lyre to animals listening in interested silence to its strains. not in the same degree. Volumes matter. might be written filled with beautito transform both the savage heart near the old woman's hut. of man and beast; and on this harp flood rose with the darkness of the may play Heaven's sweetest tunes the railway bridge as it was swept on earth.

Railway where it passes through a wild, unpeopled district of Western Virginia. She was a widow, with only a daughter living with her in a log hut, near a deep, precipitous gorge, crossed by a railway bridge. Here they contrived to support themselves by raising and selling poultry and eggs, adding berries in their season, and other little articles for market. She had to make a long, weary walk of many miles to a town where she could sell her basket of produce. The railway passed by her cabin to the town; but the ride would cost too much of the profits of her small sales; so on foot. The conductor came finally the line or between the rails, and, to and fro without charge. The enginemen men were also good to Well, kindness is the spontaneous the old woman, and felt they were music of good acts to man and not wronging the interests of the beasts, and both listen to it railway company by giving her with their hearts instead of their these free rides. And soon an acciears; and the hearts of both are dent occurred that proved that they affected by it in the same way, if were quite right in this view of the

In the wild month of March the ful illustrations of its effects upon rain descended and the mountains both. The music of kindness has sent down their roaring torrents of not only the power to charm, but melted snow and ice into this gorge the smallest fingers in the world night until she heard the crash of from its abutments and dashed its Some time ago we read of an in- broken timbers against the craggy cident that will serve as an illustra- sides of the precipice on either side. tion of this beautiful law. It was It was midnight. The rain fell in substantially to this effect: A poor, a flood, and the darkness was deep coarse-featured old woman lived on and howling with the storm. In

another half hour the express train lion coming suddenly upon a fire, it would be due. What could she do sent forth a thrilling roar that filled to warn it against the awful des- all the wild heights and ravines truction it was approaching? She around. The train was at full speed, had hardly a whole tallow candle in but brakesmen wrestled at their levher house; and no light could she erage with all the strength of desmake of tallow or oil, if she had it, peration. The wheels ground along would live a moment in that tem- on the heated rails slower and pest of wind and rain. Not a mo- slower, until the engine stopped at ment was to be lost; and her the decaying fire. It still blazed thought was equal to the moment. enough to show them the beetling She cut the cord of her only bed- edge of the black abyss into which stead, and shouldered the dry posts, the train and all its passengers side-pieces and head-piece. Her would have been plunged, and into daughter followed her with their a death and destruction too horrible two wooden chairs. Up the steep embankment they climbed and piled old woman's signal. They did not all the house-hold furniture upon stop to thank her first for their dethe track a few rods before the liverance. The conductor knelt black, awful chasm, gurgling with down by the side of the engine, the the roaring flood. rumbling of the train came upon them just as they had fired the welldried combustibles. The pile blazed up into the night, throwing its red, swailing, looming light a long way up the track. In fifteen minutes it would begin to wane, and she could not revive it with green, wet wood. The thunder of the train grew louder. It was within five miles of the fire. Would they see it in time? They might not put on the breaks soon enough. Awful thought! She tore her red flannel gown from her in a moment, and, tying it to the end of a stick, ran up the track, waving it in both her hands, while her daughter swung round her head a blazing chain-post a little before.

The lives of a hundred unconscious passengers hung on the issue of the next minute. The ground trembled at the old woman's feet. The great, red eye of the engine burst upon her as it came round a curve. Like a huge, sharp-sighted can, but must reach its end.

to think of, had it not been for the The distant engine-driver and the brakesmen came and knelt down by him, and all the passengers came and knelt down by them; and there, in the expiring light of the burning-out pile, in the rain and the wind, they thanked God for the salvation of their lives. All in a line, the kneelers and the prayers sent up into the dark heavens such a midnight voice of thanksgiving as seldom, if ever, ascended from the earth to Him who seeth in darkness as well as in secret.

> Kindness is the music of goodwill to men; and on this harp the smallest fingers may play Heaven's sweetest tunes on earth .- Moore's Rural New Yorker.

> Some cannot find, or cannot walk in the way of life; they can "walk in the broad way that leadeth to destruction," and walking in that way, they not only

For the Visitor.

#### A Few Thoughts for the Church.

Ye are the body of Christ, and members in particular. (1 Cor. 12: 27.)

In the June number of the Gospel Visitor is a call on the ministerial brethren to greater exertions to duty, by S. V. C., of Virginia, which is but in harmony with numberless other calls equally reasonable as well as urgent. But the way the brother urges this duty to be performed, seems to me somewhat unreasonable, for he requires the same to be done by the speakers exclusively; holding forth that the scripture forbids paying the minister, except in cases when they are out on a "mission of love" and fall into distress, as the apostles did; then they should help such. But, dear brethren, let us look the matter right into the face: for instance, you are called to come to such and such a place, to preach the gospel; but you have no means to hire somebody to work in your place, which must be done, that you may have something for your family to live upon. Supposing this could be managed so as to spare you, yet your clothes are hardly fit to appear in public; and if even this would do, because you are humble, yet to go on a journey with your pockets empty, how will you pay your fare, or for your lodging? True, you might borrow, as others have done; but what are the consequences, let others tell you. When Jesus sent his disciples among their brethren to preach the Gospel, they were to go without a purse; but sometime after he said, "he that hath a purse let him take it." And finally, when they were to go into all the world, all their possessions were converted into money, and a common stock made of the same, so that all could fare alike. Though that state of member suffer, all the members suffer things was brought about for reasons with it; and if one member is honored,

not necessary here to mention, only that it was a necessity which ceased after a time, and then another state of things took place.

There have been and yet are many humble and self denying brethren who did spend their all, and are on their way to be spent, and their wives and children live in penury and want; and no doubt "a crown of life is laid up for them." But I think we should not be so onesided, but should show the way by which all may become partakers of the blessed reward, by being co-workers together with Christ, and not exonerate them from the duty so plainly expressed in 1 Cor. 9:7, 11, and other places. "If one member suffer, all the members suffer with it." If there were no other scripture but this to help the servants of the church with temporal means, it would even be sufficient; but the word of the Lord is as explicit on this duty as it is on saluting one another with the "holy kiss."

But since popular Christianity has made merchandise of the word of God, and preaching a mechanical operation, to make money by, it is evident that we are on the other extreme. This being the case, I am induced to write as I do not to accuse my brethren for being penurious as a body; though it must be confessed that, as a general thing, those that have the greatest possessions are the least liberal, and plead up that it is wrong to help the preachers freely, giving often as a caution that they would get proud; whereas, there is certainly more danger in being rich in the possession of this world's goods than in receiving charity, if we may call that charity for which a man has labored. "Ye are the Body of Christ, and members in particular." Then, "If one

alike. And "whatsoever we wish that others should do unto us, we should even do so to them." Since the brother says that many of our old brethren have done all in their power to preach the glad tidings to a dying world, I would add, that many have preached away all their earthly possessions, and have died in want, and we know their reward will be great in the kingdom of Heaven; but will not benefit those who looked on and gave them nothing when it was in their power to assist them; and how much more might they have done, had they been relieved from time to time; how many petitions for God's blessing on the donors would have ascended up in their behalf, instead of tears of sorrow that gushed forth from their weeping eyes. I speak from certain knowl. edge and observation. There are hundreds, yea thousands, of their brethren and sisters that would be ready and willing to give of their substance wherewith God has blessed them, if it was not continually told them, "Don't you give to that brother-it may be a means to ruin him; he may become lazy and proud." Ah! could you but see into his troubled breast, that hath the welfare of the human family at heart; how that heart bleeds with compassion for fallen and ruined man; could you but hear his private prayers and supplications; could you but see the tears of joy when you relieve some of his needs, and the blessings that gush from his heart; all your fears and all your doubts of propriety or impropriety would vanish away, and not only good and pious wishes would proceed out of your mouth, but something more tangible besides would accompany those wishes.

all the members rejoice with it." Here ing brethren that mirister in word and we see, then, that our interests must be doctrine, are truly heart-cheering; and if I have taken up the other side and hold it to view, I shall thereby incur no censure, for I desire that equal blessings may come upon all; and I know that "Whatsoever a man soweth, that shall he also reap." "Now, he that ministereth seed to the sower both ministereth bread for your food and multiply your seed sown, and increase your fruit unto righteousness." "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." If any of my readers should feel inclined to understand the above in a spiritual sense only, let him read the whole of the 9th chapter of 2d Corinthians; and if there should any doubt be left. turn to the 11th chapter of 2d Corininthians, where Paul saith, "I have preached to you the gospel of God freely; I robbed other churches, taking wages of them to do you service; and when I was present with you and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied; and in all things I have kept myself from being burdensome unto you, and so will I keep myself." Thus we see, though Paul says in the 9th chapter in 1st Corinthians, "But I have used none of these things," &c; yet he gives good reasons for the same, which are a lesson to us to-day, that under certain circumstances, it is better for a brother to refuse taking from some. but unless others will supply his wants. as they did Paul's, how shall they fare? I can tell how some have fared. I remember the story very well, that of an old brother being called to a church. meeting, between forty and fifty miles Brother S. V. C.'s exhortations and from home. He saddled his horse on words of encouragement to the minister- Friday morning, filled his saddlebags

with oats and a lunch for himself for that crooked deacon or inconsistent prodinner, and reached his aim in the even- ressor is sure to be laid by, in very preing, to the great satisfaction of the cious store, for convenient use upon brethren. Next day the work was done, and preaching had in the evening and next day (Sunday) also, with many thanks and good wishes. He was let go after dinner. Everybody felt good, for he was a very good speaker. He goes on, the sun begins to lower, and the thought comes, where shall I stay over night? Only one shilling is all he has in his possession. He stops at a hotel, gets his horse fed, and passes on, and reaches home safely at midnight. How many thanks were due the kind brethren for whom he labored? "Verily, whatsoever ye have not done unto these my brethren," &c.

To awaken my brethren and sisters to a duty, yea more, a privilege to be coworkers with Christ, and thereby lay up unto themselves a treasure in Heaven, I have employed my pen, since I cannot speak to them, to be heard, through the length and breadth of the land. Love hath constrained me to do so, and I trust it will be received in love.

F. P. L.

#### SMOKED-GLASS VIEWS.

Some men look at religion as they look at the sun-when it is undergoing an eclipse. And even then they make their examination through a well-smutted glass. We stumble upon men daily who keep by them a sort of museum of mediums through which they invariably gaze when assuming to form an opinion or pass a judgment respecting any doctrine or truth pertaining to the gospel. If there is a very crooked deacon or a highly inconsistent professor the churches; and this is but a speciwithin the range of either his acquain- men of his unfeeling exactions in a tance or his hearsay, then, rely upon it, business way! Don't you think it

every occasion when the matter of religion is to undergo any consideration.

"There was Byends, who made a great ado over his religion," said the assessor. "There you have a return upon the very money I have in my pocket with which I am to purchase my groceries for to day;" and it happened soon after that Byends died, and it then came out that he had \$40,000 worth of bank stock in an adjoining State, on which he had never made a return." So the holder of the smoked-glass smacks his lips, winks with his eyes, and declares that he has not the least need of feeling uncomfortable, for though he lays no claim to religion, he reckons he can pass if Byends can.

"And you know," says another of this order, "there is your rich manufacturer P-, whose praise is in all the churches for his wondrous liberality. Ah, does'nt he give with a generous hand? Didn't he subscribe \$10,000 to the building of the fine church on Court Square? And is there a church building in the city, of recent date, to which he has not subscribed? And isn't he one of your most careful and sound men in his doctrine? But don't you suppose that I know what old P--- is? Don't I know a poor consumptive bookkeeper of his, who, with a delicate wife and three young children, is half-starving on his pittance of \$1,200 salary, which this rich manufacturer gives? And don't I know that last month he deducted several dollars from his bookkeeper's pay when he was compelled to be absent on account of illness? And here is your man whose praise is in all

into the conduct of such 'leaders,' and mind !" there is not much risk for the decent that this darkenig prejudice had lingered world's people if such men as P-- in the min! for thirty years, all in concan go into the kingdom !"

reach of a few cases which he promptly holds up before his eyes whenever he is invited to take a look at the gospel and its claims. Had he lived in the time of our Lord, and looked in upon the Last Supper, he would have seen nothing but Judas, and the traitorous disciple would have been to him the type of the new religion. He would have exclaimed, "What sort of a system must that be which produces such a dark-minded and sordid villain!" The sublime heroism, the wondrous transformations, the divine love and devotion of the eleven, would all have been cast into the deepest shade by the one dark medium held close to the eye of observation.

With others this darkening prejudice is something held within the mind itself. Perhaps it is the opaque residuum of some false view which, long ago, fell from the lips of some highlyhonored friend. Said a Christian lady once to her pastor: "I am in great perplexity; it seems that in all my efforts at prayer, I cannot get near to God. I can form no idea whatever of his person or his presence, and my prayers seem to go out into vacuity." "But, dear madam," replied the sympathizing pastor, "do you not know that God has made provision for this very need in human nature? Do you not know that he has, himself, become incarnate—that Christ Jesus is the God-man manifest fors who by their lives contradict what in the flesh as our Mediator and Savior -is there any difficulty whatever in bringing Jesus before your mind?" "O, ing prejudices which betray so many but," exclaimed the sincere woman, "I to their own undoing. But on the other

would be a wholesome thing for your thought it was wrong, in prayer, to form pious vestries and sessions to examine a picture of Jesus Christ before the

make an example of them? I suspect On examination, the pastor found sequence of a certain sermon, contain-And so our neighbor keeps in ready ing false theology, which she had heard preached by her grandfather, whom she had tenderly loved and greatly respected.

The experience of almost any active paster will afford abundant illustration, going to show how easily persons utterly pervert, with more or less culpability, the truth, by gazing through various obscuring mediums. And it is very easy to infer how exceedingly important it is to lead men perpetually to the pure records themselves, to the "law and the testimony."

On the other hand, it is impossible to exaggerate the importance of believers carrying themselves before the world as conscious, living exponents of the religion they profess. An advertisement on a dead wall may be passed by and not seen, but a placard carried in the hands of a living man moving up and down perpetually through the pressing crowds, is sure to be both seen and read-it cannot escape observation. And this is just the difference between the doctrines in a volume and the doctrines in a life.

The world may refuse to read the former, but they must read and mark the latter. However we may condemn men for judging Christianity by the example of believers, (and they often are the least consistent,) still it is natural and certain that they will do it, and profesthey profess, become dark lanterns, and are largely responsible for the darkenhand there is nothing which speaks so cates self-denial and forbids self-induleloquently and so irresistibly as a devo- gence. It commands us to preserve ted and consistent life.—Examiner and Chronicle.

#### The Moral Duty of Total Abstinence.

BY REV. THEODORE CUYLER.

Thousands of good people refuse to touch alcoholic beverages because they consider it expedient to let them alone. With the excellent practice of these brethren we have no controversy. When a good man does a good thing, from a motive that is sufficient for his conscience, we honor the influence of his practices. But there are many of us who hold that in this great matter of using or abstaining from alcoholic intoxicants "expediency" may have the powerful grip of a moral duty. In plain English, we believe that it is the moral duty of a Christian to abstain from alcoholic intoxicants. Let us give some of our reasons for so believing.

statement that no healthy human body requires alcohol, and that numberless Master and Savior. human bodies have been destroyed by In several passages the Word of God on my bodily members.

our bodies blameless, to keep the body under, to deny lusts, and practice selfcontrol, to glorify God with our bodies as well as our souls. A Christian body is to be a "temple of the Holy Spirit," and certainly not a tippling house. God's Word not only does not condemn total abstinence from intoxicants, but its whole spirit and scope tend toward such abstinence. It is my moral duty to order my life in accordance with the spirit of my Bible.

3. But the Bible does more than inculcate abstinence from poisonous intoxicants by its general scope and bearing. It distinctly points out the dangers and the destructiveness of strong drinks. It pronounces wine a mocker. It reveals under the sparkle of a cup which I am invited to drink the "bite of a serpent and the sting of a viper." It forbids me even to "look upon it." So dangerous is an intoxicant to the reason, that the ancient priests were forbidden to touch it while ministering in the temple. 1. Alcoholic drinks are, in them- Now, I should like to know whether a deleterious and poisonous. Jewish priest in the temple had any Science and experience confirm the more serious work on hand than a Christian has every day in serving his Holy

alcohol. It is not only a poison, but so opposes the use of intoxicants. Paul, peculiarly ensnaring and seductive a in writing to his fellow-Christians at poison that even a "moderate" use is Thessalonica, exhorts them to "watch fraught with terrible dangers. God and to drink not." The literal meannever created alcohol. But he has cre- ing of that Greek word is, "to be abated our bodies under such conditions stinent from strong drink." He was that alcoholic beverages tend to derange, so careful in writing to his abstinent disease, and destroy them. It is, there-friend Timothy that, when he advises fore, my moral duty to observe and obey him not to "drink water only" any the law which the Creator has written longer, he directs him to use a "little wine," and even that as a medicine.

2. The whole spirit of God's Holy God's Word, in addition to all the Word is against my use of intoxicants. above precepts, most emphatically de-The spirit of that Divine Book incul-clares that no drunkard shall inherit the

which he has written on my body?

lower of Christ, I am responsible for my use of wine or any strong drink causes my fellow-man to "stumble," then am I responsible to a certain degree for his fall. I see every day the deadly and damning effects of the drinkabet those customs. If I refuse, I give the sanction of my influence and example against those usages. Now, if it is not my moral duty so to act as to save my tempted fellow-men, then where under the broad heavens can there be a moral duty?

God has placed us in an age and a land where the bottle is working more deadly evils in society than any other temptation. It is endangering the purity of Christ's Church. It is destroying millions of souls. Is there no moral duty laid upon every Christian to give a decided testimony against this enormous evil? And how can a Christian testify against the intoxicating cup while he uses it himself? To such an one comes home the apostle's injunction-"Neither be partakers of other men's sins."

In offering the above, among many reasons for preaching total abstinence as a moral duty, we have not alluded to the oft-quoted and oft-perverted miracle of our Lord at the wedding-feast of Let each Christian brother be fully Cana. For we are of those who reli- persuaded in his own mind. It is well

Kingdom of Heaven! What is a giously believe that the Holy Jesus never "drunkard?" He is one who uses created alcohol, and offered it to his alcoholic intoxicants until they enslave own children. If he did so, then it him. As they may also enslave me, is must have been the first time in all hu. it not my moral duty to let them alone? man history when the Divine Power ever Have I a right to presume that God's created an alcoholic intoxicant; for grace will preserve while I am breaking alcohol is a chemical product of fermen. that law against seductive intoxicants tation, and nowhere exists pure and simple in Nature. It was certainly pos-4. There is still a another great moral sible for our blessed Savior to have principle involved in total abstinence made out of water a pure, unintoxicatfrom poisonous beverages. As a folling beverage, similar to the innocent blood of the grape. There was no nethe moral influence of my example. If cessity for him to create an intoxicant And we hold, with the late learned Dean Alford, of Canterbury, that "we may be sure that our Lord would not have ministered to drunkenness."

Those who insist that the drinking or ing customs of society. If I drink, I the not drinking of intoxicants is morally a matter of "indifference," will readily say to us: "Conscience does not forbid me to drink a glass of liquor anywhere. To me it is no sin." Then, my friend, you must take the consequences of having such a conscience. You may swallow the intoxicant, but your "conscience" will not prevent it from having its way. You cannot alter the nature of the draught. If you drink what laid good old Noah on his back, you may be "deceived by the mocker" as he was. If an alcoholic stimulant tipped up a certain eminent minister, who drank wine conscientiously, "in order to preach more eloquently," it may trip your foot likewise. If your moral sense leads you to violate common sense, and also the law of God against alcohol written on your own body, then you must risk the consequences. If your example ruins a fellow-creature, it will be a poor consolation to think that you drank only to display your "independence"

tions afresh, and see where they settle. For ourself, the oftener we stir them the more decidedly they settle into the same opinion with good old Lyman Beecher and Albert Barnes-that it is the moral duty of Christians to let these dangerous intoxicants alone !- Independent.

#### LOVE OF THE BRETHREN.

Death is the extinction of life. We affim it of the body when there is a complete cessation of the vital functions, and when its organs are insusceptible of renewed action. We affirm it of the soul when we would express its loss of the image and favor of Jehovah-his favor being its life.

The human race is spiritually dead. Made in the image of God, it is now destitute of that image. Made in a condition of acceptance with God, it is now under condemnation. Made for a higher life, it now tends to a deeper death. The testimony of inspiration is very emphatic on this point. Every imagination of the thoughts of the heart is only evil continually. The carnal mind is enmity toward God. They that are in the flesh cannot please God.

And none of us in this respect are different from the rest of the race. Scripture affirms this spiritual death of all the children of men. We are all under sin. There is none righteous. There is none that seeketh after God. There is none that doeth good. The whole creation groaneth. Death has passed upon all men, for that all have sinned. It is even

occasionally to stir our moral convice children of wrath-dead in trespasses and in sin.

> It is furthermore a characteristic of our spiritual death that we are without love to the brethren. the word brethren, as employed in this connection, indicates those who have become new creatures in Christ Jesus, it is certainly true that the unregenerate do not love them. The carnal of the world before the flood put no exalted estimate on those of their times who feared God and kept his commandments. The disobedient of the times of Malachi had no sympathy with their contemporaries who feared the Lord, and spake often one to another, and thought upon his name. Those who lived in the days of the Son of man upon the earth, and during the in. fancy of the church he bought with his own blood, evinced but little regard for himself or for those who accepted him as the Messiah which was to come, Indeed, there has been no period when the wicked were not arrayed against the righteous, and when the children of darkness were not the enemies of the children of light. This world is no friend of the saints to help them on to God. All that live godly in Christ Jesus suffer persecution.

But if the word brethren indicates all those who are descended from Adam, it is still true that the unregenerate do not concern themselves very largely or deeply with the interests of others-with other interests than those which pertain to themselves. In very many there is a tendency and an attempt to trespass on the domain of those around a matter of experience with us that them—to defraud those with whom we are not born better than others. they are associated of their rights We know that by nature we are the and privileges. It is no strange

Jesus-old things having passed prehension. away-we love the brethren. We What a terrible sentence is over the world to come.

thing, alas, for them to wrest from Father; the same studies engage their neighbors their property, their our minds; the same pursuits occupy character, and their lives. And how our hands; the same loves engross selfish are the very best of uncon- our hearts; the same enemies assail verted people. Even if there is us; the same obstacles confront neither the effort nor the purpose to our progress; the same necessities injure other people, how common is oppose us; the same fears disturb it for those who have not been born us; the same hopes enliven us; and again to seek exclusively their own the same destiny calls us forward advancement and enjoyment - to and upward. And to these saints give their thoughts and toils alone we bear a peculiar love. Nor is it to the pursuit of their own well- a mere negative affection we have for them. We will not simply ab-Now, it is the teaching of the stain from robbing them, and mursacred volume that, if we are with- during them, and slandering them, out love for our brethren, we abide and interposing difficulties in their in death; and that we know that way. Our love is active and posiwe have passed from death unto tive. It will not, without an earnlife, because we love the brethren. est attempt in the interest of our It is, of course, not meant that love brethren, allow others to rob, or for the brethren is the only evidence murder, or slander, or in any way of the great transition. There are molest them. It will constrain us other and important and interesting to lift all possible impediments out evidences of the great change. But of their way; to bestow upon them this one is essential. It is always all we can command of light, and present where there is wrought a help, and sympathy; to plead in new creation. No other sign can their behalf with our largest influsupply its absence. He that loveth ence at the throne of the heavenly not his brother abideth in death. He grace; to concern ourselves for both is an unconverted man. He is with- their bodies and their souls; and to out God and without hope in the do all this even in the midst of perworld. If new creatures in Christ secution and contempt and misap-

love all the race. We will injure them who are without such love for none in person, or in possession, or the brethren. He that loveth not in reputation. We will undervalue his brother abideth in death. How none, no matter how humble their dismal are the regions of the dead! condition, or how slender their en- Within their sepulchral shades there downents. We will, to the utmost is neither light, nor beauty, nor joy. of our opportunity, assist all to se. All is darkness and decay. What cure the best which is possible to occasion for praise and gladness that to them for this world, and also for there is resurrection from such an estate-that there is a passage from The saints are, however, in a pe-death unto life. How essential that culiar sense, our brethren. The same we should all undergo the great divine and beloved Being is our transition. And how possible the transition is. Hark, the voice of the me, for I am fearfully and wonder-Lord of all is in our ears. Let us fully made." up and live. And how patent the know that we have passed from death unto life, because we love the brethren. More than ever let us interest ourselves in the things of others. Especially more than ever let us take to our hearts all that are of the household of faith. Let us find the ancient way to move our foes. Let us torce the world to say, "See how these Christians love."-[ Pittsburgh Advocate.

#### AS THE TWIG IS BENT.

Of all the works of nature, man is the most complicated. ceasing efforts of skillful men, made in investigating, analyzing and explaining the various phenomena of nature, have everywhere else proved more successful and satisfactory than in respect to man.

Even the movements of the celestial world, its planets passing thro' infinite space with incredible velocity, their relations to each other, and the law by which they are governed, are all completely understood and reduced to a science.

But man, notwithstanding the incessant efforts that have been made to understand the mechanism of his structure, is, as yet, imperfectly understood. Yet we need not be ignorant of all that pertains to him, nor

One of the leading attributes of sign of the great awakening. We man is a desire for happiness. From the cradle to the grave man is striving, with an exertion of all his power, to make himself more happy -to better his condition in life. In a single community we have seen men testing every species of enjoyment, from the lowest and most degraded to the highest which man is capable of enjoying-all in pursuit of the one object, happiness. Could we but take a telescopic view of the wickedness and crime that now exist, we would be made to wonder. yea, to shudder, to think that man, who was made in the image and likeness of God, and having those attributes, those characteristics of dignity existing in his nature, would become so base and polluted as to engage in such awful deeds of wickedness and outrage against humanity. Thus we clearly see that man, in many instances, goes contrary to the very principles with which he was originally endowed. We are led to inquire, "Why is this the case?" I answer, "As the twig is bent the tree's inclined." Habits contracted in youth remain through life. If a child is allowed to run loose, without parental care or culture, it will, as a natural result, acquire some habit which, when fully developed, will prove to be its final ruin. Though scarcely to be detected at first as an evil, yet on and on its flows, like the hidden spring shall we content ourselves by say- of the mountain nook, until it has ing, "The mechanism is so compli- become so large, so increased in cated that we cannot fully compre- rapidity, that all the efforts that can hend all pertaining thereto;" but, possibly be brought against it will on the contrary, we should heed the fail to check it, but, step by step, it almost divine injunction, "Study leads its victim to pain, misery and

ruin. Notwithstanding the danger may by and by be seen, and efforts may be taken to avoid it, onward will it carry its victim, for it has become his master, and "leads him whithersoever it will."

How often have we seen the drunkard, who has brought shame and disgrace not only upon himself but on all his friends, so strikingly affected by seeing his deplorable condition, that he dashes his, bottle to pieces, and, with streaming eyes, kneeling before God, in the agony of his soul, vows, in the most solemn language, to Him that rules the universe, that, by His help, he will ever abstain from the cup of destruction! Is the solemn vow kept? Soon, oh! very soon, he is found drinking again. Having formed the habit, it clings to him like the cloak of Hercules; and, in spite of his efforts to extricate himself, he sinks into eternal pain and ruin.

Were we permitted to uncap the mouth of hell, to inquire what cause sends the victims to such an awful place of torment, nine tenths would ery out, with one voice, "Habits of wickedness formed in youth."

How careful, then, ought parents to be in training their children, lest, in an unexpected hour, they may realize the unhappy fact that dishenor, pain and ruin are to take the place of bright, anticipated honor, dignity and fame in the future destiny of their children!—[Telescope.

TRIALS are of three-sold benefit to true religion. Hereby its truth is manifested, as well as its beauty and amiability. Thus, too, it is puriged and increased.

## Family Gircle.

#### MATERNAL RESPONSIBILITY.

It is difficult to find words adequately to express the importance of the position in society occupied by mothers. A due sense of this importance, far from ministering to feelings of vanity, must involve a deep sense of the responsibility which is necessarily connected with the almost unlimited influence possessed by a mother over her children, and give rise to frequent and serious meditations on the solemn account which she who is entrusted with this talent must render up on the day when He who has said, "Occupy till I come," will demand an account of her stewardship.

It is our immortality that gives such importance and seriousness to all human affairs. Were it the destiny of men only to live out our little day in this world; to weep, laugh, groan, die, and then perish forever, we might reasonably say to the mother: "Make playthings of your children, and enjoy them; let your concern for them be limited to the care of the body and the interests of the present life." But different, far different, is the truth.

That little one quietly hushed on its cradle pillow. Pleased with its little dreams, the unconscious smile now dimples its cheek; anon its mental images assume a fearful shape, and its own frightened cry breaks its gentle slumbers. Awakened, it has no strength to raise its head; no language but its infant moans to indicate its wants. How pale is its form! how weak its hold on life! Touched by the rough hand of disease. But what dies? Your babe? No; the cage only is broken; the birds flown away unhart. Your infant lives. All the vicissitudes of time, all

the changes to which matter may be this encouraging proverb may be, and subjected, cannot destroy it. Immor- probably ought to be, und rstood as exthe sun, survive the conflagration of unnumbered worlds, and exist throughout the ages of eternity. Such is the nature, and such the destiny, of every infant which the mother enfolds in her

But the child, we will suppose, survives the helpless period of infancy. His well being, both in this world and in that which is to come, depends, under Divine Providence, upon its character. "Say ye to the righteous, it shall be well with him; wo unto the wicked, it shall be ill with him." Can it then be a matter of indifference to a mother's heart whether the little one whom she has brought into being, and nurtured with the fondest solicitude, shall live through eternity in the fruition of that "fullness of joy" which can be tasted only by the righteous in the presence of God, or sink into despair, bewailing forever and ever his hopeless existence in the fire that never shall be quenched. One only answer can be given to such a Let, then, the Christian mother, who feels the immensity of the that the Almighty has intrusted her with an almost unlimited influence over the formation of the character of her child.

course, may be doubtful. proverb of Solomon would seem to teach completion of the great work.

tality is its birthright. It will outlive pressing, not a universal and invariable law of God's Providence, but only a general rule, subject, like all general rules, to occasional exceptions. The exceptions, however, are, as we believe, far less numerous than is generally supposed. It cannot, indeed, be denied, that the sons and daughters of persons eminent both for their piety and their intelligence, do not always walk in the steps of their parents, but the blame may not always rest with the children. The very eminence of parents, and their devotedness to public avocations, may sometimes occasion a fatal neglect of their private and domestic duties. And if, in consequence, their children be not trained aright, or trained at all, their case, however lamentable, forms no proper exception to the general rule. Be this, however, as it may, it would, we believe, be found, on careful examamination, that of those who have received from their parents, and more especially from their mothers, a really Christian education, very few indeed are seduced, in after years, from the narrow road "that leadeth unto life." The interests involved, consider with heself fear of God is ever before the eyes of such persons; and by the divine blessing upon the means used, the love of God, which is the great safeguard, is usually shed abroad in their hearts. Whether, indeed, the subsequent life But how much is implied in a really of an individual will in all cases be de- judicious, Christian education! How termined by the direction given to his much of which most good, well-meaning principles, feelings and habits during mothers have little conception! A few his early training, or whether he may moral lessons; instruction in the catenot in after years be affected by the in- chism; a form of morning and evening fluences which may bear upon his prayer, though all good and all neces-The inspired sary, go but a little way towards the us that there will be no departure, even work must be the delightful though in old age, from the way in which the arduous task of years, even from infancy infant feet were trained to walk. But to mature age. Should a child prove a bilities are that she will have the additional grief of discovering, perhaps too late, that her own hands have wrought the garment of mourning; for seldom does a child who is well trained depart from the way in which he should go. How fearful, then, by neglect or indolence, or any other fault, to incur the hazard of eternal ruin of a being over whose condition here and hereafter God has intrusted her with an influence so potent.

We address ourselves especially to mothers. Both parents have their responsibilities, and great and obligatory are the duties of both; but the mother has access to the mind of her child, and exercises a constant agency upon it at a period of its greatest susceptibility. It is peculiarly hers to make the first and most lasting impression on the new-born soul. It is her plastic touch which is to mould into shape the rudiments of the character, and to give that character its moral aim. She forms the child, and

"The child is father to the man."

All history proves and illustrates thisthe extent and power of maternal influence, and in moulding the internal character as well as the external conductthe heart and conscience-as well as the outward life and conversation.

Explain the fact as we may, it is an indisputable truth, whether owing to example, to precept, or to the divine blessing upon prayers and the use of means, that children usually become pious or otherwise very much according to the piety of the parents, especially of the mothers. The number of eminent men, both in church and state, who have thankfully acknowledged the religious advantages which they derived in childexamples of pious mothers is great, and of eternity, as next door to heaven.

"heaviness" to his mother, the proba- upon an infinitely greater number the same holy influence will be found to have produced the same happy effects, when the secrets of hearts shall be revealed.

> How appropriate, then, is it, to say nothing of higher motives, that the same solicitous and tender hand which guides the first tottering steps of the infant should be stretched forth to conduct it into and along that narrow way which leads to the world of light! Just as among irrational animals the young instinctively follow wherever the dam may lead them, whether into safety or danger, so among the human species, the mother may, humanly speaking, lead her confiding offspring whither she will-into the paths of sin or holiness, into the road that will conduct them to heaven or hell.

> These remarks have been made to excite in the minds of Christian mothers some salutary reflections on the important position which they occupy in society, and on the vast amount of responsibility which that position devolves upon them. The influence which they possess they must exercise for good or evil; for the characters of their children will be insensibly moulded by their example, and that without any intention or effect on their part. Let every mother, therefore, in dependence upon the Divine blessing, exert herself to wield aright so vast a power, ever remembering that the influence with which she is entrusted extends beyond the limits of this immortal life, and that its consequences will be felt when time shall have given place to eternity.—[Selected.

To-Morrow may be eternity with hood and youth from the teachings and you: therefore live as on the margin For the Visitor.

#### CARE OF CHILDREN.

Twice has my wife left me with the care of our two little ones; once to visit the sick, and to-day to attend worship at the church. That children require so much care, and so constantly, I could not have believed until now—although every mother knows it, and feels it, too. Whether they are awake or asleep, I must be near. If they cry, I must hear. If hungry, I must feed them. If thirsty, I must give them drink. If fearful, I must calm their fears. And, more than all, I must answer, as well as I can, all their questions.

What a care it is? Not many men know how close, how constant it is; but mothers do, day after day, and night after night.

But after all, it is small, we think, now to that which would be felt if they were grown up and away from our sight—perhaps in sin and sowing thorns for our pillow, and to their own shame. O, Father of mercies, forbid that such should be our lot; and grant that we may guard them well in childhood, and train them up in youth to fear thy Holy Name and love thy Blessed Word, that when we are no more their lives may show that our labors, our cares, our prayers and our tears were not in vain.

And as we try to care for our little ones so gently and so well, we think, too, of that ever wakeful Eye that watches us, whether we wake or sleep; of that Ear that hears our cries; of that Hand that gives us all we need; and of Him whose Holy Word drives away our fears, and fills us with greater desire for that Happy Home above.

Yes, we are children, too, and require much more constant care than the little ones asleep by our side.

LANDON WEST.

#### PURE LANGUAGE.

The habit of using pure language is an accomplishment that deserves to be commended to all young people. It is a difficult one to achieve in this country, where so much bad language is spoken, and where the disposition to use bad language is epidemic; but difficult as it is, it is a habit that amply repays the labor of acquiring it. There is no more conclusive sign of an educated mind and a gentle breeding. A man who uses coarse language may move in good society; indeed, there are many such men in good society, but they lack the refinement that ought to be a passport to it; for elevated ideas and thoughts do not express themselves in vulgar speech. People think in the words they use, and he who employs coarse words will have coarse thoughts and concep-

Young men are constantly tempted to indulge in the slang that they hear at every point, and at every hour of the day, and it is hard for them to resist the disposition to make use of it. them beware. An indulgence of the appetite for slang may fix a habit that cannot be thrown off, and cause the victim to speak in slang all his life. Let them carefully and studiously avoid every vulgarism, however convenient and expressive it may be, and resolutely cultivate the habit of expressing themselves in guarded language. We do not mean that they should affect the pedantry of "big words" and dictionary phrases, for this is almost as objectionable as the other vice: let them converse in pure, simple English. At first they will find it rather hard and restrained; but if the attempt be persisted in, it will at last settle into an easy habit, after which it may be carefully improved by the careful acquisition of expressive

words that give richness and beauty to the diction. The practice may be facilitated by reading the works of standard authors, and by hunting up the meaning of useful words that occur in them; for it must be remembered that the present English, and the best style of using it, are to be found in books, and not on the street. No one need to be ambitious to "talk like a book"; but every young person may be urged to select a reasonable number of rich, choice words to embellish his conversation with, and to keep his speech clear from the contamination of oaths, vulgarity, exaggeration and slang. - [ Selected.

## Correspondence.

#### AN APPEAL.

To my Brethren whom the Lord has blessed with this world's goods, and among whom want is unknown:

We have just received a letter from brother John B. Allensworth, the minister who wants to move to Oregon this fall. He is just recovering from a hard spell of sickness. He laid under the Doctor's hands four weeks. He says he has only fifteen dollars towards bearing his expenses. The church where brother Allensworth lives is small, and most of tho members poor, like himself. The Bible directs, commands and exhorts us to the giving of alms, and promises such large rewards to such as heed it, and I see so many good pieces in the Gospel Visitor and Companion nrging us to deeds of charity, that I think it ought to move all God's children to distribute according to their means. We were put here to help each other, and if we neglect our duty, it will be too late in eternity.

Send your aid to Michael Forney, Parkersburg, Richland county, Illinois.

HANNAH KNOUFF.

Houston, Texas Co., Mo., August 6th, 1871.

Dear Brethren and Sisters: I would like to give a little news, which may be of interest to the readers of the Visitor.

This spring we left Iowa, Iowa co, to seek us a home in the South. We stopped here in Texas county, Missouri. We have procured us a homestead. We are living a little way from any organization of the brethren. I and my sister Mary E. Cole are the only members in the distance of twenty miles, that we know of. There is an organization of the brethren in about forty miles. There are United Baptists and Methodists here. The said Baptists practice feetwashing, but not as the brethren do. They perform the command in the daytime. I think there might be much good done here if there were some one to preach for us.

Now, I would like to give a little advice to brethren that live in the North and have no homes of their own. You would do well to come here, where you can get homes. We have a good country, and plenty of room for all that will come. A man can get a homestead of 160 acres of land for fifteen dollarsgood, rich land, with plenty of timber, and plenty of rich mineral of all kinds. It is on the direct line east and west from California to Alabama and Georgia. We would to like to see the brethren scatter out. In this way they can do something for the cause of our Master. We may be the means of bringing many into the church in this way who otherwise would never come. We should never miss a good chance to do good when an opportunity is afforded us. If we cannot in one way, we may in another.

If we cannot do good in the way of preaching, we may in giving something to the ministry in spreading the gospel. Now, if any ministering brethren chance to travel through this part of the coun- ters, went to the Brethren's Council try, we would like to have them give us Meeting held in the German Settlement a call. And we would like to see some of Congregation, Preston county, W. Va., our ministers settle here, for the harvest is plenteous and the laborers are few. We desire this on account of the interest we have in our children and in our husband, as they are both, as yet, outside of the ark of safety, and none here but us two to strive to keep the narrow path. By the help of God we will be faithful. Where duty calls, one ought to obey. Here a precaher would not have to build on another man's foundation, for no one here ever heard the word of God preached in its true light. I hope that we will, in time to come, be able to take the Visitor, which will be a very great pleasure to us.

Now, brethren and sisters, remember us in your prayers. May the grace of God be with you all. Amen.

HARRIET C. LOWDER.

DEAR BRETHREN:

By request, I will give a brief report of our late visit to West Virginia.

I started on the 14th of May, 1871. Went about thirty miles, and had meeting at candle-light at the house of brother Nimrod Judys, on South Fork, Hardy county, W. Va. Next day went to brother Henry Cosner's, and staid all night. Next day had a meeting in the brethren's meeting-house, in Grant county, W. Va. Staid all night with brother Martin Cosmer; had meeting at same place at 10 o'clock; also same day

where we met a great many brethren and sisters with whom we were well acquainted. We had a very pleasant meeting, and one application for baptism. On Monday, 21st of May, went to Red Oak school-house; had meeting at four o'clock. After meeting went to brother John Wine's, jun., to see his wife, our sister, who lay very sick, wishing to be anointed, which we did according to the scriptures, (James 5: 14.) Staid all night with brother J. F. Wine. Next day went to Barbour county, and staid all night with br. Simeon Kizer and his father, Henry Kizer. The latter is very feeble in person, but strong in the faith. Next day he went with me to the brethren's meeting-house, called Shiloh; had meeting at ten o'clock and in the afternoon. Staid all night with brother Elias Anvil. Next day he and wife went with me to Teter's Creek; had two meetings. Staid all night with brother Wells. Next day br. Wells and others went with me farther up in Barbour county, on the Valley river, near Belington. Staid there over Sunday, and had six meetings and one addition by baptism.

On the 29th I went, in company with brother John Kizer, to Upshur county, on Peck's Run. Had two meetings on the 30th. Staid all night with friend Philip Depoy and sister Lydia, his wife. On the next day went on up to brother Joseph Honser's; had meeting at four o'clock. From thence I went to Sand at four o'clock in Greenland Gap. Staid Run meeting-house, and next day had all night with brother Adam Michael. two meetings. From thence went up to Next day crossed the Alleghany moun- Indian Camp meeting-house, and had tain. Staid all night with br. James meeting at four o'clock. Next day, Abernathy, east of the Backbone moun- Saturday, had meeting at ten o'clock; tain. On the morning of the 19th, in had two additions by baptism in the company with several brethren and sis-lafternoon. Next day had meeting at tism. From thence returned the same come to us. evening to Sand Run for four o'clock meeting, but was too late. Staid all night with brother Jacob Neff. On Monday came back to Barbour county; had meeting at four o'clock. Next morning baptised two. Came on down to Teter's Creek, and had meeting at two o'clock at Wm. Holsberry's; five additions by baptism. Staid all night with Holsberry. Next day came down to Preston county to my mother-inlaws, where I met with my wife again. Found her not so well, but was better than she had heen. On the ninth of June had meeting at Reason A. Pell's at ten o'clock. From thence I went to brother Solomon's, where my father lives; found all well. Had meeting on Sunday at half-past three o'clock. On Monday, at two o'clock, had three additions by baptism. On Wednesday went across Cheat River to Briar mountain, where I was born and raised; had three meetings in that neighborhood. On the 20th of June had a meeting on Cheat River in the Ridenour settlement: one was restored to the church. On the next Monday had the pleasure of meeting with our beloved Philip J. Brown; heard him preach two sermons in the Baptist meeting-house Albrightville.

WM. BUCKLEW.

## Hews from the Churches.

BLOOMINGDALE, MICH., July 27th, 1871.

ten o'clock; two more additions by bap- tember, and would like to have brethren F. P. L.

For the Visitor.

Brother James: I concluded that I would send you a little church news for the Visitor, as I am well aware that the brethren and sisters feel an interest in the presperity of Zion, and love to hear from the different parts of the church how the work of the Lord is prospering. Since the commencement of this year, there have been added to the church here, on Jonathan's Creek, Perry co., Ohio, eighteen souls. And there are others that we hear from that seem to be nearly ready to fall in with the offers of mercy. May the Lord help them to decide before it is too late.

ELI STONER.

Rushville, Ohio.

#### A New Book on the Revelation.

We have been favored by the author with a copy of this new work, (The Apocalypse,) and have perused it with pleasure and profit. Knowing that our brethren love not only their Bible and New Testament, but also especially that wonderful book of the Revelation, we cannot refrain from calling the attention of the friends of true prophecy to this new work, and recommending the same to their careful perusal.

## Notices.

Dear Brother Kurtz: Please Since April, our number has almost nounce to the Brethren, through the doubled itself by baptism. We have Visitor, that we have got a little church received some forty members in Bloom- started in Carroll county, Missouri, and ingdale, there having been some forty if any of the Brethren pass through members previously. We intend have here, we would like them to stop with ing a communion the last day of Sep- us. We think we have a very good

ren to settle with us. We call our arm of the church Grand River Congregation. We will be found ten miles north of De Witt.

HENRY KAYLO3.

BRYAN, Aug. 17, 1871.

Brother Kurtz: Please announce that we intend, the Lord willing, to hold a Lovefcast, at Lick Creek Church, Bryan, Williams county, Ohio, the 30th of September and 1st of October, commencing at 10 o'clock, A. M. The usual invitation is extended.

By order of the Church.

C. NEWCOMER.

DEGRAFF, Aug. 4, 1871.

Dear Brother: Please announce through the Visitor, that we, the Brethren of the Logan Church, Logan county, Ohio, have appointed, God willing, a Communion meeting, on the 29th day September, to which a hearty invitation is extended to all who wish to be with us, especially to the laboring brethren.

Yours in the Lord.

J. L. FRANTZ.

#### DEATH OF IRA CALVERT.

Union Prairie, Ill., July 24, 1871.

Dear Brother: As I saw a notice of father's death in the Companion, and est loss. He was a kind husband and not feeling satisfied, the particulars not being given, I thought I would write to ren. Three of the latter are in the you; and you can publish it in the church, and the two oldest are married. Visitor as you see best.

and went to the saw-mill, three miles Frank Calvert came the day he was

country, and we would like the Breth-|from home, and on his way home the mules seared and run, the lines broke, and he fell between the front of the wagon and a tree, which caused his death in about two hours. My brothers were fishing close by, and heard the mules running, and when they got to father, he had got about three steps from the wagon. Brother Mills asked him if he was hurt, and he said, "Oh yes, I am killed," and that he should prepare to meet him in heaven.

Mother and all the children got to the spot where the awful accident occurred. The Doctor was brought immediately, but he could do nothing for him. He told mother that he was dying, that he was getting blind, and that they should lay him down. Mother said, "Oh no, father-we cannot do without you." He told us that we should do the best we could, and try to meet him in heaven. His last words were, "Lord Jesus, receive my spirit," and then closed his eyes in death.

Oh, how hard it was to part with our dear father, who was always so good and kind. Mother can hardly bear up under her great trouble. She says that she hopes the time will not be long till she will meet him in the bright mansions above, where parting will be no more. Oh, pray for us, that we may make our calling and election sure.

Father was born April 11th, 1820, joined the church October, 1848, and was elected to the ministry in 1849. He tried to live a Christian life, and frequently said he had no fears of death. We who knew him best, feel the greatfather. He left Mother and eight child-

We sent a dispatch to Indiana and On the 6th of June he took the team Ohio, for father's brothers. Uncle buried, and Uncle Wm. Calvert on Saturday afterwards.

Funeral services by brother Stoneburner and brother Hyre, of Cumberland county, from Revelations 14:13, to a large concourse of people.

We hope the ministering brethren will not forget us here on Allison Prairie. There is but a small church here, and we are left almost destitute of a minister.

Our Communion Meeting will be here, at our house, the last Saturday and Sunday in this month. We would be very much pleased if you could be with us. Mother would like to know whether you got your half-fare ticket that father sent you about three months ago? So no more.

LIBBIE CALVERT Vincennes, Indiana.

## Poetry.

Selected for the Visitor.

#### TO-DAY-TO-MORROW.

To-day man lives in pleasure, wealth and pride, To-day lays plans for many years to come, To-morrow sinks into the silent tomb. To-day his food is dressed in dainty forms, To-morrow is himself a feast for worms. To-day he's clad in gaudy, rich array, To-morrow shrouded for a bed of clay, To-day enjoys his halls built to his mind, To-morrow in a coffin is confined. To-day he floats on honor's lofty wave, To-morrow leaves his titles for a grave. To-day his beauteous visage we extol, To-morrow loathsome in the sight of all. To-day he has delusive dreams of heaven, To-morrow cries, too late, to be forgiven. To-day he lives in hopes as light as air. To-morrow dies in anguish and despair.

CATHARINE LONGANECKER.

Oh, may my soul forever be
A mirror of the light above,
The mind of Christ displayed in me.

#### THE BIBLE.

Study it carefully,
Think of it prayerfully,
Deep in thy heart let its pure precepts dwell!
Slight not its history,
Ponder its mystery,
None can e'er prize it too fondly or w ll.

Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly lore;
With faith that's unfailing,
And love all prevailing,
Trust in its promise of life evermere.

With fervent devotion,
And thankful emotion,
Hear the blest welcome—respond to its call!
Life's purest oblation,
The heart's adoration,
Give to the Savior, who died for us us all.

May this message of love,
From Jehovah above,
To all nations and kindred be given,
Till the ransomed shall raise,
Joyous anthems of praise—
Hallelujah! on earth and in heaven.

#### **OBITUARIES**

Died, in the Jonathan's Creek Church, Perry county, Ohio, May 10th, 1872, brother SAM'L SNIDER, aged 24 years, 8 months and 16 days. He left a loving and devoted wife and one child, with others, to mourn their loss. Three weeks before his death he was baptized, and we left him well satisfied. We also, at his request, had a little communion meeting at his father's house. He was also anointed. One week after he was anointed he died, in the full triumphs of a living faith. Though his wife was a member of another church, she treated us very kindly. Funeral services by brother E. Horn and the

writer. W. Arnold.
(Pilgrim please copy.)

Died, in the Mannor Congregation, Indiana county, Pa., MARY KEPHART, wife of Henry Kephart, deceased, aged 81 years, 3 months and 2 days. Funeral services by David Ober and Mark Minser.

JACOB TYOCK.

Died, in the Solomon's Creek Congregation, Elkhart county, Ind., March 29th, 1871, old sister MAGDALENA COY, aged 82 years, 3 months and 28 days. Funeral was preached by Jesse Calvert, some time after, from Acts 2: 26. John Arnold.

(Companion please copy.)

Died, Aug. 1st, 1871, infant son of brother months and 15 days. Funeral improved by brother Jos. N. Kauffman and the writer, from Matthew 18: 2, 3.

J. L. FRANTZ.

Degraff, Ohio.

Died, of Croup, in the Red Bank Congregation, Armstrong county, Pa., July 10, 1871, JAMES CHESNUT, infant son of friend Robert and sister A. CHESNUT, nephew of the undersigned, aged 1 year and 6 months.

Gone home to God, free from the cares of life, the sorrows of sin, and the temptations of satan. Happy at the throne of God, enjoying eternal bliss and endless love forever. So, dear friends, sorrow not as those who have no hope, for he who said, "of such is the kingdom of heaven," has taken your babe.

Funeral services by brother J. P. Hetric, from 2 Sam., 12: 23, to a respectable and very attentive congregation of sympathizing friends and

relatives.

D. J. HETRIC.

Oakland, Pa., Aug. 14, 1871.

#### A WARNING TO PARENTS.

Died, in Marshall county, Ind., July 13th, MARY MOLOCH, daughter of George Moloch, aged 1 year, 2 months and 10 days. This little child was drowned in a cistern. It was missed by the family but a few minutes, when it was found dead. Funeral service by the writer and others.

JOHN KNISELY. (Companion and Pilgrim please copy,)

Died, in Tenmile Congregation, Washington county, Pa., of hemorrhage of the bowels, Oct. 26, 1870, MARY ANNE GARRETT, daughter of Jacob and sister Anne Garrett, aged 29 years, 11 months and 19 days. She was a member of the Methodist church, and died in that faith.

Died, in the Maple Grove Congregation, Ohio, the latter part of June, sister SUSANNA SA-NER, aged 52 years, 9 months and 16 days—leaving a sorrowful husband (not a member) and several dear children and many friends. She was anointed a few days before her death. Funeral services by the writer and others, from Rev. 13: 14.

Also, in the same Congregation, bro. JOHN PETERS, on the 6th of July, aged 24 years, 6 months and 9 days. He left a dear and affectionate young wife and two olive branches-the wife to mourn her less in this world; but she had the strongest evidence that all was well. She followed him to the edge of the liquid grave, where many tears were shed by her and by the brethren and sisters, old and young, and many that made no profession. His faith was strong; though feeble in body, he was a firm soldier for the Lamb of God. She was by when he was anointed, and followed him faithfully to his last resting-place. May God enable her to be prepared to meet him in the spirit land.

Funeral servicen by the writer and Isaac L. Rudy, from Rom. 7: 22, to a very large and

attentive congregation.

WM. SADLER.

Died, in the Newton Church, Miami county, Alphord and sister Catharine RISH, aged 7 Ohio, August 15, 1871, brother DANIEL DEE-TER, aged 64 years and 4 months. The deceased was an active and worthy member of the church; and in his death the church and the community, as well as his family, have sustained a loss that will be likely to be plainly felt. His death was caused by a fall. He met death with the faith of a Christian. His funeral was attended by a very large number of sympathizing friends. The religious services were performed by brother H. Davy and others.

Died, of Congestive Chills, August 1st, 1871, brother Joseph Miller, of the Squirrel Creek Congregation, Ind., aged 51 years, 9 months and 6 days. He was a faithful member of the church for 27 years. He lcaves a widow and seven children to mourn his loss. His eighth child died about seven years ago, aged 1 year and 2 days. Brother Joseph was taken off very suddenly. Funeral services by brother Jacob Lander, from Rev. 14:13 and 14.

Died, near Middleberry, Clay county, Ind., in Lickcreek Congregation, Owen county, Ind., August 18th, 1871, George Shidler, son of bro. Daniel and Mary Shidler, aged 20 years, 1 mo. and 20 days. Funeral services by the brethren, Robert Goshorn, Daniel Summur and the writer, from 1 Cor. 15: 12-58, to a large congregation. ANANIAS HENSEL.

(Companion please copy.)

Died, in the Lick Creek Congregation, Owen county, Indiana, July 14th, of Consumption, brother JOSEPH C. CULLER, son of Elder David and sister Anna Culler, aged 19 years, 8 months and 25 days. Brother Joseph bore his lingering sickness with remarkable patience; and after he saw that his end was near, he called his friends and bade them all a tender farewell, leaving them a blessed hope of a happy meeting in heaven. Funeral services by Elder Moses Hochstetler and others, from Hebrews 9: 27, 28.

Died, May 15th, in Lena, Ill., at the house of his son Lewis, MICHAEL LAUVER, aged about 80 years. He was formerly from Juniata

county, Pa., and a Menonite by profession.

Funeral occasion improved by Paul Wetzel,
Charles Royer, and the writer, from John 11: 25, 26.

Died, in the Waddam's Grove Congregation, July 6th, of Consumption, sister SUSANNAII EBY, daughter of brother Enoch Eby, aged 16 years and 29 days. Funcral occasion improved by A. M. Lutz, Isaac Myers, and the writer, from 1 Peter 1: 23, 24.

#### CORRECTION.

In the obituary of Samuel Baker, in the August number, read Middleberry instead of " Middleberg."

#### A TREATISE

On the Salntation, Feetwashing, and the Lerd's Supper. By Elder David Bosserman.

Terms, 10 cents single, 80 cents per dozen. Those desiring them will please send the money with the address and they will be sent immediately. Address

DAVID BOSSERMAN, Gettyshurg, Pa.

#### NOW READY

## Scripture Parables

IN VERSE WITH

Explanatory Notes.

This little book containing the Scripture Parables in verse with notes and engravings, and some choice hymns is selling readily, 64 pages. Price 15 cents.

Agents wanted to whom a liberal deduction

will be made. Address:

H. J. KURTZ, DAYTON, O.

#### The Children's Paper. TERMS REDUCED.

The terms for the Children's Paper have been reduced as follows:

1 copy per year to one address.....\$0 30 8 copies " " " .... 2 00 20 " " " " .... 4 00 .... 4 00

We ask the cooperation of the brethren and sisters everywhere in introducing the Paper and in getting subscribers for it as well as in furnishing reading matter for the children.

Back numbers can be furnished and are sent to new subscribers unless stated otherwise at the time.

Specimen copies on receipt of stamp.

Address all orders to

H. J. KURTZ. Dayton, O.

For special inducements, see Children's Paper for July.

#### HAUSMITTEL UND RECEPTE

fuer allerlei Krankheiten und Zufaelle an Menschen und Vieh. Price 25 cents.

Address H. J. KURTZ, Dayton, O.

#### DEBATE ON IMMERSION.

A Debate on Immersion between Elder James Quinter, and Rev. S. P. Snyder. J. Kurtz, Dayton O.

#### Attention, Agents!!

THINK OF THIS.

#### WONDERFUL SUCCESS!!! 30,000

copies of Brockett's History of the Franco-German War sold first 60 days. It now contains a full history of the Red Rebellion in Paris. making nearly 600 pages and 150 elegant illustrations, and will sell five times faster than heretofore. Price only \$250. Incomplete works, written in the interest of the Irish and French, are being offered with old illustrations, and, for want of merit, claiming to be official, etc. Beware of such. Brockett's, in both English and German, is the most impartial, popular, reliable, cheap and fast selling work extant. Look to your interests, strike quickly and you can coin money. Circu-lars free, and terms excelled by none. Address

> J. W. GOODSPEED & CO., 37 Park Row, N. Y., or 148 Lake Street, Chicago.

### DOMESTIC MEDICINE.

A Treatise on the Practice of Medicine, adapted to popular use, and made familiar to the ordinary reader.

It gives the symptoms of the various diseases incident to the human family, with appro priate remedies - the best known - and the general treatment required in each case. It is illustrated with numerous engravingsabout a hundred fine cuts of the most com-mon medical plants, with the description, lo-cality and habits, and medical uses of them. A Glossary is annexed defining the technical terms, and also a complete Index. 624 pp. 8vo.

The book is strongly bound in leather. The binding of some of the books is slightly marred, but not to materially injure its durability. Otherwise the book is in good order. Only a limited number of these books is for sale and those wanting a copy must order soon. Every family should have a work of the kind. Sent postpaid for \$2,15 or by express for \$1.75. This is just about half price. Address H. J. Kurtz, Dayton, O.

## FAMILY BIBLES.

We have for sale a very good Family Bible with the Apocrypha, the Psalms in meter. Family Record, References, and Illustrations. The print is large. Price \$4,00 by express.

GERMAN & ENGLISH NEW TESTAMENT. We have also for sale the German & English Testament, one column German and the other English. Price 00 cents, by mail 60 cents. Address

H. J. KURTZ, Dayton, O.

#### BOOKAS.

FOR SALE AT THE OFFICE OF THE "GOSPEL VISITOR."

| GOSLET AISHOR'.  |                 |
|--|-----------------|
| will be sent postpaid at the annexed rate                  |                 |
| Ochlschlæger's German and English                          |                 |
| Dictionary, with pronunciation of the                      |                 |
| German part in English characters .                        | 817             |
| The same with prominciation of Eng.                        | φιιι            |
| lish in German characters.                                 | 1.7             |
| Nonresistance paper  | 2               |
| bound  | 2               |
| Nead's Theology  | 1.4             |
| Wisdom and Power of God                                    | 1.4             |
| Parable of the Lord's Supper                               | 2               |
| Plain Remarks on Light Mindedness Wandelnde Seele [German] | 1               |
| Wallfahrt nach Zionsthal                                   | $\frac{1,1}{6}$ |
|  |                 |
| Discussion on trine immersion (Mooma Debate on immersion   |                 |
|  | ,7              |
| Brethren's Hymn Book [new edition]                         | ~               |
| Plain sheep binding  | 73              |
| " arabesque  | 7,2:<br>7,2:    |
| Per dozen, by express                                      | 7,25            |
| Plain morocco  | 1.00            |
| Per dozen, by express                                      | 10,00           |
| Plain morocco, pocket book form.                           | 1.25            |
| Per dozen, by express                                      | 12,00           |
| New German Hymn Book.                                      |                 |
| Sbeep binding, plain, single                               | ,50             |
| Per dozen, by express                                      | 5,00            |
| German and English bound together                          |                 |
| Turkey morocco   | 1,25            |
| Per dozen, by express                                      | 12,00           |
| Arabesque plain  | 1,00            |
| Per dozen, by express                                      | 9,00            |
| Sheep binding plain  | 1,00            |
| Sheep binding plain Per dozen, by express                  | 9,00            |
| HYMN BOOKS, Old Selection.                                 |                 |
| German and English   | ,75             |
| German and English English, single                         | ,40             |
| per dozen  | 4,25            |
| Rose's Domestic Medicine, 624 pp 8vo                       | 2,15            |
| Names put on Hymn Books to orde                            | r for           |
| 15 cents a piece.  |                 |
| Remittancés by mail for books, &c. a                       | + +b-           |
| il all the books, occ. a                                   | t the           |

Remittancés by mail for books, &c. at the risk of the sender.

Address

H. J. KURTZ,

DAYTON, O.

## LOOK HERE.

The "Brethren" can find their style of

#### HATS

of best quality at reasonable rates at

#### SAMUEL COLLINS

No. 6 East Third St. Dayton, 0.

Send \$5,50, or clubs of 6 \$5,90 each, and receive goods per express.

#### THE BRETHREN'S

## Encyclopedia,

Containing the United Counsels and Conclusions of the Brethren at their Annual Meetings &c. By Elder HENRY KURTZ.

The work neatly bound together with "Alexander Mack's Writings," 1 copy sent by mail postage paid......\$1.70

Of those bound there are but few left, and as the "Macks" are out of print, when these few are disposed of, hence friends who wish to have a copy had better send orders soon. Of the Encyclopedia in pamphlet form (without Mack) we have yet some more than of the bound ones, and to have them more speedily spread throughout our brotherhood, we will reduce the price and send them postpand for seventy five cents [\$0.75]

Address: HENRY KURTZ,

Columbiana, Columbiana Co., O.

1780 1871

Are you afflicted or sick?
USE DR. FAHRNEY'S BLOOD CLEANSER OR

## PANACEA.

Established 1780 p ickage form. Established nearly 20 years ago liquid form, which was brought to its present high degree of perfection some years later by Dr. Peter Fahrney. Chicago, Illinois, who conducts the trade west of Ohio. Unsurpassed remedy and cure being an alterative and cathartic, or tonic and purge combined, for diseases arising from impure blood, such as sick-headache Dyspepsia, Costiveness, Jaundice, Liver Complaint, Erysipelas, Chills and Fever, Worms. Pimples, Scrofula, Tetter, &c. Great reputation. Many testimonials. Ask for that made at Waynesboro, Pa. or Chicago, Ills. Beware of imitation. Gennine retails at \$1,25 per bottle. Druggists and others sell it.

"Dr. P. Fahrney's Health Messenger" gives the history and uses of the Blood Cleanser, testimonials, and other information, sent free

of charge. Address

Dr P Fahrney's Brothers & Co.
Waynesboro, Franklin county, Pa.

#### TO THE BRETHREN AND FRIENDS.

I have still on hand a number of my books containing a discussion with Dr. J. J. Jackson (Disciple) on trine immersion, an account of his conversion and change, a treatisé on the Lord's Supper, an essay on the new birth and a dialogue on the doctrine of non-resistance, with an address to the reader. The whole containing 282 pages neatly bound, which I offer on the following terms:

B. F. Moomaw, Bonsack, Roanoke Co., Va.





## THE

# GOSPEL VISITOR,

A MONTHLY PUBLICATION,

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

VOL. XXI. OCTOBER, 1871. NO. 10.

FERMS: One Dollar and twenty five cents per year in advance.

DAYTON, OHIO:
H. J. KURTZ, PRINTER & PUBLISHER.



### CONTENTS.

| Departed Saints interested spectators of   |     |
|--|-----|
| the faithful on earth                      | 289 |
| Obey God without delay                     | 292 |
| Religion the only true source of happiness |     |
| The Salem College                          |     |
| Remarks                                    |     |
| Sonship and fellowship                     | 308 |
| Luther's motto                             | 309 |
| The destruction of Anti-Christian powers   |     |
| at the coming of Christ                    | 312 |
| Dead, yet living                           |     |
| The Family Circle.                         |     |
| Rear not children in pride                 |     |
| The little outcast                         |     |
| Editorial.—A talk with our friends         | 317 |
| Lines on the death of Ira Calvert          |     |
| Obituaries                                 |     |
| Correction.                                |     |
|  |     |

#### Letters Received.

From John Nicholson, C Bucher, Samuel Flory, B S Whitten, L D Caldwell, Dr J A Seiss, J S Hauger, W H H Sawyer, Elizabeth Studebaker, Jacob Wantz, John F Funk, Danl Metzger, John Stretch, J W McIntyre.

#### WITH MONEY.

From Moses Y Snavely, Eld David Miller, A Rowland, John F Funk, J H Kurtz, Isaac Fry, Abraham I Row, Philip Boyle, David Gerlach, D H Hixson, Jos B Light, George Kinney, J D Gans, Z T Livengood, Clara Price, V Reichard, John Fitz, J B Stoner, J Schmucker, Eld Geo Wolf, D E Price, — Lena, J E Pfautz, Mary J Condice, Frederic Haas, Leah Witmer.

#### PUBLISHER'S NOTES.

With this number we send out our Prospectus for 1872. We shall send at least one to every Post Office to which the VISITOR goes. When more than one go to an office we generally send to the first one on the list. Should any receive a prospectus that cannot conveniently act as agent they will please hand it to some one that can do so. If any wish to act as agent who do not receive a prospectus they will please inform us and we will send them one, or they can write one. Our club terms for the Visitor for 1872 are, Five copies, \$5. For every club of twelve and twelve dollars cash, we will give the thirteenth copy free.

#### New Census and Patent Laws.

We are indebted to Munn & Co., publishers of the Scientific American, New York for a neat little bound volume of 120 pages, entitled as above. It contains the complete Census of 1870, showing the Population, by Counties, of all the States and Territories, with their Areas, and the Population of the Principal Cities. Also, the new Patent Laws in full, with Forms, Official Rules, Directions how to obtain Patents, Copyrights, Regulations for Trade-Marks, Assignments, How to Sell Patents, etc. Also, a large variety of valuable information relating

to Water Wheels, Steam-Engines, and other mechanism, with many useful tables and reci-pes, 175 diagrams of Mechanical Movements, etc. We advise every body to send for it as above. Price, 25 cents. A more valuable compendium, for so small a price, has rarely been published.

#### The Farmer's Monthly.

We expect to publish a new monthly periodical specially for farmers but also useful to those engaged in other callings in life. It will contain 32 pages monthly and a cover, (similar to Gospel Visitor ) and will be devoted to Farming, Stock Raising, Fruit Culture, and every thing pertaining to the business of farming. It will contain a Household DEPARTMENT giving articles, items, &c., on housekeeping and useful recipes, and a HEALTH DEPARTMENT containing article and notes on health. Either of these two departments alone will be worth more to a family than the whole paper costs. The first number for January will be issued some time in December. Correspondence on anything pertaining to farming, &c., and subscriptions solicited everywhere.

TERMS: Single copy, per annum, \$1; Six copies, \$5; Thirteen copies, \$10; Twenty copies, \$15. Send for Circulars. Address

> H. J. KURTZ, Dayton, O.

#### A TREATISE

On the Salutation, Feetwashing, and the Lord's Supper. By Elder David Bosserman.

Terms, 10 cents single, 80 cents per dozen. Those desiring them will please send the money with the address and they will be sent immediately. Address

DAVID BOSSERMAN, Gettyshurg, Pa.

#### Attention, Agents!!

THINK OF THIS.

#### WONDERFUL SUCCESS!!! 30.000

copies of Brockett's History of the Franco-German War sold first 60 days. It now contains a full history of the Red Rebellion in Paris. making nearly 600 pages and 150 elegant illustrations, and will sell five times faster than heretofore. Price only \$2 50. Incomplete works, written in the interest of the Irish and French, are being offered with old illustrations, and, for want of merit, claiming to be official, etc. Beware of such. Brockett's, in both English and German, is the most impartial, popular, reliable, cheap and fast selling work extant. Look to your interests, strike quickly and you can coin money. Circulars free, and terms excelled by none. Ad-

> J. W. GOODSPEED & CO., 37 Park Row, N. Y., or 148 Lake Street, Chicago,

## GOSPEL VISITOR.

Vol. XXI.

OCTOBER, 1871.

No. 10.

of the Faithful on earth.

Whereupon, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Heb. 12: 1, 2.

Dr. Macknight remarks on the word cloud, that "both the Greeks and Romans used the word cloud to express a great number of people.' The apostle in this touching admonition had reference, it seems, to those games in which the combatants contended for the prize. And it is said that at the celebration of those games, such as came off victors in the morning, did not receive the prize till the evening, but looked at those who were still contending; and the apostle seems to represent the ancient patriarchs, and prophets, and judges, and kings, and captains, and righteous men, alluded to in the preceding chapter, and also to Christ, who is mentioned in the 12th chapter-all of whom had come off victorious, as standing round the chris. tians he is addressing and encouraging, observing how they succeeded in obtaining the prize for which they were contending.

interest, and a deep interest, in those it is the place where his Savior lived, on earth who are struggling against and suffered, and died, and where sin and laboring hard to reach the he performed so successfully his goal of the Christian race as suc- work of Redemption. And we can-

Departed Saints interested Spectators cessful combatants, there can be no doubt. It is highly probable that they feel an interest in the general affairs of the world. Here they began that career which is to continue forever. Here their characters were formed which were to settle their destiny for weal or for woe. Here were spent the days of their childhood—the most interesting period in the life of every human being. Here that childhood grew into manhood. Here were the influences of that manhood exerted. world was the birth-place, and for awhile the home, of the departed saints, and as it is still the abode of a large portion of their race, surely they will feel, if they possess feelings of sympathy, pity and tenderness for those subject to all the vicissitudes and ills of life which they themselves were once subject to. Especially, will they be likely to teel for those who are their descendants and near relatives; for many of the departed saints leave behind them, when they die, near relations. Parents and children are left; husbands and wives are left; brothers and sisters are left; and as they felt a deep and an abiding interest in the welfare of their kindred while on earth, that interest did not die with the extinction of mortal life.

Again: The earth will ever pos-That the departed saints take an sess an interest to the Christian, as not well conceive how the saints in body which leads to the improper heaven can think of their blessed adorning of it, and to the gratifying and loving Lord, without thinking of its unlawful desires, so there is a of this world as the theater of his just and commendable regard and glorious exploits. And while they affection felt by the spirit for it, as think of the world as the place an important means of communiwhere they sinned and ruined them- cating with our fellow-beings, and selves, so will they think of it as as an important appendage of the the place where they sought and spirit, designed by our wise and found pardon. Can they ever forget benevolent Creator for its usefulthe sermons which they heard-ness and complete development. especially those which were blessed Sainted spirits will therefore ever to their salvation? And can they forget the dear Christian friends houses, the sepulchres that contain who prayed and labored for their conversion, and whom they left to labor on earth when they took their be clothed with their immortal bodleave of them on the shore of the river of death? And can they ever tion is an important doctrine in the cease to remember those holy places where they prayed and worshipped? And have the ties which united them in Christian fellowship to those with whom they worshipped been entirely dissolved, or the remembrance of the happy seasons they spent together been forever obliterated from their minds? not, they will still feel an interest in their friends on earth and the scenes associated with the friendships formed and enjoyed.

Further: As the cemeteries where lie the bodies of our departed friends are often present to our minds and departed, and that it does none can visited by us, because of the affection we continue to feel for those who are sleeping in their silent vaults, so the earth containing the will still feel an interest in all that graves of departed saints in which lie their mouldering bodies will often be thought of. For, surely, tains to the triumph of the soldiers they will not forget nor cease to of the cross or the followers of feel an interest in those earthly tab- Christ. ernacles in which their spirits once and in many cases long dwelt. As stated by the apostle in close con-

take an interest in their earthly them, and the eventful period in the Christian economy when they shall The doctrine of the resurrec-Christian system, and the time in the future when this glorious event will take place is looked forward to by the Christian with no ordinary feelings; and as the earth is to be the scene of this wonderful event, it will therefore continue to be an object of interest to the spirits of the departed.

From the above consideration, and other similar ones that might be named, it is highly probable, if not certain, that the departed saints feel a deep interest in the affairs of this earth. If memory exists in the with propriety for a moment doubt, then it would seem to follow, as a necessary consequence, that they pertains to the welfare of their race on earth-especially in what per-

There is an important thought there is a morbid affection for the ection with the suggestive lan-

guage with which the 12th chapter as a part of Christian truth, and of Hebrews commences, and which seems to us to bear upon our subject, and to confirm the view we have taken of it. It is the thought con tained in the 40th verse of the 11th chapter. It is thus stated: "God having provided some better things for us, that they without us should not be made perfect." From this it would appear that the purposes of God relative to his people are such, that he has determined that the saints of all ages shall at the same time enter upon the highest enjoyment of the glofied state; and that time will be, the resurrection of the just. If, then, the felicity of the departed is not to be completed until the last of the redeemed on earth shall have finished their course, it is no wonder that the departed saints watch with interest the progressive stages of the church and those who are to be fellow-heirs with them of the same glorious kingdom.

It is true, our knowledge of disembodied spirits, of their capacities for locomotion and observation, is very limited. But freed from the encumbrance of sinful flesh, their capacity for knowledge and active labors of holy love and sympathy with all who are co-operating with the Savior of the world and His redemptive work, may be greatly enlarged.

If, then, the remarkable language of the apostle Paul to the Hebrew believers, and which we have under consideration, seems to inculcate the idea that the departed saints are interested spectators of the saints now on earth, and that this is its plain and literal meaning appears probable from the construction of the pas sage, then we may receive the idea their hands the palms of victory.

use it for our edification. There seems to be nothing found elsewhere in the scripture which contradicts this view of the passage; and, as we have already seen, there are many considerations which favor it. We may, then, regard it as a scriptural idea, and from it draw the following practical thoughts:

1. It is calculated to exalt and enlarge our views of human life and its destiny. How solemn and important must the present time, fraught with all its consequences, be, to enlist the thoughts and attention of disembodied spirits. Nothing trifling, nothing vain, nothing but what possesses a considerable degree of interest, can arrest their thoughts or engage their attention. But they appear to look with eager attention upon the conflicts which the Christian has to overcome, and therefore the interests involved in the conflict are of the most momentous character. If he succeeds, "glory, honor and immortality" are won. If he fails, "indignation and wrath, tribulation and anguish" are his portion.

2. If, then, the dead or disembou" ied spirits feel so much for us, will we not care for ourselves and for one another? They have proved the reality of the spirit-world, and of the infinite importance of obedience to God, and they are more than satisfied, they are delighted, with the result of their piety, and are exceedingly anxious that success may crown the living combatants in the Christian race as it did theirs, and that they all together may wear on their heads the crowns, and bear in

- departed saints and worthies feel an interest in the success of their brethren who are still striving against sin, we have a glorious confirmation of the wisdom and correctness of a Christian life. The rich man whose course of life brought him to hell, did not approve of that course after he realized its results. He did not wish his brethren to follow his course and imitate his example. This witness which he bore is a powerful testimony against an ungodly life. But the departed saints who, as a cloud of witnesses behold the faithful on earth with interest, wish them success in their holy labors and beckon them on to victory, bear a most glorious testimony to the reality of Christianity and the sufficiency of the grace of God to enable the Christian to triumph.
- 4. The consideration that the living saints on earth, in their conflicts with the powers of darkness, have the sympathy of departed saints to encourage them, and their experience to embolden them, is an available source of great Christian comfort.
  - 5. In the last place, we may learn from the sublime truth of the beauful scriptures, that what is often regarded as a bereavement, when looked at in the light of Christian truth does not appear such. Do the parents regard the removal of he does not say. Whether Saul a bereavement? Not exactly so, or deprived him of his rights and tian race, -and are interested, tho' his robberies by the bands of the

3. In the light of the fact that the invisible spectators of us day and night, then the change which takes place at death is rather a separation than a bereavement.

> "Ah! why should bitter tears be shed In sorrow o'er the mounded sod, When verily there are no dead Of all the children of our God?

They who are lost to outward sense Have but flung off their robes of clay. And, cloth'd in heavenly radiance, Attend us on our lowly way.

And oft their spirits breathe in ours The hope and strength and love of theirs, Which bloom as bloom the early flow'rs In breath of summer's viewless airs."

J. Q.

For the Visitor.

### OBEY GOD WITHOUT DELAY.

I thought on my ways, and turned my feet unto thy testimonies. I made haste, and delayed not to keep thy commandments. The bands of the wicked have robbed me.

Psalms 119: 59-61.

In the text, David the author tells first what he did, and secondly what was done unto him. I will, however reverse the order, and notice first what was done to him and others, and try to make an application; and, secondly, what he did, and make the application.

1. What was done to him. says, "The bands of the wicked have robbed me." Of what particular thing or things he was robbed their children to another locality as confiscated certain of his property, but as a separation. If our de-privileges, does not appear; neither parted friends, then, who are taken is it material that we should know. from us by death, still sympathize It is enough for us to know he was with us in our labors and afflictions robbed, and that the bands of the in the cause of Christ,-watch us wicked were the robbers. The devil with interest in running our Christis the arch robber and pepetrates

agency of his wife, whom the devil wicked have robbed you. associated with him. By this band robbed of the benefit of his riddle by the band of the Philistines ploughing with his heifer, (wife,) (Judges 14,) and was robbed of his eyes by the band of Delilah. By these bands was he robbed.

My unconverted friends, I address yon. Have you not been robbed by this arch robber, the devil? If not, why are you not a child of God? Is it because you believe there is no such thing as religion, or as becoming children of God by faith in the Lord Jesus Christ? or that it is a vain thing to serve the Lord? No-you believe or think no such thing. You believe and know that religion is good, and hope some time or other to enjoy its benefits. You would fear to die without it. Why not enjoy it now? Simply because the devil by his bands has robbed you of it. Some time the seed of the word was sown, as by the way-side of your heart, and, before you enclosed it with the hedge of watch. ing and prayer, the devil with his bands robbed you of it. In the band of robbers may be your apparent friends. It was Job's wife bid him curse God and die. (Job 2:9.) It was to his wife his breath was strange. (Job 19: 17.) Think it not strange if a wife or husband, father or mother, brother or sister, or some unsuspected friend, have a hand in the robbery. Your hahits fashion; your associates and comrades, with your procrastination are robbed of every serious thought, Lord's ways; and you are robbed

wicked. He robbed Adam of Eden of every solemn impression, and all and everlasting life through the your good resolves. The band of the

2. What David did. As a wise was Adam robbed. Samson was man, he thought on his ways; and he need not think long till he knows his ways are evil and lead to death. Thinking brings back to the mind past times and things. David thinks on these, and oh! how dark they are. Uriah and his wife! oh, how horrid! what shall I do? I turned my feet to God's testimonies. There he finds the Lord's way; the better way; the way of repentance and pardon; the way of righteousness, holiness and peace; the way of faith unto obedience-being the better way. "I made haste and delayed not to do his commandments"

Unconverted friend, David tho't on his ways, and found he was going astray. He turns to the testimonies of the Lord, and finds the right way there. He hastens and delays not to do his commandments. So do you. Think on your waysthe ways you have and are still living; living in disobedience to God's holy law, without religion, without peace, without any comfort; living in the way of sin, without God and without hope in the world. men and women, think on your ways. Your heads have grown white under the weight of many years; you can have but few more to live; think, oh! think on your ways before you die! Your ways may seem right in your eyes, but the end thereof is death. In your ways of disobedience God is robbed rob you; your pride and love of of your service and your influence for good. Your children and grandchildren are robbed of the benefit are bands of robbers by whom you and example of a holy life on the

the Holy Spirit, and, in the end, of your salvation. Young men and women, think on your ways, and lesson, and be early wise. You have know how vain and sinful they are. Think where they lead to, and what your end will be if you die in them. Think how many younger than you have died, and how easy for you to die. Think of the band of robbers you are exposed to in your way, who are ready to rob you of your tender hearts and tenderest affections-rob you of religion and all its joys and benefits. Then, like David, wisely conclude, "I will turn my feet to God's testimonies, and search for the Lord's ways." Search and you will find His waysways of pleasantness, and all His paths peace. And though you have walked in your ways all your days, and are now old, poor, and robbed of all good, yet, if you will forsake your evil ways, and walk in the ways of the Lord, you shall live.

David made haste and delayed not to do his commandments. So do you. Old men and women, you have much cause to hasten. You have lived in your ways many years, and but few are left you. In your ways you must perish; the end is death. It is just before you-make haste; delay not to escape your ruin. The work of your salvation and return to God's ways must now be crowded into a few years-perhaps only months or even days. You have not one minute to spare. Make haste-delay not to do his commandments. You may not have time to partake of one communion season with all the haste you can make. If you delay any longer,

of your happiness, joy and peace in | way unbaptized-robbed of every grace God willed you to enjoy.

Young men and women, learn a cause to make haste and not delay to do God's commandments. Less than forty days may see you in Many whom you your graves. know have not lived as long as you have. What right have you to expect to live longer? In your ways, you know you will, you must, perish, and, in the end, be lost-forever lost Make haste and delay not to do his commandments. Your time is precious. You cannot afford to lose any of it in the ways of sin, among bands of robbers. You have much to do. Your work begins with faith, repentance and baptism, and goes onward and upward in watching and prayer, walking in all the commandments and ordinances of the Lord blameless; taking upon you the yoke of Jesus, learning of him meekness and lowness of heart; learning not to be unequally yoked together with unbelievers, but to come out from them, and be separate, and not touch the unclean thing, and God will renew you, and be unto you a Father, and you shall be his sons and daughters. Hasten -you have no time to lose. Lord has work for you to do. world lies in iniquity. He wills it should be saved; you must help. Hasten; there is a crown for you; let no one take it away. Your brothers and sisters—some of them even younger than you-have forsaken their ways, and are in the Lord's ways, doing his commandments. Hasten, delay not, or you will be left far back, and cannot catch up. You saw your brother death may even find you in your and sister last communion at the

table of the Lord; you then were source, that religion is actually the of robbers. If you hasten not, you Very frequently they have, but you Lovefeast. You know when two of you contemplate going to the same place, and one starts only an hour before the other, how you must hurry to catch up. Your brother and sister have started for heaven a year or more, and you have not yet started. Hasten-oh! hasten-and delay no longer to do his commandments. The Lord will come: two will be in the field, (two brothers,) two will be grinding at the mill, (two sisters,) one will be taken and the other left.

Husbands, your wives have left their ways, and turned to the Lord's ways. Wives, your husbands have turned to God, and where are you? Jesus says' when he will come two shall be upon one bed-one shall be taken and the other left. Reader, does not this apply to the husband and wife? Lord, is it 1?

Sing, 338th hymn.

D. P. SAYLER.

For the Visitor.

### Religion the Only True Source of Happiness.

We wish, before closing this essay, to prove that religion is the only true source of happiness. If we can do this, we feel that our labors will not be in vain. We, of course, admit that religion is a solemn subject. Why, then, the reader may ask, it he has never been brought under its benign influence, is it the only true source of happiness? Why do not those who enjoy its blessings demonstrate to those around them, those

far in the back-ground among bands only true source of happiness? will not come up with them by next believed them not. And would I simply tell you that religion is the only true source of happiness, undoubtedly many would disbelieve me. Then, for an illustration:

Without it, I may give you all Bible evidence from Genesis to the Revelations of St. John the divine. and yet many may not see the enjoyment of religion. Let us, then, suppose the case of two young persons, (sisters,) whose names we will call Mary and Annie. They both are bent on enjoying all the pleasure this earth can afford. Not a dance or party of any kind within reach can pass by without being attended by them. Not a fashion can come in use without their following it. In fact, we will suppose them in every way to be fast young ladies. Time rolls on and Mary is induced by a religious friend to attend an evening meeting. Mary at first declines on account of an even ing party, being some miles distant; but, as she respects her friend very highly, and considers the distance and inclemency of the weather, she finally concludes to accompany her friend to the place of meeting, where her friend has told her that a very able brother and minister is going to deliver an address. They reach the house and sanctuary of God. With unusual feelings of solemnity they both enter its friendly door. Soon one of the ablest discourses and earnest entreaties that Mary ever heard is begun by a common but neatly clad preacher. His remarks are on a subject that really interests her. The blessed privilege who seek happiness from any other of being a servant of God and heir

of glory is one of untold interest. I let that old minister rob me of all God is eternal life." These words notion out of your head. I hope The days of her youth have been ing. spent in the service of satan, whose wages is death. But now, through the mighty effort of the man of God, a soul is converted from the error of its ways, and Mary is an humble penitant at the foot of the cross. Ere she reaches her retiring room for a night's repose, Annie also reaches home, having just retired from the giddy dance, and the following supposed dialogue ensues:

A. Why, Mary, is that you; how comes it that you missed the party?

M. A friend of mine persuaded me to go to church. How did you enjoy yourself?

A. Enjoy myself? very well. But, O me, how tired I am! Besides, I have a dreadful head-ache!

M. You seem hoarse, too.

A. Yes; should'nt wonder if I'm not taking a cold. This thing, being at parties, wearying one's self, is very apt to injure one's health. But, Mary, why in the world were you not there? How I enjoyed myself.

M. Enjoyed yourself; suppose you did. But your enjoyment was only momentary; and worse, it has left a pang of sorrow instead. how I pity you!

A. Pity me? Why, Mary, how surprisingly you do talk. That old fogy preacher must have converted you. If he has, I am sure you have

Services are closed. Mary reaches earthly pleasure for the sake of dry home a humble penitent. "The religion? Not I. You had better wages of sin is death, but the gift of take your rest, and get such a wild cannot be eradicated from her mind. you will be over your pet by morn-

> M. Not I. By the help of God, I am going to follow his dear Son "through evil as well as good report," to "where the wicked cease from troubling, and where the weary are at rest." He died for me, and 'tis a pity if I cannot so much as live for Him. Besides, I believe that every minute I serve him will bring one more enjoyment than a life-time in satan's service.

> How unreasonable you do talk. I thought you always believed that Christians were the most sorrowful and dullest people in all the earth. But how differently you talk now. Wish some one could make me believe so.

> M. If you would just believe what the Bible says, you certainly would be convinced.

> A. Be convinced! You know what all the Bible says Christians have to bear with, and now you will find a pretty rough road of it. What will your friends say?

M. If they are true friends, I know what they will say; if they are not, it matters little what they sav. One thing I know, "there is a friend who sticketh closer than a brother." Through the "valley and shadow of death" I mean to follow him though all other friends forsake me. Our conduct heretofore has only been adding sorrow and remorse to our condemnation. But, got the worst of it, after all, whether by obeying him who has redeemed you call my enjoyment momentary me, I expect to find such solid peace or of no significance at all. Would and comfort as alone Jesus can

with gold, and each gate a solid pearl, is worth laboring for. Oh, the riches of that etherial dome. We cannot comprehend neither the height nor depth nor length nor breadth of God's compassionate love. "Eye hath not seen, nor ear heard, neither hath it entered into the mind of man, the things which Gad hath prepared for them that love him."

A. You talk as I never heard you talk before; but why you see such beauty and enjoyment in holiness I cannot tell. Certainly, you will be mistaken in the end.

M. I cannot think so. The rich man's heirs congratulate themselves with the happy consolation that they may live in finely decorated mansions, but the Caristian's hopes and affections are not stayed in damask carpets and grassy lawns, but in Heaven, where the society of the Most High, the angels and whiterobed saints, with palms of victory in their hands, dwell through the ceaseless ages of a vast eternity.

It is needless to continue our sup position further. It is evident to all candid, thinking persons that this latter character is gaining the argument; and, would space allow, we might give the reader a brief sketch of the life of some thus bent on following the blessed Savior after they have continued sometime in his service. But, suffice it to say, continuing steadfastly in the service of One whose gift is "eternal life" will bring one more lasting peace than a whole life-time in the service it is by living for Him who died for among them; that they had not b

give. A home in the city of New | us that we are made eternally happy. Jerusalem whose streets are paved True, the Christian has his trials to endure and oppositions to meet; but this is all counted as loss, that Christ may be gained. The laboring man freely endures all hardships and exposure to the inclemency of the weather that he may become what wordly men may term rich. Hence, if laboring for "the meat that perisheth" affords so much pleasure, what must be the happiness of the servant of God in anticipation of eternal happiness where true riches abound and eternal pleasures never cease to exist.

> Friendly reader, a few more remarks and we will close this essay. We have endeavored to show you that religion is the only true source of happiness; and I will now close by asking you to give the subject its due consideration. The benefit will be yours. Do not over-estimate the Christian's sufferings and persecu. tions. Whether your lot be as severe as theirs or not, you have to bear enough of this world's afflictions to hurl you from this world into the next, whether you live in sin or free yourself from it.

> > F. M. SNYDER

De Graff, Ohio.

For the Visitor.

The Salem College at Bourbon, Ind.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.

1st Cor. 1:26.

The apostle took great pains to show and pleasure, in one single year, to the brethren and sisters at Corinth what was the general character and conof the destroyer of souls. Hence, dition of those who were Christians

generally taken from them that were tinue to make merchandise of the peoesteemed wise or learned, but from those in humble life, and for the reason given in the 29th verse of this chapter, viz: that no flesh should glory in his presence; that is, all men who were Christians should and would acknowledge that the plan, as well as the ability to be a worker with God in the saving of souls, was from God; and that to him should be given all the praise, and not to men; for God did, could and would carry on his work in the church in such manner as to show that the learning and wisdom of those who thought themselves wise on account of their education and human knowledge had not anything to do in it.

From this last quotation of the apostle we can gather something of his meaning in the use of the term flesh; and then, also, of the phrase wise men after the flesh-mighty and noble men. It will appear very evident, I think, to every sincere mind, that the apostle does not allude to flesh, as such, but to men; and that in the expression wise men after the flesh, he uses the term flesh in opposition to the term spirit; as, for instance, to be fleshly or carnallyminded is death, but to be spirituallyminded is life and peace; so that in the apostles use of the phrase wise men after the flesh, he alludes to men who, through education, literature or human learning, or by their knowledge of the arts and sciences, could philesophisc and, by rhetorical flourishes, please the eye and tickle the ear of the carnal multitude, and thus put plausible constructions upon error, very damaging to the spiritual improvement of the heart, and thereby lulling the consciences of men and women to sleep; and from these carnal sleepers these blind guides receive honors and titles which sound ren and sisters ought to see that it is no big; hence, they are encouraged to con- wise in them to give their children a

ple; and from these openings they, the educated teachers, are beset with a class of temptations, such as office, rank, honor, wealth, indulgencies in lusts, and surrounded with objects of flattery which minister much to their pride and vanity, and from which situations and conditions the grace of God upon the principle of moral suasion cannot but very seldom recover them; so that there is something connected with college education that gives knowledge that the apostles give us to understand puffeth up and confirms men in their own wisdom, which comes from beneath and is fleshly, carnal and devilish, and constitutes them in character wise men after the flesh, of whom the apostle says not many are called.

Brother Quinter, in his remarks and reply to our form r article, says knowledge is power, to which, I suppose, we all assent. Then, I ask, is it right to put power into the hands of the unconverted, which will not only ruin themselves but others, (through or by rearing colleges by the church,) by giving them a classical or what is generally called a high-school education; qualifying them for any and every lucrative business in life, and tie them, as the prophet has said, as with a cart-rope, so as to keep them from becoming fools for Christ's sake; for it was from the power of education, gotten in celebrated schools, that the unconverted scribe was the better qualified to operate against Christ and to declare that he had a devil, and that they who could not explain the law as fluently as they could were cursed; and that also helped to stimulate the cry that the disciples were the filth of the earth and the offscourings of all things

Now, it does seem to me that breth-

high-school, or what is called a collegiate to have and arrive at a greater knowledge of many things after conversion than before is not only safer but profitable. Hence, Paul speaks of things that a knowledge of them is profitable for the man of God, and lawful; and Peter commands to add to our faith virtue, and to virtue knowledge; and David cammanded his son, saying, Solomon, my son, O, my son Solomon, study to know the God of thy fathers. Having fixed principles of piety deeply implanted in their hearts by the Holy Ghost, so as to be able to carry out with them in practical life, through the help given from above to those who are in fellowship in the ehureh, (being born from above in noneonformity to the world-and I use the word nonconformity in a broad sense,) then their knowledge may and will be turned in to honor God; for they will be of those whom the apostle John records, saying, "I write unto you, young men, because ye are strong and have overcome the world." To these knowledge may give comfort, and aid in Christian usefulness to oth ers; but to the unconverted more than a common-school education should not be given-for even that might be abused. But there are some things that we cannot help, if abused. They seem to be necessary for common use in life; but this does not destroy or set aside the truth that there are many things that we, the church, should with great anxiety labor to keep from obtaining in us or among us; and they are so numerous that every thinking brother or sister will discern some of them without our enumerating them and lengthening our article; and connected with them is high-sehool education to the uncon. verted.

Brother Quinter says in his remarks, or graded education, while unconverted also, that there is a desire in the minds to God; but that they may and ought of the brethren's bhildren for more than a common-school education, and makes that desire a basis for a high-school among the brethren in Christ; and that their children should have it in youth, so that, when they become members of the church, should they be placed in office, they would not need to learn in after life. But this, in my opinion, is giving them something which they are not able to bear; for they have neither the principles nor interest which season them in heart for a proper contribution or use of such knowledge, and hence it will only make them vain, whether they get it in a college controlled by brethren or by others; for we cannot educate holy principles into the hearts of young people by sending them to school. We may give or impart instruction, if we stay within proper bounds, suitable for young minds, that God may quieken by the holy ghost and work out by his power salvation to the young. But we think parents should study to know to what extent in education the youthful mind will be advantaged by it; for it is very evident to my mind, and that from scripture testimony, that there is that connected with our fallen natures that will not admit of our knowing all that we are capable of knowing, without a preparation of heart, so as to profit by it as we learn it, and not be damaged by it. This is forcibly brought to my mind in the case of our common parents' desiring to know good and evil, and in their making use of that source through or by which they attained to that knowledge; but not being prepared in heart for such degree of knowledge, it proved an injury to them; as also we can infer from the words of Jesus to his disciples, saying, "I have many things to say unto you,

but ye cannot bear them now." Surely, but truth, and here we see that the truth is not profitable without a preparation of heart for it. But where the mind is controlled by good principles and heart-interest to appropriate all they know to the honor of God, then, and then only, is great knowledge profitable to the individual; which is not the case with brethren's children, (nor any others,) in their unconverted state. So that we think brother James' basis for a high-school, being the desire of young people for education who are unconverted, is rather a tottering one; for their desires are generally vain and inju. rious to themselves, as well as to others, and displeasing to God. But brother James says common schools and common school education can be abused, and hence high-schools and high-school education can be abused also; and that an abuse of a thing is no argument against its use. This latter expression, we grant, is a truth, if judiciously managed; but to put a good thing into the hands of improper characters, who we know, from the very nature of things, will abuse it, is to sin wilfully. to the abuse of common school educa tion, if abused, we are not accountable to the same extent as we are in the case of abuse of that education which scrip ture and reason and experience and observation all teach us is injurious to the unconverted heart. Now, we think that our position that it is wrong for parents to give their children a highschool education before there is a heartdesire awakened by the Holy Ghost to devote themselves and what they know to the honor of God, is fully established; and, if wrong in our conclusions, we, in all good feeling, ask brother Quinter, or some other brothers or sisters, to help us ployed in translating the scripture. In to better light, if there is any better.

We had thought to write our views Jesus intended to teach them nothing which we left unexpressed in our former article, and also a reply to all of brother James' remarks on said article: but we begin to see it would be entirely too lengthy for one article; so we concluded to take it up a portion at a time; and would only yet say in this article that brother Quinter failed to keep his mind on my position in his criticisms on the sufficiency of common school education for any position in the church, together with what our experience and our opportunities in after life enable us to arrive at, in this, that he brings up, by way of illustration, a brother put to the ministry who is a good scholar, and another one who is no scholar at all. Now, our position has been all along for common school education. We certainly are to understand by common schools, the schools that are so general in all our townships and districts, to which we send all our sons and daughters from our own dwellings, and have them coming and going daily under our own observation and care, so as to discern their improvement and conduct; in which schools is taught letters, spelling, reading, writing, arithmetic, grammar, geography, and a clew to composition. Now, where a man has some of all these, he certainly has some education: and our position is, that he has all that he needs for any position in the church; that, if he is converted to God, with a heart-interest for improvement and usefulness, he will arrive to as high a state of usefulness as any that we have any knowledge of as ever were connected or in fellowship with the church, to do the work she has had to do since her organ. ization; and this view we cannot abandon until we are informed of some brother or brethren whom God emour judgment God has seen fit in his

will to men through other instrumen- church advantages. talities, and not by brethren. If we are in error, correct us. We will receive it as a favor.

And now as to brother James' rebuke as to our doing wrong in denouncing against some means of even useful instructions. It has not yet occurred to us that we did wrong in denouncing against the educated of this world and all their graded and celebrated schools, as a means of mischief and wickedness in general, though some of their pro ductions should be useful to sincere persons; for we have the example of Christ to justify our conduct in this particular. Christ said to his disciples that the scribes and pharise's sit in Moses' seat; whatsoever they bid you observe, that observe and do; but do not like unto them, for they say and do not. Now, certainly, Christ encouraged them to make use of the good that was in the instructions and teachings of those whom he branded as hypocrites, and of whom he told the disciples, saying, "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no wise enter into the kingdom of God." So that if we copy the manners and spirit and example of our Savier, we who claim to be set apart by the church of God to instruct and keep watch over the flock, have a duty to attend to in this very thing, much as it may bring their anathemas against us, and even not suit some of our own brethren. In saying that it is wrong for brethren to give their children what is called a high-scool education before they are converted, &c., we only use the term high-school to keep up the idea of an advancement in knowledge, not that we approve such means to attain to it even after conversion. There are

wisdom to do the translating of his other and safer ways of getting it for

Now a little about the young woman who would have a more fashionable brother to solemnize her marriage. After the disposition made of it by brother James, I must say, in justice to her and her parents, that I did not refer to it to cast a stigma upon the family, and do not consider her a hard case; but that she did, in all probability, just as any one else would have done, myself not excepted, were I in the world as she was, and wished my fashionable associates to witness my nuptial ceremonies. I produced it as a case in hand to show that the fine and more fashionable preaching brethren did favor and bring into the church more of the carnal mind than plain ones did in reference to dress; for the carnal mind out of the church responded to, or was suited with, that which was carnal in the church, and had a choice; and that such indulgencies would lead on until the whole was leavened. Hence, I pro duced the case of young people's prospects of getting into the church after a while with a great deal more fashion about them than used to be allowed.

Brother James: It was harvest time. I wrote in a hurry, and thought, after I commenced writing a little while, that my paper was so widely ruled that you could write between the lines; and if not, why I think I can be understood if just put to press as I wrote it. I think it bears upon its simple construction that which will enable the reader to arrive at a knowledge of the sense or the matter it contains. Perhaps it has not so much sound about it as would be pleasing to some. But we do not expect or look for sound from the humble in Christ. Those who wish to be gratified in that direction, must employ a student from some other College.

In love to all the brethren and sisters. | chose the weak things of the world, that More anon.

JOHN HARSHEY.

Cornelia, Missouri.

### REMARKS.

It will be seen by the foregoing arti cle, that brother Harshey feels it his duty to pursue the subject of collegiate or high-school education. Perhaps it is well to do so. The subject is at this time agitated among the brethren, and it may not be amiss to lay the matter before the brethren under the different aspects under which it may be considered by brethren. So, while we give place to brother Harshey's article in the Visitor, we shall offer some remarks upon his position, not because we take pleasure in differing with him, or in controverting his positions; for it gives us pain rather than pleasure to differ in opinion with any brother we esteem as much as we do brother Harshey; but that the brethren may, by having different views of the subject presented, have a better opportunity of forming a correct idea of the matter.

Brother Harshey quotes and explains the following passage from the apostle Paul: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." (1 Cor. 1:26.) appears to us, that this passage has reference to the ministry rather than to the body of believers. We give this verse, with a few that follows, as we have them in the version of the American Bible Union: "For ye see your calling, brethren, that not many are wise after the flesh, not many mighty, not many noble; but God chose the in pursuing the course he did. But, foolish things of the world, that he since the divine and supernatural charmight put to shame the wise; and God acter of Christianity have been estab-

he might put to shame the things which are strong; and the base things of the world, and the things which are despised, did God choose; and the things which are not, that he might bring to naught things that are; that no flesh should glory before God."

The words "are called" in our common version are supplied by the translators. 1. These words, if applied to Christians in general, do not seem to suit the apostle's augument For, how the calling of the foolish and weak to the embracing of Christianity, and the passing by of the wise, the mighty, and the noble, should put to shame these last, does not appear very plain. But, if we understand the apostle to refer to preachers of the gospel who were called to establish Christianity and to convert sinners, then all is plain and consistent. For it is a fact, and one upon which we shall all agree, that God did not choose the learned, the influential, and the noble of the world, to preach the gospel, but the unlearned, the weak, and those of the lower class of society; and by such men being successful in reforming the people, and in making a decided and perceptible improvement upon society, God did put to shame the statesmen and philosophers among the Gentiles, and the doctors and scribes among the Jews, under whose teaching the people grew from bad to worse.

As the preachers of the gospel were weak, and the opposition they had to contend with great, and the work of reforming men very difficult, the success that attended the labors of such men proved the presence of the power of God, and was calculated to bring Him the glory. This was his purpose

lished, the same necessity does not perceive. It was to manifest his grace exist for confining the gospel to the and power. The first preachers did same class of persons as its preachers. not only possesses much of the Holy

1 Cor. 1:27, does not only agree with raculous gifts of the Spirit. But the the apostle's argument, but it seems to day of miracles is past. We do not agree better with certain facts in the now expect to receive the knowledge of case than does the construction of it language in a miraculous manner, or when it is applied to the state of believ- knowledge of any kind. We must study. ers in general at the time the apostle God will help us, but he will not now wrote. For will the scripture represen- endow us with knowledge in a miracutation of the character of the first con- lous manner. He has shown us what verts to Christianity agree with the idea he can do. With foolish and weak man that there were not many wise men, or as his instrument, he has confounded mighty, or noble called? In Acts 6:7, the wise. He sent out the apostles to we read as follows: "And the word of preach without gold, or silver, or brass God increased; and the number of the in their purses; without shoes, or scrip, disciples multiplied in Jerusalem greatly; or staves. He provided for them, and and a great company of the priests were they lacked nothing. He thus taught obedient to the faith." The nobleman them that with him there were hidden whose sick son Jesus healed also be- and ample resources to supply them lieved, and his whole house with him. with whatever they needed when other (John 4:53.) At Ephesus many who resources failed. But afterwards he used the arts of magic and divination said to them, "he that hath a purse, were called. And from the number let him take it, and likewise his scrip." and value of their books it appears they (Luke 22:36.) He would have them were men of learning. (Acts 19:19.) to understand from this last direction According to Phil. 4:22, it appears to them, that they were to avail themthat some of Cæsar's household were selves of the ordinary means of support, called. And when we look at the pre- and not to depend altogether upon micepts in the epistles to masters to treat raculous supplies. So in respect to their servants with humanity, and to the rich to not "trust in uncertain riches," but to "be rich in good works," and "ready to distribute;" and to women not to adorn themselves with gold and silver and pearls and costly raiment, it would seem that there were many wealthy persons in the church.

It appears that the apostle was alluding to those that were called to preach the gospel. And there is no difference of opinion as to the class of persons out of which God selected these. He selected those that had no rank, or wealth, or learning, to give them influence.

The explanation we have offered of Spirit, but they also possessed the miother means of usefulness. We think the Master virtually says now, and has said it since he gave the direction just noticed, to all his wise, wealthy and influential preachers, if he has any such, take your wisdom, wealth and influence with you, and appropriate their sanctified use to the furthering of the cause vou have at heart. God has showed us that the success of his cause not depend upon ordinary instruments used by men to accomplish their objects. Nevertheless, all such instruments are not to be despised, for, when sanctified And why he did this, we also readily by grace, they have, and still they may

be, used successfully in promoting the without going to a high-school, to this cause of the Lord.

Had there been learned men and noblemen among the disciples of our Lord when he selected his twelve apostles, he would not have selected the unlearned and weak as he did. This was necessary to carry out his purpose and manifest his power. But would it be considered wise or judicious in our brethren, at this time, in selecting men to fill the office of minister, to pass by we had such, and if they were as humble and pious as the unlearned and weak, and to take of the latter kind merely because our Lord chose such when he chose the twelve? Such a course, we presume, would be justified by but very few.

The utility, then, of a certain amount of education is acknowledged. Brother Harshey names the following branches: "Spelling, reading, writing, arithmetic, composition." And he then remarks: "Now, when a man has some of all That, if he is converted to God, with a heart-interest for improvement and usefulness, he will arrive to as high a state of usefulness as any that we have any or in fellowship with the church to do to justify our practice of washing feet the work which she has had to do since to be built, as he speaks of "a heart-the brethren came to practice Feet-

we surely will make no objection. The propriety or utility of something more than is comprised in the branches he has named, seems to be admitted, as he speaks of "a heart-interest for improvement." There have been times, and no doubt there will be such again, when it may be very desirable, if not absolutely necessary, for the minister to know something more than is contained in the branches named by brother Har. the mighty, the noble, and the wise, if shey. Some of the early Christian fathers judged it advisable and necessary to make learned apologies for Christianity, to answer the cavils of its enemies. And Paul would have Christian ministers to at least make the attempt to "stop the mouths" of some of the enemies of Christianity. (Titus 1:11) It may sometimes be very desirable for ministers to know something about the ancient languages, the history of the church, and even of the sciences, that Grammar, Geography, and a clew to infidels in opposing the scriptures, and others in erroneously interpreting them, may be met. Brother Harshey thinks these, he certainly has some education; that God has not employed brethren to and our position is, that he has all that translate the scriptures. We do not he needs for any position in the church. know what our ancient brethren didwe mean our brethren near the apostolic age. We, however, know what some of our more modern brethren have done. Our brother Alexander Mack, Jun, knowledge of as ever were connected wrote a short treatise on Feet-washing, before supper. It appears that in his her organization." If we understand time there were brethren who had diffibrother Harshey, and this seems to be culties about the matter. Brother Mack the just inference from his language, refers to different transactions and to those branches he mentions are the the Greek text to sustain our practice; foundation upon which more learning is and not only so, but he tells us how interest for improvement." If his mean- washing before supper; for at first they ing, then, is, that, with a common school practiced it after supper. I give a few education, a minister who desires to be of his own words: "A brother came useful can inform himself sufficiently among us, who understood Greek, and possesses advantages over the former.

It is well known that sickness often ily. If he send his child away to

pointed out to us properly how Jesus brings people to think of their latter washed feet before supper; in single end, and this tends to their conversion; heartedness we did do it ever since and while many people that enjoy good at all times before supper." (Treatise health presume on long life, and conon Feet-washing.) Here a brother's tinue in sin. Now, if parents inculcate knowledge of the Greek language was hygienic principles in their children, and made the means of correcting an error take pains to promote their health, and in the church in relation to the time of the healthy constitution is abused, and washing feet. Had this brother post the life that is prolonged is spent in sin, sessed no more education than can be who is responsible? Not the parents, obtained in common schools, he could we presume. The truth is, education, not have done for the cause of truth wealth and health, all give power to do and for the brotherhood what he did. good or evil. These may all be regarded Education of a higher character than as the gifts of heaven, and may be so that usually obtained in our common used as to increase our facilities for useschools may, as in the case above referred fulness. But if these gifts of a kind to, be made to subserve the cause of heaven are abused and made to ministruth, and thereby glorify God. And ter to our pride, our carnal gratification, it is immaterial to us whether that edu- and to subserve the cause of satan and cation be obtained at home, by the study not the cause of God, those who possess of books without a teacher, or at school and abuse these gifts are responsible, assisted by competent teachers. If, and not the benefactors that conferred however, we can avail ourselves of com- them. God made man a free agent, and petent teachers, and can attend a school put his destiny into his own hands. surrounded by Christian influences, When man abused his power, his freewhere there is a salutary Christian influ-dom, and his trust, who was responsible ence brought to bear upon the student but man himself? Surely, God was not at the same time that the mind is devel- responsible for man's abuse of his privoped and improved, the latter means ileges. So we think it is with the rising generation. Give the young healthy Brother Harshey thinks, as knowledge bodies and improved minds, and thus is power, it is dangerous to give this prepare them for the greatest possible power to the unconverted. But, if usefulness. It is true, there is a great parents give their children education responsibility resting on the parents. and they abuse it, are the parents respon- Religious instruction and Christian prinsible? There is a power in wealth as ciples should be brought to bear upon well as in knowledge; and there seems the young in every possible way. If a to be more danger of wealth than there parent has a fortune to bequeath to his is of knowledge; for the apostle declares children, let him inculcate habits of that "the love of money is the root of industry, frugality, humility and benevall evil," but he does not say this of the olence in them, and warn them against love of knowledge. Now, if a parent the danger of riches. If a parent finds bequeathes a fortune to a child, and that it necessary to send a child from home fortune is abused and turned to evil, is to do service for some one else, or to the parent responsible? It is certainly learn a trade, let that parent seek for not so understood generally. Again: the home of his child a Christian famspiritual interests as well as to the mental improvement of his child. And when the parent takes this extended view of all the interests of his child, and does his best to promote those interests, and prepares his child for a useful member of society, and should he be disappointed in his expectations and hopes, the responsibility does not rest upon the parent.

But it is said our high schools are too often hot-beds of idleness, pride and every vice. This is too true; and it is, indeed, a painful truth. But must this necessarily be so? Surely not. We do most sincerely believe that educational institutions may be made nurseries of Christian principles and holy character. And it is only when there is a prospect of there being such, that we wish to see them established. Teachers have great influence over the minds of their scholars, and if the teachers are holy and humble men and women, they may do much in forming a Christian character in their scholars. And we think the remark of brother Harshey, when he says "we cannot educate holy principles into the hearts of young people by sending them to school," needs some qualification. Have teachers no moral or or religious influence over their pupils? They surely have. And if teachers felt their responsibility as they should, and felt the value of the souls of the dear youth committed to their charge, and if they were holy men and women themselves, and would judi. ciously mingle religious truth with the lessons taught to their pupils; or if they should avail themselves of the many opportunities afforded them in their interviews with their pupils out of the recitation room for instilling principles of Christian truth in the held by their parents. And we feel for minds of the young, lasting impressions such, and for their parents, and we

school, let him have a regard to the for good would be made, and direction given to the mind which would in many cases, if not immediately, at a later period in life, bring the soul to Jesus.

> Brother Harshey says, "Br. James's basis for a high-school being the desire of young yeople for education who are unconverted, is rather a tottering one, for their desires are generally vain, and injurious to themselves as well as to others, and displeasing to God." If this is a general remark, and in that sense is to be understood, there are exceptions, and we trust not a few. Parents, in selecting a calling or business for their children, take into consideration their ability and fitness for busi-And at times parents may, with ness. propriety, consult their children in relation to this matter. Now, if, from a preference for such a calling, or because they are physically or mentally adapted to such a calling better than to some others, they choose the profession of a teacher, or a physician, or the calling of a clerk, or some calling which makes it desirable to have something more than a common school education, that proficiency in the calling may be more likely attained to; and if, from the respect they have for the Christian principles held by the brethren, they would much prefer a school where the associations would be with the brethren, and where they could attend upon the ministry of the brethren, and where they could board in the families of brethren, would this be a mark of vanity, or would it be displeasing to God? We do not think so. Now, there is a considerable number of young persons among us in this condition. We are glad to know that many of our young people, though unconverted, more than respect-they love and revere-the Christian principles

from the principles of the brethren.

duce it to cast a stigma on the family. of Christian truth. It was hardly necessary for him to say We have by no means lost sight of Harshey thinks she did, in all probabil- and the other is no scholar at all. ters of our brethren. And not only so, ments in science and literature."

want to save them, and have them, in and judicious who do not despise plaindue time and in the gospel manner, ness unless it is associated with some brought into the church, and ultimately thing disgusting. And can it be posinto heaven. We do not want to lose sible that the youth of our brotherhood them; and hence we do not want to see generally have got so far astray as to so them compelled, for the want of educa- much dislike plainness that they would tional means among the brethren, to go not want a plain minister to perform to institutions where the surrounding their marriage ceremony? We hope influences will tend to alienate them not. They might as well object to a plain preacher performing their funeral In this connection we allude again to services. There is a certain class of the case of the young woman introduced people that would be less vain, proud, by brother Harshey. It was introduced foppish and haughty, if they had more by him to show the evil tendency of education. And the influence of edueducation. In his article in this num- cation on such minds may sometimes be ber he alludes to the case again, and salutary in superinducing a state of takes occasion to say he did not intro. heart more favorable for the reception

this, as we presume no body would so the fact that brother Harshey recog. understand him. We allude to the sub- nizes the importance of education. He ject, fearing that what brother Harshey thinks our illustration implies that we has said in his last article may make a have. Our illustration is this: "In the wrong impression on some minds in rela- case of two men, who are equal in piety tion to the feeling of our young people and everything else save education; in in regard to plainness of dress, &c. Br. regard to education, one is a good scholar ity, what any one else would have done, one that is educated will possess decided himself not excepted, was he in the advantages for usefulneas over the one world, and did he wish his fashionable that is not educated." We did not mean associates to witness his nuptial cere-that the one would be entirely destitute mony. There are brethren as plain as of education. When we said, "no brother Harshey who are frequently scholar at all," we used the word scholar called to perform the marriage ceremony in the sense that Webster gives it when of the most fashionable sons and daugh- he defines it "a person of high attain-

but these plain brethren are often called Brother Harshey admits that while into the aristocratic families of the the "educated of this world and all world to perform the marriage cere- their graded and celebrated schools are mony-showing that plainness is by no means of mischief and wickedness, in means always despised where there is general, some of their productions are wealth and education. However reluc- useful to sincere persons." This admistant many may be to assume the plain sion is just and candid. If, then, edudress, or backward in perceiving the cation and educational institutions are force of Christian truth in teaching such productive of some good, they should a form of dress, we are glad to know not be, in toto, rejected or unqualifiedly there are many among the intelligent condemned. We admit that their influence is too often exerted for evil rather [1:15); "Called by our gospel," institutions, or in those who possess the Son. What does this mean? education, when evil proceeds from them. Under the management of good men, promoting the enjoyment and well being of mankind and the glory of God. Let us, therefore, labor to clothe it with a Christian influence, that it may go forth as a messenger for good.

J. Q.

### SONSHIP AND FELLOWSHIP.

"The fellowship of his Son Jesus Christ our Lord." 1 Cor. 1:9.

God's faithfulness is our restingplace. His true and unchanging love is our security. From first to last, it is with a "faithful" God that we have to do. The eternal God is our refuge, and underneath are the everlasting arms. There is none like the God of Jeshurun - the Father of Lights, with whom is no variableness nor shadow of turning.

It is a faithful God who calls us, saves us, blesses us, keeps us. It is he who begins the good work in us, and will perform it until the day of Jesus Christ. He will keep what we have committed to him.

This calling of his is often referred to. That which he calls us out

than good; but the evil is not inherent (2 Thess. 2:14.) But in the passage in education or educational institu- before us, it is simply said that we tions. It is in those who manage the are called into the fellowship of his

Fellowship does not merely mean friendship, or converse, or sympaeducation may be productive of good in thy: it means "partnership," sharing what belongs to others-"all that I have is thine." Thus the word is used in Luke 5:10, "which were partners with Simon." There is not merely partaking of something as a gift, but sharing, as common property, what another possesses. It is business partnership, family partnership, filial partnership, conjugal partnership, the partnership of adoption or heritage. Our text embraces all these when it speaks of our being called to the fellowship of his Son Jesus Christ; just as elsewhere it is said that we " are made partakers of Christ." (Heb. 13:14.) So that intercourse with Christ is only part of the boundless privilege of which fellowship implies.

Let us consider this fellowship or partnership with Christ in the following aspects:

1 Partnership with Him in what he was. He was crucified, he died, was buried, rose again. In all this we have part. Not that we helped him to do his work and to bear his cross; not that we were joint sinbearers, assisting him to save us. of is noted: "Who hath called you In all this he was alone—suffering out of darkness." (1 Peter 2:9.) the wrath alone. But still we are That to which he calls us is also said to be crucified with him, to noted: "Called unto liberty," (Gal. have died with him, to be buried 5:13); "called to glory, (2 Peter with him, to have risen with him. 1:3); "called you unto his king-One cross, one death, one grave, one dom and glory," (1 Thess. 2: 12.) resurrection. Such is our fellowship That by which he calls us is also with him, that God looks on us as noted: "Called by grace," (Gal. one with him in all these things; treats us as having passed through ing the glory of the Bridegroom; what he did, as if we had actually paid the eternal penalty, and were entitled to the eternal righteousness. In believing we enter on this partnership, and into all the benefits of his death and resurrection. As one with him, all these are ours.

2. Partnership with Him in what he is. He has not only risen, but he has ascended; he has been seated on the throne of his Majesty in the heavens. We share his present dignity; for we are said to be seated with him in heavenly places, and are treated by God as such. His ascension is ours; his dignity and glory are ours. We are still, no doubt, here on earth; but we are called to feel, and act, and live as those who are already at the right hand of God. Simple forgiveness is not all our portion. We are raised higher than this; raised into high favor with God, and made to share in the fullness which belongs to Christ as the risen and ascended and glorified Son of Man. Besides all this, we share his name, and are called sons of God. We share the Father's love - "that the love wherewith thou hast loved me may be in them." We share his offices; we are prophets, priests, and kings; heirs of God and joint heirs with activities. The world is hard at Christ Jesus.

one with him in all his honor throughout eternity.

Thus, then, there is complete fellowship with Christ. It is to this that we are called by a faithful God; and is it not a high and glorious calling? Fellowship in his cross, his grave, his resurrection, his throne, his glory! All this faith secures to us; and of all this the Holy Spirit bears witness to us. Believing, we are reconciled, saved, accepted, blessed with all spiritual blessings in Christ Jesus.

Let us walk worthy of it; as men who really believe it; happy, holy, unworldly, zealous, generous, loving. Let us carry the consciousness of our calling into everything, great or small; into business, daily life recreations, reading, education, everything; maintaining our true position before men; manifesting our proper character; letting the world know our prospects; and doing nothing inconsistent with what we profess to be now, and with what we shall be when the Lord comes.—[Bonar.

### LUTHER'S MOTTO.

We live in an age of omnipresent work. The era of mere speculation 3. Partnership with Him in what has passed away. The schoolmen's he shall be. Much of his glory is yet idle quibbles as to "how many anin reserve; for now we see not yet gels could dance on the point of a all things put under him. The day cambric needle without jostling," of glory and dominion; the day of "whether an angel can go from one the crown, and the throne, and the point to another without passing royal robe is coming; and in all through the intervening space," and these we are to have fellowship with the like, are not to the taste of this him; as one with him; members of bustling generation. Thinkers busy his body, sharing the glory of the themselves not about the possible head; as the bride of Christ, shar-achievements of angels, but about

the actual needs of men. The ques pray more. Some one has said, (who tions of the century are, What is to be done? and How? and What will pay?

Men have come to have boundless faith in work. It is work that subdues nature, ennobles man, and dignifies nations. Work is sung of by poets, and discoursed about by lecturers, as a species of worship. Machines and inventions are the vehicles of the age; nay, the idols of modern thought. One writer has shrewdly suggested that the time is coming when grave, common-sense Englishmen will fall down and worship the spindle and the steamengine. This biting sarcasm hardly exaggerates the prevalent dominion of the material over the spiritual. Mind has come to be valued in many quarters only as a force for the subjugation of matter, and for the more easy and rapid accumulation of material good.

This materialistic drift of the age manifests itself in the Church. It leads men, in doing God's work, to rely too much on human forces, and to multiply agencies with little thought of that "Spirit" without which all agencies for spiritual work are not "might nor power," but an impertinence. It is one of the glories of Christianity that it summons and utilizes all the forces of our complex nature; and yet shows us man's greatest strength at the utmost pitch of its exertion to be utter weakness, unless it is energized with "power from on high."

Luther's motto was "Ora et labora"—pray and work. The world has dropped the ora, and even the Church has unduly emphasized the

we have forgotten, but the saying is worthy to be put in letters of gold): "We ought to work as though we were to do everything, and to pray as though we could do nothing." This paradox Christian activity is perpetually unfolding. Work and prayer must go together and interpenetrate each other.

Prayer tends to make work successful in two ways: by making the worker strong, and by securing the help of God. The reaction of prayer (if it merited no other praise) would be its ample vindication. If it accomplished nothing without us, we should do well to "pray without ceasing," on account of what it does within us. The success of work done for God depends largely on the courage and confidence of the worker, and these depend on his personal relation to God. What we shall achieve for the Master is not a question of physical force, nor of numbers, nor of finance, nor of intelligence, solely nor chiefly; it is a spiritual question. The amount as well as the quality of the work for God attempted by his people is largely contingent on their prayers. "They that wait on the Lord shall renew their strength," so that they may be able to "run" in the path of duty "and not be weary," and under the severest discouragements to " walk and not faint."

But prayer is also a positive force in the moral world. It brings about results which but for it would never come to pass. The Bible never shrinks from representing prayer as a power above those natural laws which nowadays are so often assumed to labora. Not that we ought to work be the very frame-work of Nature less; but we surely have need to or the virtual fetters of a sleeping

a miracle; and, now that this excep- before them if they could get that tional method of divine working is past, it wields the measureless energies of Providence in ways no less efficient for good. God still works among men; he works by men, and by very imperfect men, in answer to their trustful supplications.

The antithetic truth deserves attention-work energizes prayer. How earnestly, how intelligently, and how believingly a man shall pray does not depend on his own will when he is on his knees. Each life is an organic whole; and what we now are is the product of all we have been. Our conduct irresistibly affects, and to a considerable extent determines, our prayers. So, if we would pray well, we must live well.

Who are the great prayers? The great workers-Augustine, Bernard, Luther, Knox, Whitefield? Think of the labors of such men! How they studied, thought, wrote, traveled, preached! The record of the toils and achievements of some of them makes you wonder how so much could by any possibility be crowded into a single life. And how they prayed! Only lives made immensely capacious by prayer could ever have held so much. Whitefield is said to have read through "Henry's Commentary" (six huge tolios) more than once on his knees. Luther, having on one occasion a day before him crowded with important duties, spent four hours of it in prayer. Of course, such men were "mighty before God."

There is a deep philosophy in all this. Attempting great things for God showed these men their weakness, and the certainty of their fail to find a spot that is dearer to him are without Divine help. It showed than his home.

Deity. Prayer has wrought many them also the glorious possibilities help. So Knox's cry was, "Give me Scotland, or I die"; Whitefield's, give me souls, or take my soul." No idle well-wisher of God's cause ever groaned out from the soul's depths such prayers as those. It is only by working for Jesus that we can get any just conception of what needs to be done-of the obstacles in the way, of the best methods of meeting them, and of the inspiring motives which make all toil delightful in such a cause. Let that Sunday school teacher whose prayers for the conversion of his scholars are faint and few inquire at the bar of his memory and conscience whether his labors for them have not been sinfully slack. Let him be at his post every Sunday, and every moment of the school session; let him visit all his scholars at their homes, and invite them to his home; let him find out every week the reason of every absence; let him talk searchingly with every scholar about personal salvation; then he will find it easy to pray for them; he will find it impossible not to pray for them. Bearing them as a precious, painful burden on his own heart, he will delight to lay them on the great Heart which once broke for them and for him.

> It is when we strive hardest to answer our prayers that we are most completely shut up to agonizing, trustful pleading with Him who alone can answer them fully .-[Independent.

It is very dangerous for any man

The Destruction of Anti-Christian Powers at the Coming of Christ.

Our Savior says, Luke 17:26: "As it was in the days of Noah, so shall it be also in the days of the Son of Man." But how was it in the days of Noah? The sacred historian informs us that "the earth was corrupt before God, and was filled with violence, for all flesh had corrupted his way upon the earth." The sad effects of the fall were immediately most awful. The knowledge of the Most High so rapidly was forgotten, that Adam's grandchildren became idolaters! multiplied rapidly, but only a few in the line of Seth escaped the general ruin. This state of things continued for the first sixteen hundred years and more, during which time there was a uniform and universal progress downward in sin. worship of God had disappeared, and the usurper had it all his own way. Good men became very scarce, until at length but one family was left upon the earth by whom God was recognized and obeyed. He then made known to Noah his purpose of wiping that generation out of existence; yet he granted them one hundred and twenty years as a space for repentance, during which time Noah was a "preacher of righteousness." Nothing is more remarkable than the fact of his entire want of success. They were all buried beneath the billows of the flood.

From the drift of this history it appears that the moral putrescence of the world was not only universal. but intensely offensive during six hundred years of Noah's life. This fact must be kept in view, if we form of spiritual prostitution and would correctly understand the implication of Christ's words: "As it sense analagous

was in the days before the flood, so shall it be when the Son of Man shall be revealed;" that is, as the corruption of mankind increased before the flood with a steady momentum of acceleration up to the open. ing hour of vengeance, so the corruption of the last generations of "this present world" shall increase, until the punitive visitation of devouring fire when Christ shall come. We are shut up to this meaning. So far as we have already proved, there can be no such thing as a spiritual coming of Christ. Such a coming of the Son of Man involves vast absurdities. Until we be shown to be in error respecting the word parousia, which always means personal presence, and can mean nothing else, we maintain that postmillenarianism is irreconcilable with the teaching of Christ in this instance, and in every other where this word is perverted from its proper meaning. If, then, the "last days" of "this present world" may fairly be contrasted with the antediluvian age as to correspondence, we submit the question to all men who are not afraid to follow where truth may lead, how is it possible that a thousand years of happiness and holiness shall be embraced within these "last days previous to the second advent?"

According to this historic illustration, instead of a millennium of peace and blessedness, when the sword shall be beaten into the plough-share and the spear into the pruning-hook, we are to look for universally increasing wickedness, if not of gross violence, yet in some aggravated ungodliness to

The last of God's elect, about being among their other sins. gathered by the gospel from "this present world," good and true men, will decrease, until a state of the visible church shall be reached, to which the words of Christ shall be applicable: "When the Son of Man cometh, shall he find faith on the lence earth?" (Luke 18:8.) This is another text full of tribulation to our post-millenarian exegesis. (See Whitby, in loco.) False faith there will be, and plenty of it; but this question implies the affirmation that the true faith shall well nigh have left the earth when the parousia of the Son of Man shall set his sign in the heavens; for when he comes, it will be to "execute judgment upon all, and to convince all that are ungodly have spoken against him.

existence and yet to be more closely the besom of destruction from the Jesus shall be revealed from heaven as have abused and perverted the and satisfactorily explained.

brought the flood upon the earth. gospel, a misdemeanor conspicuous

The aspect of the present hour is not flattering to the post-millenarian doctrine of eschatology. The day grows darker, darker, darker. Political strife, intrigue, lawlessness, shamefulness, faithlessness and viocharacterize the so-called "Christian nations" of the world; while influences are streaming from the nominal church utterly discouraging. We have our Colensos and Renans, and Essayists, who are multiplying in number and influence. The preaching of the old-fashioned doctrines of the cross is christened old-fogyism; nothing will do now but the brilliant and beautiful of high-wrought verbiage, as the pinions of exquisite sentimentality; among them of all their ungodly while the undertow carries along a deeds, which they have ungodly heterogeneous mass of discordant committed, and of all their hard sentiment on the vital doctrines of speeches which ungodly sinners the Bible, yet to come up to the surface in the shape of a Socinio-pan-The anti-Christian powers now in theistic theology. It is not venturing, then, into the domain of prophcombined, will then be swept with ecy, when, from past experience, teaching whereunto all this must face of the earth; for "the Lord grow, we say that the nominal church, embracing all the hierarwith his mighty angels in flaming chies of Christendom, will become fire, taking vengeance on them that false to the Lord, and utterly perknow not God, and that obey not verse in influence, as she will be the gospel of our Lord Jesus Christ; heterodox in sentiment. With this who shall be punished with an ever- it is easy to reconcile all that is said lasting destruction from the pres- about the wickness of the last days ence (face) of the Lord, and from being so universal as to merit anthe glory of his power; when he other visitation of Divine vengeance shall come to be glorified in the similar to those which appeared in saints, and to be admired in all them the days of Noah and of Lot; but that believe in that day." (2 Thess. in any other view we cannot see 1:7, 10.) It seems clear from this how the strong expressions of Peter text, that those who shall be visited and of Paul, in their predictions of with this dire vengeance will be such the period spoken of, can be fairly

### Dead, Yet Living.

The cedar is the most useful when dead. It is the most productive when its place knows it no more. There is no timber like it. Firm in the grain and capable of the finest polish, the tooth of no insect will touch it, and Time himself can hardly destroy it. Diffusing a perpetual fragrance through the chambers which it ceils, the worm will not corrode the book which it protects, nor the moth corrupt the garment which it guards. All but immortal itself, it transfuses its amaranthine qualities to the subjects around it. Every Christian is use. ful in his life, but the goodly cedars are the most useful afterward.

Luther is dead, but the Reforma tion lives; Knox, Melville and Henderson are dead, but Scotland still retains a Sabbath and a Christian peasantry, and a Bible in every house, and a school in every parish; Bunyan is dead, but his bright spirit still walks the earth in its "Pilgrim's Progress"; Baxter is dead, but souls are quickened by the "Saints' Rest"; Cowper is dead, but the "Golden Apples" are still as fresh as when newly gathered in the "silver basket" of the Olney Hymns; Eliot is dead, but the missionary enterprise is young; Henry Martyn is dead, but who can count the apostolic spirits who, Phœnix-like, have started from the funeral pile? Howard is dead, but modern philanthropy is only commencing its career; Raikes is dead, but the Sabbath-Schools go on .- [ Rev. F. Hamilton.

## Family Gircle.

For the Visitor.

### REAR NOT CHILDREN IN PRIDE.

Is it not greatly to be deplored that pride—that fearful vice—is so prevalent among us; and, like a contagious disease, is carrying off such vast numbers! We see it daily increasing; men are becoming very proud and vain! They are becoming very high minded, and are seeking after great honors in the world! What nonsense; what folly; yea, what great wickedness! Can we gain heaven thus? Oh, could we but take to heart admonitions: "Love not world, neither the things of the world. If any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father but of the world."

Do we not see but too plainly that the "pride of life" is holding many of us so called Dunkards under its sway? And is this not, I ask, a clear evidence of a luke-warm and sickly religion? And do we not know that God has plainly said He will spew such out of His mouth? Happy, indeed, may be the man who can in truth with David say, "Lord, my heart is not haughty, nor mine eyes lofty." (Psa. 131: 1.)

There are, however, many at the present day whose outward manners in dress, &c., are quite commendable; but, when we come into their houses, we do on all sides behold the evidences of pride and extravagance, and their children dressed in the highest fashions? How can we possibly believe that such are indeed "lowly in heart," or that they really do hate pride and wantonness!

"The fear of the Lord is to hate evil; pride and arrogancy, and the evil way,

and the forward way, do I hate." (Prov. | wear when they attend public worship; 8:13.) No one would believe that I the latter, when they go among the have an humble heart, however plain higher and fashionable class! What is my outward appearance may be, so long to be the end of such hypocrisy! It is as I permit, and, perhaps, even encour- plainly to be seen in God's word: "For age, all manner of wantonness, &c., to whosoever will be a friend of the world, be freely indulged in by my family. is the enemy of God; and no man can Instead of "bringing them up in the serve two masters. The end of the Lord," we do, from infancy, bring them enemies of the cross of Christ is deup in the sinful fashions of the world! struction." (Phil. 3:18, 19.) and thus do we offer them as a sacrifice of darkness! And we are equally responsible in the bringing up of children, whether they be our own or such care; and we must one day give an say the child is not my own, but only in which we rear them up. Some pathat would be utterly useless.

and say, "O, let them alone; such and ing the evil? If children can have hard that ours cannot have what others with the same propriety, be allowed to (Matt. 25: 24.)

One would hardly suppose that we have allowed to have their own free will styles of dress - one plain, and the from their you'h up, that, on arriving other highly fashionable! The first to at a mature age, they go with the major-

Oh, fathers and mothers, let us, for to the soul-destroyer and haughty prince God's sake, fulfill our duty toward our children. They are precious gifts, and are by our Maker committed to our as are under our care. For any one to account to Him for the way and manner an adopted child, would be an excuse rents assert that when children are once grown up and come to an age of under-It is frequently the case that when standing, they will naturally see the the father wishes to admonish his child- folly of these things and put away their ren to modesty in dress, &c., the mother superfluous apparel. This may occawill secretly encourage them and aid sionally be the case; but are parents them in their foolish and evil purposes, justified in thus encouraging and indulgsuch have thus and thus, and it is too their own way in this evil, they may, have." Many will thus talk and rea-indulge in any other evil; for, you son-as though it were too hard or know, an evil is an evil, let it be of severe to denounce such pride in child- what sort it will. But it is quite maniren as satan desires. Or, as if the word fest that if children are permitted, from of God, in denouncing pride, made a infancy up, to have their own free will, hard or rather an unjust demand. The to indulge in the fashions of the world wicked and slothful servant said, "Lord, and all the fooleries of the day, it will I knew thee that thou art a hard man, have become so deeply-seated and rooted in them, that, in many instances, it will Mothers have a very great influence be much more difficult to induce them over their children, and may aid much to renounce the evil than if they had in keeping them in the bounds of rea- been taught and accustomed, from their son and modesty; but on the other youth up, to a decent, simple and modhand, they may, by their evil example est mode of clothing. Quite too often and encouragement to vanity, be instru- is it the case, when children are not mental in the promotion of their ruin! properly instructed at home, but are members in the church who keep two (which, you know, is prone to evil)

ity—where their corrupt nature can have its own free course without any restraint.

Now, dear members, since the women are so plainly and expressly forbidden to adorn their persons with platting of hair, gold pearls, costly array, &c., whence have the brethren a right to decorate their own persons, or their children, with all manner of needless ostentation-trimming, combing and disfiguring their hair after the silly fashions of the world? Such things, alas! are too often seen-even on our little innocent ones on our knees! Do we not remember what Jesus endured? Oh, what sufferings did our sins inflict upon His innocent head! Can we still say, after being admonished to abandon such vain customs, and we still persist in them, that we are "clothed in humility." Or, that we are "kindly affectionate, one toward another, with brotherly love"?

Is not such insubordination a clear proof that pride is still lurking in our hearts? O, that every brother and sister would take sincerely to heart Paul's admonition: "Obey them that have rule over you, and submit yourselves."

In conclusion, I hope my readers will receive in love my humble exhortations, and examine them closely, and if they find the truth therein brought before them, I wish they might heartily embrace the cause, and assist me in contending against pride and in inculcating humility.

A. MILLER.

Miami County, Ohio.

Grace teaches us, in the midst of life's greatest comforts, to be willing to die, and in the midst of its greatest crosses to be willing to live.

### THE LITTLE OUTCAST.

"Mayn't I stay, ma'am? I'll work; cut wood, go for water, and do all your errands."

The troubled eyes of the speaker were filled with tears. It was a lad that stood, one cold day in winter, at the outer door of a cottage on a bleak moor in Scotland. The snow had been falling very fast, and the poor boy looked very cold and hungry.

You may come in, at any rate, till my husband comes home. There, sit down by the fire; you look perishing with cold;" and she drew a chair up to the warm corner; then suspiciously glancing at the boy from the corners of her eyes, she continued setting the table for supper.

Presently came the tramp of heavy boots, and the door was swung open with a quick jerk, and the husband en tered, weary with his day's work.

A look of intelligence passed between the wife and himself. He looked at the boy, but did not seem well pleased; he nevertheless made him come to the table, and was glad to see how heartily he ate his supper.

Day after day passed, and yet the boy begged to be kept "until to morrow:" so the good couple, after due consideration, concluded that, as long as he was such a good boy, and worked so well, they would keep him.

One day, in the middle of winter, a peddler, who often traded at the cottage, called, and, after disposing of several of his goods, was preparing to go, when he said to the woman,

- "You have a boy out there splitting wood, I see," pointing to the yard.
  - "Yes, do you know him?"
- "I have seen him," replied the peddler.

swung his pack over his shoulder. "That boy, young as he looks, I saw him in court myself, and heard him sentenced—ten months. You'd do well to look carefully after him."

Oh! there was something so dreadful in the word "jail!" The poor woman trembled as she laid away the things she had bought of the peddler; nor could she be easy until she had called the boy in, and assured him that she knew that dark part of his history.

Ashamed and distressed, the boy hung down his head; his cheeks seemed bursting with the hot blood, and his lips quivered. "Well," he muttered, his whole frame shaking, "there's no use in my trying to do better; everybody hates and despises me; nobody cares about me."

"Tell me," said the woman, "how eame you to go so young to that dreadful place? Where is your mother?"

"Oh!" said the boy, with a burst of grief that was terrible to behold-"Oh! I hain't no mother ever since I was a baby. If I'd only had a mother," he continued, while tears gushed from his eyes, "I wouldn't have been bound out and kicked and cuffed and horsewhipped. I wouldn't have been sauev. and got knocked down, and run away, and then stole, because I was hungry. Oh! if I'd only a mother?"

The strength was all gone from the poor boy, and he sank on his knees, sobbing great choking sobs, and rubbing the hot tears away with the sleeve of his jacket.

The woman was a mother, and though all her children slept under the cold sod in the churchyard, she was a mother still. She put her hand kindly on the head of the boy, and told him to look up, and and thus increase its chances for usefulsaid from that time he should find in ness, we have also found quite a number

"Where? Who is he? What is he?" | her a mother. Yes, she even put her "A jail bird;" and the peddler arm around the neck of that forsaken, deserted child; she poured from her mother's heart sweet, kind wordswords of counsel and tenderness. Oh! how sweet was her sleep that nighthow soft her pillow! She had plucked some thorns from the path of a little sinning but striving mortal.

That poor boy is now a promising His foster-father is dead, and his foster mother aged and sickly; but she knows no want. The "poor outcast" is her support. Nobly does he repay the trust reposed in him.

"When my father and mother forsake me, then the Lord will take me up."-The Standard Bearer.

### EDITORIAL

### A TALK WITH OUR FRIENDS.

Our twenty first volume is drawing to a close, and we avail ourselves of the present number for communicating with our friends, and all the brethren under whose notice this may come.

It is known to many and perhaps all of you, that there has been an effort made to consolidate some of our periodicals. The undersigned was among the number that favored such a consolidation, believing it could be made to inerease the usefulness of the periodical literature of the church. But it seems the time for consolidation has not yet come, and hence it was not accomplished. While we have found a number of the friends of the Visitor who would have been pleased to see it united with one of our weeklies, that a union might be formed that would give them the Visitor weekly instead of monthly,

of the friends of the Visitor who are that the brotherhood do not yet desire loathe to see it discontinued or merged into any other periodical, and desire to have it continued. The principal reasons we had for favoring a consolidation of some of our periodicals were these: we were fearful that a sufficient patronage could not be obtained for compensating the publishers in making their papers what they should be, and also that we could not find contributors among the brethren to supply us with a sufficient amount of readable matter. The propriety of having a monthly magazine in the church like that which we have tried to make the Gospel Visitor, for the purpose of circulating and preserving essays designed to instruct and edify both the church and the world, while the weeklies serve as a more frequent means of communication among the brethren, will, we presume, pel Visitor. We design to rally our be readily admitted by a large number of our brotherhood.

To such of our friends and patrons that would like to see the Gospel Visitor made a weekly instead of monthly, we would say we appreciate your feelings, and it would afford us pleasure to gratify you, but to add another weekly to our periodicals and incur the increased expense of such a change, we do not for different reasons feel justifiable. ability of our brethren to support a large number of periodicals, may be undisputed and indisputable; but their sense of propriety in doing so, may not be so apparent.

Our position then as the acting editor of the Gospel Visitor, (and others associated with us in our work, sympathize with us in our feeling,) a name as familiar to many of our brethren as household words, imposes a duty upon us which under existing circumstances, is not the plainest to perceive, or the easiest to perform. But we have concluded to have the Gospel Visitor discontinued. Have we judged correctly?

Our Prospectus last fall, for the present volume, was sent out under disadvantageous circumstances. Having the idea of consolidation under consideration, we delayed sending out our Prospectus. Our friends did not know what The consequence was our subscription for this year was reduced considerably, and that much to our pecuniary disadvantage, and consequently somewhat to our discouragement.

Brethren and friends, we cannot beg for your patronage, neither shall we attempt to obtain it by scolding at the backwardness of any to sustain us. We have never done so, and we feel less like doing so now than ever.

You know the character of the Gospowers to increase its interest and usefulness. We think we know what our Magazine should be to fill its place, and do its work. And what we think it ought to be, we will labor hard to make it. Friends, will you rally to our support. If you want the Visitor to be continued and to prosper, you know something must be done on your part. We know that many of you regard it as a good means for spreading the truth. Then by assisting in its circulation, you assist in promoting the truth. Remember this is an incentive to induce you to lator for its circulation. Upon your generosity, sympathy, prayers, aid, and the blessing of heaven, we rely, and we hope we shall have them all; and if so, encouragement and success will brighten our pathway, and make our arduous labors pleasant.

Our Prospectus will be sent out with this number, and we hope our friends will not fail to make good use of it and kindly and freely present it.

J. Q.

### Lines on the Death of Ira Calvert.

Our husband, dear, the other day, Was quickly snatch'd from earth away; And, like some transient morning flower, He faded ere the evening hour.

When the last morning sun did rise, Joy was seen in his sparkling eyes; Kindly health glowed on his check, And merry tones his voice did speak.

But, alas! for th' ill-fated day! For, ere he fe t the noon-tide ray, The messenger of death drew nigh, And he was call'd at once to die.

And, ere the sun had gone to rest Behind the mountains of the west, Upon us fell the pall of gloom-For sore grief was our painful doom.

His spirit winged its joyous way To realms of clear, celestial day, To be transplanted in the skies, And live with saints in Paradise.

He sought for peace, and not for strife, In all the trials of his life. The gospel was his chief delight-His study both by day and night.

He lov'd the church—the saints abode; He lov'd to speak of heav'n and God; His good example brightly shone-For in him faith and works were known.

Oh! may we all his foot-steps trace, And imitate his works and ways; Then, when the storms of life are o'er, We'll met him on bright Canaan's shore. RACHEL CNLVERT.

### **OBITUARIES**

Died, at his residence in Canton Church, near Louisville, Stark county, O., on Lord's day, August 20, 1871, our beloved brother Elder DANIEL J. PECK, aged only 46 years and almost two month.

This brother was born in Somerset county, Pa., where he was married to Rachel Lichty, who died in her first child-bed, in July, 1849 leaving a daughter two weeks old in the kind care of her aunt. The bereaved brother came then to Ashland county, Ohio, where he, in 1854, was married again with sister Hannah Way, a widow with soveral children by a former husband; and, desirous of doing his whole duty toward God and man, and feeling the need of all the means of grace in order to do so, in the course of the same year he became a mem-

ber of the Ashland church; and not very long after the church saw fit to call him, with two other brethren, to the ministry, and some years later to entrust him with the administration of the ordinances. After being with his second wife nearly ten years, who bore him several children, three of whom are still living, she also died, in 1864, leaving him, before he was forty years old, a second time a widower, with smill children, needing sorely a mother. seems, the deceased became providentially acquainted with the widowed sister Salome Witter and her four fatherless children, which acquaintance resulted in marriage in 1865, and in the union of two families into one in as much love and harmony as may be easily found in a family where they have all the same father and mother. This last union was blessed with two childrentoo young yet to know what they have lost, as is measurably the case with most of the other children. May the Lord sustain the mourning widow in all her trials that may be in store for her, and take especial care of the orphans.

But not the family alone has sustained a loss; no! the church in which he lived last, and the brotherhood in general, as far as the brother had become known, will feel and lament this sad bereavement. Since the death of his fatherin-law, Elder Jacob Snider, the church had entrusted to him the oversight of the same, and in a few years he had evinced an ability, a zeal and a judgment, not only in the ordinary duties of a minister, but also in difficulties that come too often in churches. He was often called from home, and even was sent as a member of the standing committee to our last Annual Meeting. There, in a night of discomfort and exposure, he is believed to have gathered the seeds of the illness which cost him his life. But we trust God does all things well and overrules all evil. During his illness he prepared for death. He called for the Elders to pray over him, who anointed him in the name of the Lord. When asked whether he had set his house and earthly affairs in order, he replied, that, as he went, he had tried to make all right and legal, so that there would be no trouble.

May the Lord enable us all to say so, when we come to die. His funeral was large, and preaching in English, German and French.

(Companion and Pilgrim please copy.)

Died, in the Milledgeville Congregation, Ill., Ang. 29, 1871, sister ELIZABETH MILLER, aged 31 years, 6 months and 14 days, consort of bro. Cyrus Miller, and daughter of bro. Samuel and sister Mary Ober. She left a sorrowful husband and four children to mourn their loss; but not to mourn as those who have no hope. She obeyed her Master's call in her early days, and lived and died a consistent member. Funeral occasion improved by Elder Jacob S. Hauger and bro. Provant, from Rev. 14: 12, 13.

(Companion and Pilgrim please copy.)

Died, Sept. 11, 1871, in the Jonathan's Creek Branch of the Church, Perry county, Ohio, of Palsey, THOMAS ENBRY, aged 84 years, 2 months and 16 days. He, like many others, put off his return to God. Although a strictly honest and moral man all his life, having many friends, yet the one thing needful was neglected.

W. ARNOLD.

Died, in the Union Church, Marshall county, Indiana, Sept. 8th, 1871, MARGARET, wife of JOHN KNISLEY, aged 61 years, 6 months and 15 days. On the 10th she was taken to our new Meeting-house, where no meeting before had been held, and where the largest concourse of people met that we ever saw in the West. Funeral services by brothers David Rupel and George Barnhart, from Rev. 14th and 13th. She was thence taken a short distance to the grave-yard, where her remains were deposited.
Many sorrowful tears were shed. She had laid us a good example-gave us many good admonitions that we hope will not soon be forgotten. A few days before she died she expressed a will lingness to be resigned to the will of the Lord. She leaves a husband and five daughters-almarried and in the church. Two of their husbands are in the second degree of the ministry, and one a visiting member; also, fifteen grandchildren. Her surviving hushand feels himself much bereaved. Having the care of the church as an Elder, and having no one to give counsel, he asks the sympathy and prayers of his dear brethren and sisters in his behalf.

BY THE BRETHREN.

Died, in the Donnall's Creek Congregation Clark county, Ohio, Aug. 20, 1871, bro. JOHN K. FUNDERBURGH, aged 35 years, 4 months and 1 day, leaving a widow, four children, father and mother, many other relatives, and many friends, to mourn their loss. The deceased was much respected in the community, as was manifested by the unusually large concourse of people assembled at the funeral, to pay him their last tribute of respect, and to sympathise with the bereaved family. The funeral services were performed by the writer and others, in New Carlisle, Ohio.

EDITOR.

Died, in Hocking County Congregation, Perry county, Ohio, Aug. 8th, 1871, sister KATHA-RINE MOLER, wife of George Moler, aged 25 years, 8 months and 12 days. She was a loving and true companion, and a zealous and faithful sister in the church of Christ. She died with a strong hope of an immortal crown. She leaves a kind husband to mourn his loss; but we fondly hope his loss is her great gain. She was respected by all who knew her.

Funeral services by

H. D. DAVY.

Departed this life on the 11th day of August, 1871, our beloved brother JOHN BOWMAN, of Franklin county, Va., aged 88 years, 7 months and some days. Brother John was an Elder in the church of Franklin for many years, and was well known to many of the brethren. He labored and traveled much, as long as he was able. He was very zealous, and contended hard for the faith once delivered to the saints, and kept the faith unto the time his mind failed, about one year ago. Since that time his conversation was about doing the work of the Lord. A few days before his death he asked some of the family to help him baptize some people. We have cause to believe he is now receiving the reward of his labors. Funeral services from Daniel 12: 2, 3, by the brethren, to a very large congregation of brethren and friends.

ABRAHAM NAFF.

Died, in the Mississinewa Church, near Muncie. Ind., July 20th, 1871, sister HANNAH BRANSON, wife of brother Rufus Branson, aged 31 years, 9 months and 21 days. Her disease was spinal affection. She was daughter of Eli Gump, and niece of Elder George W. Studebaker. Funeral text from Rev. 14: 12, 13, by Elder George W. Studebaker.

Also, in the same Congregation, Sept. 1st, sister SUSANNA, daughter of bro. Jacob and sister Catharine Studebaker, aged 22 years, 9 months and some days—of Consumption. Funeral discourse from 1 Thess. 4:13, by Elder John U. Studebaker.

ELIZABETH STUDEBAKER. (Companion please copy.)

Also, in the same Congregation, at the house of the writer, on the 9th of June, 1871, sister MATILDA L. OWNBY, aged 51 years. She was a consistent member, and well-beloved by all who knew her. She leaves two daughters, who are now living in Indiana. We hope their loss is her great gain. Her disease was spinal affection and paralysis. Funeral services by the brethren.

ABRAHAM NAFF.

Died, in the Stillwater Church, near Dayton, Ohio, on the 27th of August, our beloved sister MARY, wife of brother Elder ABRAHAM FLORY, aged 75 years and 4 months.

Sister Flory was one of our plain old sisters,

sister riory was one of our plain old sisters, and one who adorned the doctrine of the Savior by her walk, conduct and examples of piety. She appeared to be ready for the change. Her chief desire was that she might be absent from the body and present with the Lord. A few days before she departed, she requested the brethren te meet with her in prayer, and anoint her with oil in the name of the Lord. Her request was immediately attended to, and it seemed to give her much comfort and joy.

The text made use of on the funeral occasion was 2d Cor. 5:1, 2 and 3. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," &c.

Died, in the Lick Creek branch of the church, Williams county, Ohio, Aug. 26th, sister MARY LANDIS, wife of brother Samuel Landis, aged 39 years, 7 months and 26 days, leaving a husband, one daughter, and many friends and relatives to mourn their loss, which is her great gain. She was faithful in the house of the Lord, and is gone in peace to the spirit land. Funeral services by the writer and others, from 1 Cor. 15: 22—26.

D. M. RITTENHOUSE.

### ERRATA.

There were some typographical errors in our article on the Origin of Single Immersion, which obscure the meaning, and which we regret.

which obscure the meaning, and which we regret. In the second column of page 263, in the twentieth line from the top, insert not before many. It should read, "single immersion had not many advocates in the time of Vossius."

On page 265, the paragraph beginning near the middle of the column, should begin with Dr. Judson instead of Jackson.

# THE SINGER,

# THE STANDARD SEWING MACHINE OF THE WORLD.

OVER 650,000 IN USE.

Over 200,000 Machines now being Sold Annually.

# The Singer Manufacturing Co.

Is the only Company in the world that manufactures machines for all kinds of work.

Every Family should have a Singer Sewing Machine.

### The Best is always the Cheapest.

These Machines will Hem, Fell, Tuck, Cord, Quilt, Trim, Bind, Gather, and sew on at same ime, Puff, Fringe, Pipe, Hemstitch, Ruffle, Embroider, and Braid, and sew from the finest of auze or gossamer tissue to the heaviest beaver with equal facility.

Sold for cash, on good promisory notes or on monthly payments, o suit the circumctances of the poor and rich alike.

The same qualities which render our new machine so admirable and efficient for use in the amily also commend it as indispensable for every grade of light manufacturing.

For Shoe and Gaiter Fitters, Seamstresses, Tailors, Manufacturers of Shirt Collars, Shirts, Roaks, Mantles, Clothing, Hats, Caps, Corsets, Linen and Silk Goods, Umbrellas, Parasols, etc., it is without a rival.

In addition to the Family Machines, our machines for the use of manufacturers of all kinds are indisputably superior to all others; having machines expressly for Carriage Trimmers, Sadlers, Shoemakers, Tailors, etc., etc.

For good, reliable and energetic men who can furnish satisfactory references we have permanent and profitable employment.

### NOFSINGER & JOSSELYN,

72 and 74 West Washington Street, Bates House Block, Indianopolis, Ind. and 70 Woodward and 177 Jefferson Avenues, Detroit, Michigan.

exclusive dealers in the above machines for the States of Michigan and Indiana, Ontario, Cana-a, North-Western Ohio and Southern Illinois. N. B.—All machines needing repairs or adjustment should be sent to our Indianapolis office.

### Sewing Machine Sales for 1870.

The magnitude to which the manufacture of ewing machines has attained is shown by the eturns of the manufacturers for the year 1870 the owners of the leading patents, on which hey pay a royalty. According to these returns he number of machines sold by each manuscturer in 1870 is as follows:

acturer in 1870 is as follows:

HE SINGER MANUFACTURING COMPANY
Vheeler & Wilson Manufacturing Co.
lowe Machine Company
rover & Baker Sewing Machine Co.
Veed Sewing Machine Company
Vilcox & Gibbs Sewing Machine Co,
merican Buttonhole & Overseaming Co.
Jorence Sewing Machine Company
old Medal Sewing Machine Company
athan Sewing Machine Company
inkle & Lyon Manufacturing Company
arthest Expon Manufacturing Company
artlett Reversible
artraw & Fantom Manufacturing Co.
amb Knitting Manufacturing Co.
amb Knitting Manufacturing Co.
amb Knitting Manufacturing Company
Le Kay Sewing Machine Association
F. Thompson
It will be seen by this table that the populations

des, Detroit, Michigan.

of Michigan and Indiana, Ontario, Canadent should be sent to our Indianapolis office.

even that of the famous "Wheeler & Wilson" machine. This is owing to the fact that the Singer Company have lately commenced making, besides their old and well-established manifacturing machine, what is known as their "New Family Machine," which is selling at the rate of nine to one better than their old style. Their total sales for 1869 were 86,781 machines against the 127,833 of 1870, showing an increase of one-half in the latter year.—New York Sun.

Sewing Machine Sales for 1870.

From the sworn returns made to the owners of that the sales of the Singer Manufacturing pany, for the year 1870, are over form that the sales of the Singer Manufacturing and they claim the sale during 18 to the roompany. Their "New York Evening Pany of the Evening Pany of the Evening Pany of the Evening Pany of the Sales for machines as green that the Sales for machines as green that the sales of the Singer Manufacturing that the sale during the sales of the Singer Manufacturing that the sales o

leKay Sewing Machine Association 129
F. Thompson 100
It will be seen by this table that the popularity f the Singer machines far exceeds that of all thers, their sale being one-half greater than 129
The Singer Manufacturing Company reports sales of 127,833 machines in 1870 against 86,781 in 1869, showing a gain of 41,052, mainly in the sale of what is known as the "New Family Machine."—New York Tribune.

### BEGDET MA COL

FOR SALL AT THE OFFICE OF THE

| "GUSPEL VISITOR."                           |         |
|---|---------|
| will be sent portpaid at the annexed rate   |         |
| Ochischheger's German and English           |         |
| Dictionary, with promucertion of the        |         |
| German part in English characters.          | \$1.7   |
| The same with promunciation of Eug-         | Si.I    |
| lish in German characters                   | 1.7     |
| Nouresistance paper                         | 5       |
| hound.                                      | 2       |
| Nead's Theology<br>Wisdom and Power of God. | 1.4     |
| Wisdom and Power of God                     | 1.4     |
| t arrole of the Lord's Supper.              | 2       |
| Plain Kemarks on Light Mindedness           | 1       |
| Fundelnde Seele [ German ]                  | 1,1     |
| Banganri nach Zionsthal                     | 6       |
| Discussion on trine immersion (Moona        | (W) 7   |
| Debate on immersion                         | ,7.     |
| Brethren's Hymn Book [new edition)          | , , , , |
| Plain sheep briding                         | 7       |
| Plain sheep briding.  Per dozen, by express | 7 0     |
| " arabesque                                 | 7,2:    |
| " arabesque Per dozeu, by express           | 7,25    |
| r ann moroceo                               | 1.00    |
| Per dozen, by express                       | 10.00   |
| Plain morocco, packet book form             | 1.27    |
| Per dozen, by express                       | 12,00   |
| New German Hyma I ook.                      |         |
| Sheep binding, plain, single                | ,5(     |
| Per dozen, by express                       | 5,00    |
| German and English bound togethe            |         |
| Plantana a                                  |         |
| Par dozon by avanta                         | 1,25    |
| Per dozen, by express<br>Arabesque plain    | 12.00   |
| Per dozen, by express                       | -9,00   |
| Sheep binding plain                         | 1,00    |
| Sheep binding plain                         | 9,00    |
| HYAN BOOKS, Old Selection.                  | 3,00    |
| Communication of the Secretion.             |         |
| German and English                          | ,75     |
| English, single                             | ,40     |
| per dozen                                   | 4,25    |
| Kost's Domestic Medicine, 624 pp 8vo        | 2.15    |
| Names put on Hymn Books to orde             | r for   |
| 15 cents a piece.                           |         |
| Remittancés by mail for books &c. a         | t tire  |
|   |         |

risk of the sender. Address H. J. KURTZ.

DAYTON, O.

# LOOK HEI

The "Brethren" can find their style of

### HATS

of best quality at reasonable rates at

SAMUEL COLLINS' No. 6 East Third St. Dayton, O.

Send \$5.50, or clubs of 6 \$ 1,00 each, and receive goods per express.

Encyclopedia,

Containing the United Counsels and Conclusions of the Brethren at their Annual Meetings &c. By Elder HENRY KURTZ.

The work neatly bound together with "Alexander Mack's Writings"

I copy sent by that postage pail. Of those bound there are but few left, and as the "Macks" are cut of print, when these few are disposed of hence friends who wish Of the Encyclop edu in parophlet form (without Mack) we have yet some more than of the bound ones, and to have them more speedily spread throughout our brotherhood, we

will reduce the price and send them postpaid for secenty five cents [30.75]

Address: HENRY KURTY.

COLUMBIANA Columbiano Co., O.

1780 1871 Are you afflicted or sick?

USE DR. FAHRNEY'S BLOOD CLEANSER OR

Lstablished 1780 package form. Established nearly 20 years ago liquid form, which was brought to its present high degree of perfection some years later by Dr. Peter Fahrney, Chicago, Illinois, who conducts the trade west of Ohio. Unsurpressed remedy and cure purge combined, for diseases arising from impure blood, such as sick-headache, Dyspepsia, Costiveness, Jaundice, Liver Comploint, Erysipelas, Chilla and Fever, Worms, Pimples, Scrofula, Tetter, &c. Great reputation. Many testimonials. Ask for that made at Waynesboro, Pa. or Chicago, Ills. Beware of inita-tion. Genuine retails at \$1.25 per bottle. Dringgists and others sell it. "Dr. P. Fahrney's Health Messenger" gives

the h story and uses of the BLOOD CLEANSER, testimonials, and other information, sent free

of charge. Address
Dr P Fahrney's Brothers & Co.
Waynesboro, Franklin county, Pa

### TO THE BRETHREN AND FRIENDS

I have still on hand a number of my books containing a discussion with Dr. J. J. Jackson (Disciple) on trine immersion, in account of his conversion and change, a treatisé on the Lord's Suppor, an essay on the new birth and a dialogue on the doctrine of non-resistance, with an address to the reader. The whole containing 222 pages neatly bound, which I offc on the following terms:

\$ 68 Single copy post paid ..... tion made to agents.

B F. MOOMAW, Bonsack, Roquoke Co., Va.



## THE

# GOSPEL VISITOR,

## A MONTHLY PUBLICATION,

EDITED BY

HENRY KURTZ AND JAMES QUINTER.

VOL. XXI. NOVEMBER, 1871. NO. 11.

TERMS: One Dollar and twenty five cents per year in advance.

DAYTON, OHIO:

H. J. KURTZ, PRINTER & PUBLISHER.

### CONTENTS

| CONTENTO.                            |     |
|--------------------------------------|-----|
| The Savior's Last Commission         | 321 |
| The Christian's Happy Future         | 325 |
| Laying Up Treasures                  | 330 |
| The Christian's Central Thought      | 333 |
| The Outer and Inner Man              | 337 |
| On Discerning the Signs of the Times | 338 |
| Good Fruit a Test of Character       | 342 |
| Biblical Criticisms                  | 343 |
| The Family Circle:                   | 040 |
|                                      | 945 |
| Too Much Money                       |     |
| On Dress                             | 940 |
| Youth's Department:                  |     |
| A Few Thoughts for the Young         | 347 |
| Make Your Own Sunsine                | 348 |
| Editorial                            | 349 |
| Correspondence                       | 350 |
| Poetry-We shall See Him as He Is     | 351 |
| Obituaries                           | 351 |
|                                      |     |

### Letters Received.

From J R Gish, F M Snyder, J S Flory, O W Miller, E Eikenberry, W Y Eisenberg, D G Varner, S B Stuckey, J D Parker, H B Brumbaugh, K Heckman 2, D B Mentzer, Moses Reist, Thompson, Jacob F. Good, Danl Wolf, D Custer, Peter Reece, Kate Brenizer, Nicholas Smith, S H Johnson, Isaac Hollinger, D Culler, C H Ward, E J Sprankle, Jacob Wantz, Stephen Austin, L L Tombaugh, E W Foster, P B Wolf, Jos Ogg, Danl Stump, Frances Replogle, Eli Stoner, S W McCorkle.

### WITH MONEY.

From Jacob Wantz, A Sister, Anan. Hensel, Sarah Duncan, Daniel Metzger, C Bucher, Isaac Dell, W F H Sawyer, L N Showalter, J B Mishler, E Slifer, J G Royer, Esther Stoner, Danl E Brubaker, David M Barnhart, John H Gehr, John Nicholson, Hannah Knauff, Wm C Moser, S P Thompson, Levi Huff, Eliza A Herman.

### A GRAVE ERROR.

A grave error occurred in the making up of this number, and was not discovered until the whole edition was printed off. When we discovered it we felt not a little chagrined. The 325th and 328th pages are transposed. The mistake was made by changing the page figures (which are right) instead of changing the pages. The mistake was made by a steady printer who is usually very reliable. As all of us are liable to make mistakes sometime, we hope our readers will bear with us.

### APPOINTMENT.

Dear Brother: Please publish in the Visitor that the District Meeting of Northern Iowa and Minnesota will be held in the Root River Con-gregation on the 22d and 23d of December, being Friday and Saturday before Christmas, to which we extend a hearty invitation to all that wish to come, and especially minis ering breth-ren. We would like to have a series of meet-ings with us for a week or ten days. We thi k there might be good results if ministers would come in time to hold such meetings. All those coming by rail will stop off at Lime Springs Station, on the Milwaukee & St. Paul Railroad. All those coming will please inform us by letter.

> JOSEPH OGG, Granger, Fillmore Co., Minn.

### FOUR MONTHS FOR 50 CTS.

GREAT SUCCESS.

### AMERICAN SUNDAY-SCHOOL WORKER.

An Evangelical, Undenominational

MONTHLY, for PARENTS, TEACHERS and SCHOLARS, with Sunday-School Lessons, Ex-

position, Illustrations, Questions, Blackboard Exercises, &c., for each Sebbath.

This publication is designed to develop a greater depth and spirituality in the Sunday-School work, looking beyond methods to results.
Terms for 1872 - \$1.50 per year in advance.

LUBS OF TEN or more (to one address) will receive 6 Lesson Papers, free, with each Magazine, monthly. Scholars' Lesson Paper, monthl", with Lessons for every Sabbath, 12 cts. a year; or per hundred, \$9 a year. Send 10 cents for Specimen Copy, Lesson Paper, and our own List of Lessons for 1872, to J. W. McINTYRE, St. Louis, Mo.

Bound Copies for 1870 and 1871, \$2 each, postpaid. Lesson Papers on Gospel of Matthew for 1870, and on Gospel of John for 1871, same price as 1872.

### Attention, Agents!!

THINK OF THIS.

### WONDERFUL SUCCESS!!! 30.000

copies of Brockett's History of the Franco-German War sold first 60 days. It row contains a full history of the Red Rebellion in Paris. making nearly 600 pages and 150 elegant illustrations, and will sell five times faster than heretofore. Price only \$2 50. Incomplete works, written in the interest of the Irish and French, are being offered with old illustrations, and, for want of merit, claiming to be official, etc. Beware of such. Brockett's, in both English and German, is the most impartial, popular, reliable, cheap and fast selling work extant. Look to your interests, strike quickly and you can coin money. Circulars free, and terms excelled by none. Ad-

> J. W. GOODSPEED & CO., 37 Park Row, N. Y., or 148 Lake Street, Chicago.

### A TREATISE

On the Salutation, Feetwashing, and the Lord's Supper. By Elder David Bosserman.

Terms, 10 cents single, 80 cents per dozen. Those desiring them will please send the money with the address and they will be sent immediately. Address

DAVID BOSSERMAN, Gettyshurg, Pa.

### The Farmer's Monthly.

TERMS: Single copy, per annum, \$1; Six copies, \$5; Thirteen copies, \$10; Twenty copies, \$15. Send for Circulars and specimen copies. Address

H. J. KURTZ, Dayton, O.

# THE GOSPEL VISITOR.

Vol. XXI.

'NCVEMBER, 1871.

No. 11.

### SAVIOR'S LAST SION.

The spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come; and whosoever will, let him take of the waters of life freely.

Rev. 22:17.

"The good Shepherd giveth his life for the sheep," and in doing so he shows his love for the sheep. But his great anxiety to have the sheep gathered into the fold is auther evidence of the strength of our Lord's love to men. The urgency of the invitations to the gospel shows both the anxiety of our Lord to have souls saved and the importance of salvation. There is a thirst in hu man souls which nothing but the water of life, or the salvation of Christ can satisfy. Hence the anxiety of our benevolent Lord to have men to come to the healing and lifegiving waters of salvation; and hence his commissions to his church and people to extend the invitation.

We have no less than four commissions of our Lord to his disciples to spread the glad tidings of salvation and invite men to come and partles to preach the gospel to the Jews. 'Go not into the way of the Geniles, and into any city of the Samartans enter ye not. But go rather his disciples to preach the gospel. o the lost sheep of the house of

COMMIS- and his apostles had to preach the gospel before his death was short; there was, therefore, no time to go beyond the land of Canaan. Hence, their labors were confined to the Jews; for to them "pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose were the fathers, and of whom as concerning the flesh Christ came." (Rom. 9: 4-5.)

Some time after our Lord commissioned the twelve, he called and sent seventy more to preach the gospel, as the harvest was great and the laborers few. The labors of the seventy were also to be confined to the land of Judea, as is evident from the words of the evangelist: "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come." (Luke 10:1.) As they were only to go into such places and cities as the Savior was to go into, and as he was only sent at first "to the lost sheep of the take thereof. The first was the lim. house of Israel," it is evident their ited commission to the twelve apos labors were to be confined to the same field that those of the twelve were. This may be regarded as the second commission of our Lord to

The next was the Lord's commissrael. And as ye go, preach, say sion to the apostles after his resurng the kingdom of heaven is at rection. This has been characterized and" (Matt. 10:5-7.) Such was by the epithet great; and it has been he language of our Lord to his called "the great commission." It postles when he gave them their was great in regard to the extent of rst commission. The time our Lord the field into which the laborers

commissioned were to labor: "Go | the name of Christ was preached by ve into all the world and preach the gospel to every creature," was the language of the Lord. But it was no less great in regard to the clearness and fulness of the work that was to be performed, and the benefits confered upon the recipients of the gospel, than it was in regard to the field opened for cultivation. Although it was a commission given to the apostles, it was also given through them to the church, and to the church has been committed the great work of giving the gospel to the world.

But there is yet another commission, and we may, we presume, with some degree of propriety, designate this as the last great commissiou. It is contained in the language head ing our present article. Our Lord reserved it for a place among the last revelations he vouchsafed to the church. Light had been increasing from the introduction of the gospel, and God's love and the church's duty to the world were becoming more fully manifested. The Jews imagined they were the exclusive recipients of the blessings of the gospel, and it took considerable time for even the apostles to learn the extent of the divine philanthropy as revealed in the gospel to all the human family. The vision of the sheet and its contents removed much prejudice from Peter's mind, and taught him "that God was no respecter of persons; that in every nation he that feareth him and worketh righteousness is acceptable with him." (Acts 10:34, 35.) Peter's enlarged views of the divine philanthropy, we may safely pre- dividual effort in the church to bring sume, were soon shared in by all the souls to Christ, is to interfere with apostles, and Christian salvation in the natural impulses of the spirit of

them to both Jews and Gentiles with a devotion, a self sacrificing spirit, a zeal, and a fearlessness, inspired by a consciousness of the rectitude of their conduct, and of the infinite value of the interests involved in their great work.

But it appears from the history of the apostolic church, that the great work of spreading the gospel and of saving souls was not to be confined exclusively to the apostles or to any particular order of members in the church, but to be shared in by every member of the church. In the case of the man that was possessed of a legion of devils, and who was restored by our Lord, (Mark 5:1-20,) direction was given him by the Savior to go home and report to his friends what great things the Lord had done for him, although he expressed a desire to remain with his Benefactor. The Savior designed to awaken and give direction in his admonition to this restored maniac of Gadara a feeling which, in some degree, always follows the delivering of a soul from satan and its restoration to God. Rescued from the bondage, guilt and misery of sin, every converted child of God desires that all men, and especially those of his own family, may be brought to share with him in the joys of salva-And our Lord here not only encourages individual effort to proclaim the "unsearchable riches of Christ," but gives us to understand that it is our duty to do so; and his admonition to the healed demoniac says to us, "Go and do thou likewise." To oppose or discourage inof Christians.

While this desire is common to all Christians, it is not by any means equally strong in all. And it may often need the attention of its possessor, and the encouragement of others, to develop it and make it useful. And in order that this element of individual influence in the gospel system may have the impor tance attached to it that it deserves; that each individual member of the church may feel his and her responsibility in saving sinners; and, that the important agency of individual effort may be brought fully to bear in promoting the spiritual interests of men, our divine Redeemer, in closing up the canon of Divine Revlation, gave for the members of the church individually the following commission: "Let him that hear. eth say, Come." This commission was preceded by the declaration, "The spirit and the bride say, Come." The spirit and bride were executing their work. The spirit was calling or working through the different modes of its operations, and the bride or church was acting conjointly with the spirit. The commission of our Lord to his apostles, just before his ascension, was his commission to the church as a body; and though each individual member cannot fail to learn his duty from the work that the whole body has to perform, still our Lord, to make the duty of each individual member of the church more clear, gives another commission which plainly makes it the duty of every member in the church to labor for the salva tion of souls.

God as manifested in the experience that you have done your duty when you have given a respectful hearing to the calls of the minister who preaches the gospel, or when you have complied with his invitation and drunk of the water of life. If you have satisfied your own thirsty spirit and found rest in Jesus, remember there are many who are still feeding on husks, and who must sooner or later perish if they do not come to Christ. Among these may be some of your own dear friends and relatives, and members of your own families. Oh! can you bear the thought of them being lost! Why should they perish? Christ has died, and by the sacrifice of himself has procured salvation for them. To this salvation they are invited. It has also been made your duty to invite them, and say, Come.

> But what is implied in this commission? Must every member of the church take upon himself and upon herself the solemn obligations of the gospel ministry, and go forth and labor in that capacity? We think not. From the beginning of the gospel dispensation, God has called, through the church and the Spirit, and qualified by his grace, an order of Christians for this purpose. But the expressive and suggestive language of this commission of Christ implies:

1. That every member of the church should sympathize with Christ in his love for souls, and be anxious to have sinners brought to Christ. "Let him that heareth say, Come." Now, if the invitation is given sincerely and warmly, it must "Let him that heareth say, be given from the conviction that Come." Think not, Christian reader, salvation is absolutely necessary for the peace and well-being of every pray for him; and if the apostle human being.

- 2. The duty enjoined implies that every member of the church appreciates his position as a part of the entire body or whole church, and labors faithfully to bear his part of the sufferings, labors and pecuniary expenses, that the church is called upon to bear, in preserving and spreading the truth committed to her trust by the heavenly Master. "Let him that heareth say, Come." That is, let him do his duty and fill his place in the church. There is evidently given to the church in this language, and to each individual member of the church, a commission to labor in every possible way that we can for the salvation of our fallen race.
- 3. To perform our individual duty in bringing souls to Christ, the duty implied in the commission under consideration, every member of the church should be in hearty sympathy with the minister in his ministerial labors. We assume, as a matter of course, that the minister is what his position and responsibility require him to be.

"'Tis not a cause of small import The pastor's care demands; But what might fill an angel's heart, And fill'd a Savior's hands.

They watch for souls for which the Lord Did heav'nly bliss forego; For souls which must forever live In raptures or in woe."

How imperfectly are the minister's trials, labors and responsibilities appreciated, even by the church. His work is indeed great. And his success will depend much upon the sympathy and encouragement he

Paul needed the prayers of his brethren, what minister does not? The members of the church, then, should pray for the ministers who watch for their souls, and who labor to bring others to Christ; and they should not only pray for the ministers, but they should unite with them in all their labors of love to save souls. They should weep with them over sinners. They should hold up their hands as Aaron and Hur held up the hands of Moses, and then they will prevail as Moses prevailed against Amalek. Oh, how it encourages the hearts of ministers to know that their brethren are ready to co-operate with them in all their plans to further the cause of Christ.

It is a principle in law, and a principle sustained by scripture, that "what a man does by an agent, he does by himself." Then, if the church recognizes the minister to be its agent in preaching the gospel to sinners, and all the members of the church perform their respective duties in the church and to the minter, then his labors will be considered as their labors, and his success in winning souls to Christ their success. In this way each member may preach the gospel and say to sinners, come. And the souls gathered into the fold of Christ in this way will be the result of the combined work of the church and minister, and all will share in the glorious reward.

4. It is further implied in this commission of our Lord to each member of his church, that every Christian should extend the invita receives from the church. Paul ap- tion of the gospel to others in a pri preciated the help of his brethren, vate and social manner. Christian and repeatedly requested them to often have excellent opportunities gates into the city."

Dear reader, the idea of having a right to Jesus, the tree of life, I wish to get before you. It is in virand title we hold to our lands and tenements on earth that we are in the peaceable possession of them. Without such right we are not secure, though we dwell in stately mansions. We all know such right and title can only be had upon complying with the conditions of the contract. A non-compliance is fatal, and unwise is the man who risks it. It is the right of citizenship which guarantees to us the protection of the government, but to enjoy it we must comply with the laws of the Republic; otherwise, we forfeit our right of citizenship, and become out laws. When we go abroad into foreign lands, we can only have the eights of a citizen by complying t otherwise.

upon no other. He says: "He that | war, I was on a visit in Philadel overcometh shall inherit all things." phia, and, being in the Navy-yard, To be carnally minded is death- I had the curiosity to see the which by nature we all are. And arrangement of one of those war-"the carnal mind is enmity against vessels called "Monitors," one of God, and is not subject to the law of which was far advanced in its con-God; neither, indeed, can be," says struction. When I came to the the apostle. Hence it must be over- gang-plank which led on it, I was come-must be subdued-and the beckoned back by an officer with spiritual mind, which is life and his weapon. I had no right—I can peace, be substituted. To do this, go no farther. The brother with the conditions must be complied whom I was, not feeling that I with, which are: "Blessed are they should be disappointed, goes to the that do his commandments, that commandant of the Yard, and in a they may have a right to the tree of short time returned with a permit life, and may enter in through the for me to board the vessel. I again approached the plank with my slip of paper in my hand, the officer read, stepped back, and bid me come on. I had a right which disarmed tue of a clear and indisputable right him and put his sword in its scabbard. After seeing all I wished to see, I asked him if I might go aboard another man-of-war lying alongside of the Monitor. He answered, go where you please-the run is before you; I have no control over you. I had a right which controlled him and rendered him powerless over me.

This is the idea I wish to get before you. To have a right to Jesus, the tree of life, opens the gates for us to enter into the city where heaven will be before us-where we may enjoy all its glories and pleasures. Though devils unite to hinder us, they are disarmed and powerless; they can no more annoy, and, in the language of the officer, with the regulations of government, have no control over us. The Sav-We cannot expect protection from ior says, many in that day will knock, and say Lord, Lord, open To have a right from the highest unto us; but he will answer them, uthority to anything, disarms all I never knew you - depart, &c. ubordinate authority. To illus. They had no right. To the faithful rate: During the time of our late servant he says-well done, enter

And if we take a retropective view chapter of Revelation, from which deliberately review the days and weeks and months and years as they have passed by, what a scene to contemplate do they present. Not only that which we have suffered and endured personally ourselves, but also what we have witnessed in othbroken up by death. While writing, I think of two wiped out of the catalogue of families on earth. The father, the mother, the children, all, all laid in the grave—no descendant left to weep over their graves. The patriarch Jacob said his gray hairs would be brought with sorrow to the grave; and good old Job knew that a man born of woman was of few days and full of trouble.

But why dwell on this gloomy picture? Here, it cannot be otherwise. It is the effect of the curse; and sin is the cause of the curse Under it we are brought forth in pain and sorrow, and eye cannot eternal in the heavens. And again, turn to where it is not. The very church of God, which is the body of Christ and the ground and pillar of the truth, is full of it, and sometimes rent of it. Oh, God! is this forever to be the common lot of man, whom thou hast created in thine own image and likeness. Thy but have everlasting life." The joys nificent is this place. The human God has prepared for his people, be comprehended. It would give But he hath revealed it unto us by 792,000 stories of ten feet high.

of our past lives, and calmly and I have taken the text which heads this article, the Holy Spirit reveals some of tho glories and joys the Father has prepared for the enjoyment of his people. But vidid as the description is, and appropriate as the figures used are, finite minds still fail to comprehend it. The idea ers. Families have been rent and of a new heaven and a new earth, with the new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband, are figures well calculated to draw on the imagination of man. A bride adorned for her husband is always clothed in her best and cleanest apparel. The Holy Ghost employed this figure to impress the mind with the purity and perfection of the joys the Father has prepared for his people.

The place of the saint's rest the Savior calls his Father's house with many mansions. St. Paul says it is a house not made with hands, and is he calls it a city that hath foundations, the builder and maker of which is God. Here the dimensions of the house, this building, this city is given-12,000 furlongs square. The height, the length and width are equal. This is equal to 1,500 miles square. Her foundations are great love answers, No. "For God of all manner of precious stone; and so loved the world, that he gave his the building of the wall is of Jasper; only begotten Son, that whosoever and the city is pure gold, like unto believeth in him should not perish, clear glass. How grand, how magand pleasures of that life human eye mind fails to comprehend its vasthas not seen, ear has not heard, ness. Suppose a city or building neither has it ever entered into the to be 1,500 miles wide, long and heart of man to conceive the joys high: the amount of space cannot his spirit. In the 21st and 22d Think of the area, and of the numnumber above given of 792,000. Well did the Savior say, "In my Father's house are many mansions."

But vast, magnificent and glorious as the city is, if the curse, the effect of sin, the source of all our sorrows and tears, were in it, a residence in her would not relieve us of our troubles and trials. But, thank God, in this holy city, the New Jerusalem, there shall be no more curse. But the throne of God and of the Lamb shall be in it; and his servants shall serve him-and in this service shall never tire; and hence there is no need for night to sleep and rest the brain, muscles and limbs. "And there shall be no night there." No interruption of joy nor eclipsing of glory by the darkness of night; but one eternal day, the light of which is neither of the sun, nor moon, nor candle. For "the city has no need of the sun, neither of the moon, to shine in it; for the glory of God does lighten it, and the Lamb is the light of it. In this light His servants shall see His face, and His name shall be in their foreheads; and God shall wipe away all tears from their eyes." Here, in this life, we wipe away our tears, but they flow again, because the cause of them remains. But there, God will remove the cause, and the effect will cease. "And there shall be no more death, neither sorrow.

ber of parlors and halls that could | Not only does God wipe away all be laid out on one floor of 1,500 tears by removing the cause of them, miles square, and you will be aston- but also are they wiped away in the tonished to know that the height of fullness of the joy and pleasure He this city, as given by the spirit of has prepared for his people. There God, will afford no less than the is the pure river of water of life, clear as crystal, flowing out of the throne of God and of the Lamb; and in the midst of the street of it and of either side of the river is the tree of life which bears twelve manner of fruit, and yields her fruit every month. The river as well as the tree of life were both lost to man when he was driven out of Eden; here they are both restored in the heavenly Eden-the New Jerusalem.

> When, by sin, man was driven out of Eden, the tree of life was guarded by Cherubims and a flaming sword which turned every way to keep the tree of life. Here, all is removed. In the days of the Savior's humiliation in the flesh, He said: "If any man is athirst, let him come to me and drink." And now, "The spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst, Come; and whosoever will, let him take the water of life freely." "And he that overcometh, shall inherit all things, and I will be his God, and he shall be my son."

> These, dear reader, are some of the joys and liberties of the people of God, very imperfectly drawn, but enough to bring to view the bright side of man. In the world in which we shall have tribulation the dark side only is seen.

Dear reader, glorious, perfect and nor crying, neither shall there be complete as the joys and pleasures any more pain: for the former of heaven are, they can be had and things have passed away;" and enjoyed by all upon the conditions Behold, I make all things new." laid down by the Lord himself; but introducing the subject of Christian. ity, and of saying to them, Come-Come, take of the waters of life Such opportunities should be im proved. And in the family there are excellent opportunities afforded to the members thereof for speak. ing to one another, and for the pious to say to their unconverted rela tions, come. Parents should invite their children, and children their parents; husbands their wives, and wives their husbands; brothers their sisters, and sisters their brothers; and masters should invite their ser vants. This can be done without learning or eloquence. All who have found Jesus precious can say, Come, Come to Jesus, and he will receive and save you. Oh, what a noble work this is, and how ready all Christians should be to do it. They should consider it a glorious privilege, and do it with pleasure.

If all Christians would perform the duty enjoined in this commission, how many more souls would be brought to partake of the water of life. Have we not reason to believe that if this commission of our out, that there are now souls lamenting their wretched doom who would

when alone with their friends, of to all with whom we associate and have intercourse, Come to the water of life.

> him that heareth say, "Let Come." Christian reader, ponder this language, and study its import. It enjoins a duty, and a duty upon you, since you have heard and believed the gospel. Has that duty been properly performed? you said to the erring and lost, Come? "He which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." (James 5: 20.)

> > J. Q.

For the Visitor.

## The Christian's Happy Future.

And God shall wipe away all tears from their eves: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. for the former things have passed

Since the day God said to Adam, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; Lord had been more fully carried in the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou be happy in the paradise of God. taken; for dust thou art, and unto Oh, what weighty responsibilities dust shalt thou return "-has sorrest upon all of us who have made row prevailed, and bitter tears have the Christian profession. Let us all, flowed. Sickness and pain, temptathen, as members of the church of tion and troubles, disappointment Christ, by our faithfulness to the and death, with sin, the cause of all church and her ministers, through trouble and sorrow and tears, have those ministers say, Come. And let ever been and still are the common us not fail to use our own tongues, lot of man. It is his natural inherand take up the glorious invitation itance. Man's sojourn on earth is a of the gespel, and say to our dear gloomy vale of tears, a thorny but ungodly friends, Come. And maze. In the world, says the Savlet our godly and happy lives say ior, "ye shall have tribulation."

Dear reader, do you wish to have a right to the tree of life, and to enter heaven? You must do the commandments to get the right; without it you cannot enter; and only upon your doing the commandments are you blessed in getting the right. Jesus says: Not every one that says unto me Lord, Lord, shall enter into the kingdom of heaven; but they that do the will of my Father which is in heaven. You may go on with your saying Lord, Lord, till you get to the gate, and there hear His voice, in tones of thunder-I never knew you; depart from me. Bunyan says: At heaven's gate there is a road to hell. To get the right to the tree of life, and in virtue of it to enter into the city, you must do his commandments. Do you, like the young man in the scriptures, ask, which? If so, I answer-all. There is no unessential commandment given by the Lord. Yet, there is a beginning, and, if I may so speak, a rotation in the doing certain of the commandments. While some hold faith to be the first others hold repentance to be first. Paul says: "Without faith, it is impossible to please God; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." This faith in God is first of all others, without which you cannot

thou into the joys of thy Lord. He and the second, being like unto it. had a right—he got it by well-doing. to love thy neighbor as thyself. On these two hang all the law and the prophets. How much it is to love our neighbor as ourselves is explained by the Savior to be: "As ye would that men should do to you. do ye even so to them." The rule of measurement is within yourself in observing this great commandment. Are you one of these that look for and expect much from your fellow men? Then you owe them the same amount, &c., &c.

After this, comes repentance of past sins; for, through the abovenamed faith in God, you will see and know and feel at once that you have not loved God, not even with half your heart; but that you loved the world with its vanities-and even yourselves more than God. How appropriate is repentancewhich is not only sorrow, pain and regret felt for past sins, but the working of a reformation of life. Now, in the order of the gospel comes Baptism, which is Immersion, in the name of the Father, and of the Son, and of the Holy Ghost, You now have the promise of being a child of God: "For (says Paul) ye are all the children of God by faith in Christ Jesns; for as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26, 27.) And although we need repentance daily for our daily shortcomings and imperfections, yet of please God, though you do all the the sins of our lives committed beother commandments taught by the fore our faith, repentance and bap-Lord. It is by this faith you are tism, we need no more repent nor nabled to observe and do the first worry ourselves about; for in bapand great commandment of the law, tism we have the promise of the namely: To love God with all the forgiveness and remission of them; heart, with all the soul, with all the and to doubt it would be to mistrust nind, and with all the strength; the promises of God. Baptism prop-

body of Christ and the ground and opposed to it. pillar of the truth. In the church are the commandments to wash one another's feet, to cat the Lord's sup per, and the communion of the body and blood of Christ in the par taking of unleavened bread and wine, the fruit of the vine-emblem. atical of the broken body and shed blood of Christ the Savior. These should be observed and done repeatedly. Paul says, as often as you do it, you do shew forth the Lord's death until he comes; and the Savior says, "If ye know these things, happy are ye if you do them."

In the church you must learn and do the precepts taught by the Savior in what is known as the Sermon on the Mount, as recorded by Matthew in the 5th, 6th and 7th chapters. In the church you must learn and do the precepts taught by the apostles. "Whereby (says Peter) are given unto us exceeding great and precious promises; that by these ye might be partakers of the

erly administered by an immersion they make you that ye shall neither of the penitent believer in water, be barren nor unfruitful in the by a properly authorized believer, knowledge of our Lord Jesus in the name of the Father, and of Christ." And you will have a right the Son, and of the Holy Ghost, to the tree of life, and by and with need never be repeated or done over. it you will enter through the gates This faith, this repentance, and this into the city, and be made partakers baptism, brings the individual into of all the joys of heaven, though the church of God, which is the the devil with all hell would be

D. P. SAYLER.

For the Visitor.

### LAYING UP TREASURES.

BY F. M. SNYDER.

Lay not up for yourselves treasures upon eirth, where moth and rust doth corrupt, and here thieves break through and steal: But lay for yourselves treasures in heaven, where ... ither moth nor rust doth corrupt, and where bieves do not break through nor steal: For where your treasure is, there will your heart be

Matthew 6: 19--21.

Love constrains us to write for our readers an essay on the subject of laying up treasures, a subject that we consider of vast importance. It is needless to add that all are laying up their treasures somewhere-In this world few are idle.

Hence, it is of little use to insist on the duty of merely laying up treasures, but we wish to show divine nature, having escaped the where our affections should be concorruption that is in the world tered, and of course our treasures through lust. And besides this, laid up for eternal erjoyment. Our giving all diligence, add to your Savior tells us not to lay up our faith, virtue; and to virtue, knowl- treasures upon earth, and assigns edge; and to knowledge, temper some very good reasons for not doance; and to temperance, patience; ing so. What are they? Not beand to patience, godliness; and to cause of His being so little desirous godliness, brotherly kindness; and of obtaining so little of this world to brotherly kindness, charity. For that he had not where to lay his if these things be in you and abound, head; oh, no, not at all. Having

teft Heaven's plains, rich with golden away, but shall be thine throughout investment "where moth and rust doth corrupt, and where thievebreak through and steal." He knew he would again return to glory, to enjoy all its sweet felicity. No wonder, then, that he counts earthly treasures so insignificant-of so lithave us to understand that our time is too precious-a soul to save too important, and a life in immortal glory too dear-to waste our time "For what is a man advantaged it himself or be cast away."

a greater loss? The destruction of Heaven that they do in laying up &c., amounts to millions, but all this yard would be crowded with busy alone—are hurled down the vortex while men and women have an exisof eternity, unprepared to meet be- tence in the world. They will even Justice. One soul worth more than care of temporal wants. the whole world, and the annual loss of so many precious beings! Great God, can it be? Hast not thou created the boundless universe? And is not deep, fathomless eternity Thy unceasing home? Shall mortal man, then, lose his eternal all when Thou hast created him in Thine own divine image, "only a little lower than the angels"?

Oh, man! thou most fairest, nob lest and intelligent of God's creation, wilt thou not so much as even

beauty, earth's transient riches were the ceaseless ages of all eternity? of so little value compared with Why wonderest thou at the worldly-Heaven's treasures, as to induce no minded class of so many individuals' not choosing the golden prize, when they hold life's transient objects as their idol and god? The fact is, man is a free agent, to choose good or evil-to choose a home and a treasure in Heaven, or to spend his time, his money, and his chief detle real worth. He, therefore, would sires in accumulating wealth that must "perish with the using," and afterward's take up his abode in a dungeon of black despair. Is it reasonable to suppose that Heaven's in laying up treasures on earth. precious treasures can be won without even laboring for them? Would he gain the whole world and lose men and women labor with but half that energy, zeal and undaunted "Lose himself." Could there be courage to lay up treasures in property annually by fire, water, treasures on earth, the Lord's vinecannot be compared with the loss of workers, laboring in happy anticione soul. And yet thousands, not pation of the great prize to be to say millions, while laying up received when the noble work is earth's treasures-while supplying once accomplished. But so it is, the wants of the physical structure ever was, and perhaps ever will be, fore the great tribunal of Eternal fret and worry themselves in the

> Now, in laying up treasures in Heaven, there is not so much care and perplexity required; not, at least, such as is needed to satisfy the discontented wordling. Those that labor in the Lord's field, need not continually fret themselves about the prize due when the work is once consummated. Then the starry crown of glory and palms of victory will be handed those that loved to labor for the Heavenly treasure.

Come, then, ye whose only treasseek a treasure that fadeth not ure as yet is in a perishing world, seek Heaven's unfading treasures, | did attire of the most gaudy show, center your affections that will only immortal glory.

The bliss that an earthly treasure will produce is only transient; therefore, it should not merit your affections; but rest assured that it will, if earth's treasures are alone yours. "For," says Jesus, "where your treasure is, there will your heart be also."

This is evident, both from the conversation and actions of those whom we know too well to have none other treasures than those on earth. How readily, and with what excited interest, that man speaks of his possessions, especially if he anticipates a favorable increase of earthly treasures. Meet him where you will, and his conversation is open and free, his very appearance aglow, in expectation of the achievement he expects to make in his worldly career-little thinking of the short duration of earthly riches. There. fore, friendly reader, if earthly treasures have such an influence on the heart and soul of our fellowman, should you not seek a treasure of much greater value?

It is the greatest folly imaginable for men and women to spend a mortal life in laying up treasures upon earth, at the sacrifice of the sweet felicity of a life beyond the grave in immortal glory. And it is impossible to weigh upon the minds of an intelligent people the importance of laying up treasures in Heaven. Death is liable at any time to sever us from the family circle, the society of our best friends and the most favorable circumstan. ces that earth can afford. The splen upon with pity by angels, is but

that ye may have somewhere to the most beautiful, decorated mansions with damasked earpets, the complete perfect bliss in a sphere of most fertile fields and rich, green pastures, must all be exchanged for a dying shroud—a home in the grave. Would it not be well, then dear reader, with you and me, traveling to the bar of God, to consider well the importance of laying up treasures in Heaven? Should we not secure a home with the redeemed? Has earth a charm so dear, a home so sweet, that we cannot wean ourselves away from earthly treasures, which must be done that we may win the prize of eternal life? Certainly we should consider the Heavenly treasure of greater importance and of much more real worth than earth's perishable gain and tading riches. We, of course, should use this world's goods as not abusing them; and if God has prospered us with abundance, distribute freely, and thus alleviate the wants of Adam's fallen race, both as regards their physical and spiritual wants. But we should not be so concerned about our temporal pursuits that we neglect the salvation of the soul. But how often is this the case. Therefore, we should obey the injunction of the Proverbwriter-" Labor not to be rich." How often is it the case that a poor man, just starting out in life, instead of endeavoring to live in common circumstances, stretches himself beyond his cover, and grasps with outstretched arms at earth's transient gain, until he finds himself fastly approaching a premature grave, to die a poor man after all his perplexing toil. Such a man, though looked

rich men.

Therefore, friendly reader, as one wishing your eternal salvation in the bountiful kingdom of saints, let me entreat you to lay up your treasure in Heaven, where you shall enjoy endless bliss.

Remember that God has great riches in store for those that love Him and keep His commandments

De Graff, Ohio.

### The Christian's Central Thought.

Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God.

Colossians 3: 2, 3.

The above language was used by the apostle Paul in his address to his Colossian brethren, yet it is applicable to all who have covenanted with God to live and die in his service, and still remain in a sanctified state. If, then, it is addressed to us, it is worthy of our highest consideration; and it, being an injunction from the Savior through the apostle, makes it obligatory upon us; and if obligatory, we can never attain to that stand ard of holiness which will permit us to enter the Celestial City without rendering obedience to the same. Affection is an inseparable attribute or quality of the soul, arising from the faculties of perception and consciousness. We perceive or are made conscious of the existence of an object, and by some particular beauty or quality it possesses are constrained to set our affection, love or fondness upon it.

In treating this subject, we pro-

laughed at by worldly, hard hearted why; and second, the objects we are not to love supremely, and why.

Human redemption has a great claim upon our affection. Man incurred God's displeasure by disobedience, and thus became an object of pity-a polluted and polluting creature; a creature subject to sin and vanity while on earth, and in the end eternal death. While he stood thus before his Maker, the plan of redemption came to his rescue, and lifted the veil of darkness from his eyes; and in due time the light of God's reconciled countenance beamed on him from the courts of mercy, and he has had from that time on the privilege of retracing his steps and continuing to tread in the path of rectitude and felicity. In this plan of Redemption, we see the goodness and mercy of God manifested. No less than the blood of his only begotten Son was required to perfect our salvation, and where in the annals of history have we recorded such deeds of noble daring; such meekness, love, humility, wisdom, power, patience and suffering, as are recorded in the history of our Savior? This Savior, with all his glorious works, should receive our affection. Our time should be employed, to a great extent, in those things which tend to advance his cause and hinder that of satan. The throne of Grace, sanctuary privileges, and every institution of God's house, which tends to develop the nobler powers of the soul; to increase our faith and growth in the divine religion, should occupy the uppermost seat in our minds. All the angelic hosts of Heaven which surround the throne pose to notice, first, the objects on of God; the Celestial City whose which our affection must be set, and streets are paved with the purest

gold; the pure river of the water quoting the last clause of our text upon those things which are honest, true, just, pure and lovely; upon things of good report; and if there praise, think on these things." (Philipians 4th and 8th.)

We should love supremely that great and good Being who hath created all things and placed them in their proper spheres; who hath given unto us an immortal part which distinguishes us from the beasts of the field. We cannot fully comprehend the power and blessings of this immortal principle, dwelling as it does within its tenement of elay. Who can measure the extent boundless deep; traces the planets through the realms of endless space, and advocates freedom to all nawide the gates of heaven; to rewords of God offering free salvation

of life, clear as crystal, proceeding " For ye are dead, and your life is out of the throne of God and of the hid with Christ in God." How ne-Lamb, and the innumerable beau- cessary it is for those who have died ties of Heaven, are worthy of our to the things of time and sense; affection. "Our minds should dwell who have denounced the world, with all its sinful pleasures and lusts, and hid their lives with Christ in God, by accepting the offered terms be any virtue, and if there be any of mercy, and publicly vowing to tread the paths of rectitude, which lead to the gates of the Celestial City, to center their affections on the objects at the end of the journey! When we start upon a journey to a distant land, there is some object at the terminus upon which we must place our affections, or we shall certainly fail to reach the land of our choice. Our affections must be dislocated from home and home pleasures. That home or other possessions which we loved dearest, perof mortal man? He fathoms the haps, must become subordinate to these desirable treasures far away, and finally allure us to retrace our steps, and remain forever in our fortions. Yea, more than this: he mer home. No matter how unpleasendeavors to evangelize the world; ant or degrading it may be. We to close the mouth of hell, and open must not stop on our way and cling with a convulsive grasp to every move the cloud of Paganism which scene that reminds us of our former has hung impenetrably over the country, but forget the past, and earth ever since its creation, and look forth to the reception of those place within the Pagan walls the treasures we are seeking. If this be so essential in material things, to all, and imprint them on the lips how much more so in things pertainof the uncivilized, that their sounds ing to the interests of the soul. We may vibrate in the pure air, sweet may have learned to love the ways as the notes of harps swept by the and things of the world, but when angels' hands. If, then, this power the influence of the divine spirit in man is so extensive; if the attri- operates upon our hearts, and we butes of the soul are so magnificent, start upon our journey to the Celeswhat must be the glory and magni- tial City above, we must hate the ficence of its Creator? But why things we once loved, and love those should our affections be set on we once hated, or else we shall be things above? We answer, first, by come shipwrecked on the way, and finally be drowned in the sea of de-lattempt it, we must drag out a mislusion. They that would be Christ's, must crucify the flesh, with its affections and lusts. If we live in the spirit, we should also walk in the spirit. Spiritual things should occupy the highest seat in our minds. Our daily walk and conversation should be seasoned with the vital spirit of Christianity, and every attribute of the soul must be molded after the Gospel pattern. We should not love heavenly things supremely, simply to gain the heavenly treasares that are in store for us to enjoy beyond the veil of earthly existence, but that our present lives may be peaceful and happy. If it were pos. sible for us to gain an entrance to the beloved Canaan with all our tondness attached to earth, it would soon cease to be a heaven to us. We would murmur against those that lead us there, and long to return, as did the Israe ites in the Wilderness. Just so long as they kept the land of Canaan in view and obeyed God through their leader, Moses, they were setting their faces on things above, and therefore were contented and happy; but whenever they lost sight of the promised treasure and disobeyed God, the water designed to alleviate their thirst became bitter; the manna given to them became loathsome, and the fiery serpents appeared in their camp. It was a wilderness to them indeed, but not more so than this world is to us, if we are striv ing to gain a better one with our nearts set on this. How unreas-

erable life, and in the end reap everlasting destruction.

We come now to the second and last clause of our text, viz: those things we are not to love supremely and why?

We do not understand the apostle to mean by the phrase, things on the earth, simply material objects, as gold, silver, houses and lands, or other earthly possessions, but every desire of the mind that is not in harmony with the word of God. Fame, in all its forms, is an earthly object, and unworthy of the Christian's affection, as the Savior taught us, both by precept and example. There is, perhaps, no greater barrier between God and man than the riches of this world. Millions of souls are starving for want of the food that is in store on the other side of it. The entrance into this storehouse is too narrow to admit them with their load of treasures; and their affection for them is so great that they will not leave them behind; so they perish upon the outside of the gate in hopeless despondency. We should not depend on earthly things for happiness, since they are but momentary. If they could make us happy in this life, which is of short duration at most, it would not be wise to set our affection upon them, since they would torment throughout a never-ending eternity. In the account of Dives and Lazarus, Christ lifts, as it were, the curtain which conceals from us the world of spirits and permits us to onable to suppose that we can enjoy glance for a moment at their present pure and undefiled religion, and at condition. Let the reader compare the same time love supremely the his life with those of the above, and perishable things of earth? It is should he find himself walking in incompatible in every sense. If we the footsteps of the former, let him

for we have no evidence that any borne into the spirit world. will rise from the dead to warm him of the approaching danger. But we have no assurance that they will continue with us, even in this short life. Alas! how many have spent their lives acquiring fame, and just as they were about to step upon its pinacle, the sandy foundation gave way, and they sank never to rise again. The late Napoleon and the Pope of Rome toiled long and earnestly until they gained it, as they supposed, but no sooner did they feel it to be theirs than all their source of happiness was eclipsed by its removal. It is said that Alexan. der conquered nation after nation until that in which he gloried was ended; then he wept because there were no more worlds for him to conger. The history of the ancient kings furnishes us with additional examples of the uncertainty of gaining happiness from any other source than that above.

Oh! how often have our earthly joys been veiled in the thickest gloom by the removal of our dearest friend into the Cypress shade! That friend may have been a father or mother who had carefully and trequently led us out of the thorny path. Perhaps it was an only son or daughter, on whom an aged father and mother depended for comfort and support. It may have been a loving brother, around whose heart had twined the caressing tendrils of a trusting sister. Or it may have been an infant flower - the and an attempt to grow them there mother's only joy and hope. Oh! would be as fruitless as that of the could it have been a husband or Babylonians to avert the judgments wife, whose hearts were knit to- of high heaven by erecting the gether by the strongest ties of famous tower. Just so with earthly affection? Yes, we learn Christian. He will not grow in

turn back and take the other path; that they, too, must separate and be

Again: The elementary nature of the mind is such, that material things fail to satiate it. It came from above, and is inclined to return. It is true that the carnal mind, which is not subject to the law of God, seeks enjoyment in carnal things; but even it, after grasping the most highly valued treasures that the wide realms of earth contain, is insatiate, and longs for those heavenly treasures that moth and rust doth not corrupt. In perusing the history of Queen Elizabeth and others of like note, we learn that nothing short of heavenly manna will mitigate the hunger of an im mortal mind when battling with the monster death. The affections of the distinguished Queen were as firmly attached to terrestrial things, perhaps, as those of any other one, yet she would have given all her possessions for a few hours in which she faintly hoped to find the costly gem; but alas! it could not be purchased with gold. If, then, earthly things fail to satisfy the unregen. erated mind, they are certainly unfit to feed the one renewed by the grace of God. Oil and water will not unite, because the two elements stand opposed in nature; neither will materiality and spirituality survive on the same food. What is food to one is poison to another. God's arrangement in nature is such, that the Palm and Fig will not flourish in the cold regions of the north;

Christian grace, as taught to do by and sleep. Looked at, however, food if we wish to grow to the full but to eat when we are not hungry, or to drink when we are not thirsty, is only adding fuel to the fire Christ says: "Blessed are they that hunger and thirst after righteous ness, for they shall be filled." Oh! let us hunger and thirst more after that which adorns and beautifies the soul, and so set our affections on things above, that when the messenger, Death, summons us hence, we can leave the shores of time with joy, and not with grief.

Christian, direct your thoughts on high: There the pure and lovely dwell. Perform thy part without a sigh-God tells thee all will be well.

J. D. PARKER.

Lucas, Ohio.

For the Visitor.

### THE OUTER AND INNER MAN.

Life is indispensable to the exis tence of all animate nature. Life extinguished, and death and decay is the result. What is life? is a question more easily asked than answered. We know that every leaf, twig and insect teems with life; and that throughout the physical system of our mortal bodies there is that vital principle that gives tone and motion to the whole wonderful with no degree of allowance." It is machine. But why we breathe, and a sin to disobey the laws of life. tive of many thoughts which will, appetite relative to the spiritual as a necessity, lead the mind to con-life: it may be perverted. Morbid sider the wonderful workings of desires and inclinations are brought God in man. We pity the man that about by a gradual process. The looks upon man as only an animal, natural appetite becomes perverted created simply to eat, breathe, work little by little. The love for strong

the apostle, if he feasts on husks as such, he is a living wonder of and vanity. We must eat spiritual God's creation. But when we consider the fact that with man there stature of men and women in Christ; is an inner life, as well as an outer, and that this "inner man" is susceptible of attaining to such a state and relation with God as to be a "part of God" in honor, glory and righteousness, we are lost in amazement. The outward man perishes, but the inner man is renewed day by day. How is this? Let us see: "Man is born of woman"; a mere babe when first ushered into the world. Food is necessary to the development of the body; eating is a daily business. But for all this, man is dying from the moment he is ushered into the world until his last breath; for every beating pulse leaves but the number less; gradually the sands of life are running out. So the outer man is truly perishing all the while, but the inner man is renewed day by day. The spiritual man increases day by day, because day by day the mind is feasting. There is no stand still with the mind. It is continually grasping for food of some kind or other. The natural appetite of the mortal body may be perverted, and a morbid appetite brought about, and almost always to the disadvantage of the body, because when nature's laws are disobeyed a penalty will be inflicted; for "God looks upon sin why we live, is a mystery sugges. As with the natural, so with the

drink did not come naturally, or all of spiritual food and spiritual drink. at once. The strong desire and taste The blessed truths of the Savior's for tobacco or opium is a cultivated sayings are meat and drink. Don't taste, brought about by a gradual neglect them, reader. Your inner process; and so with many other man is being renewed day by day. things, "too tedious to mention."

With the spiritual life we make a comparison: Children are naturally gentle, good tempered, forgiving, joys of eternal life, happy wilt thou and easily taught to love and reverence God; but too soon after, their inclinations are changed. Morbid desires arise in the heart, because of influences brought to bear upon their life. It is not natural for a child to lie, swear, steal, or cheat.

benefit of his natural life, must return to nature's appetite and nature's laws. So with him that would have a spiritual reformation: be must return to heaven's laws, or rather to the fostering care of Him who knows how to feed the hungry soul.

Again: As daily food is necessary for the outer man, so it is for the inner man. As well try to live and prosper in health by eating once or twice a month natural food, as to expect to live and grow in grace by having a feast to the soul but once or twice a month. "Our daily bread" is what the soul wants if it would be strong and prosperous. How shall it get it? By taking daily meals with God in the secret chamber; by thanking and praising God for all things; by having a good time in religious conversations with friends; by having many a "lunch" between times in silent, heavenly meditations, and a general thanksgiving in family prayer.

there is such a neglect of partaking or Babylon. Yet to them all the day

Nearer and nearer you are verging on to eternity. Oh, if your soul is being renewed day by day for the be, indeed; but if renewed day by day in sin and folly, it is only being renewed for an awful dark and doleful night of misery and woe.

Think of it now! Your inner life is of more importance than the outer; why, then, have such a care He that would reform for the for the man of clay? Why spend so much time and money on that that is perishing, and neglect your inner man that must exist forever. Educate it, clothe it, feed it, for heaven! Work, work now, when you have time; now is the daythe time to prepare for sleep. Oh, yes, for a glorious "sleep in Jesus."

J. S. FLORY.

Fayetteville, West Va.

## ON DISCERNING THE SIGNS OF THE TIMES.

BY HENRY WARD BEECHER, D. D.

It is natural for men to act in view of some future glorious development of the society to which they belong. The old Romans, in the meridian of Roman power, anticipated for the Eternal City endless dominion over the nations. Other cities, in the day of their ascendancy, had also done the same. The Is it to be wondered at that there hundred gated Thebes, in the culminaare so many weak and sickly souls, tion of her glory, dreamed not of comand that so many die, when ing desolation; nor did Nineveh, Tyre, There is but one Power whose future is izations will be exposed by their evil surely and endlessly glorious. It is that results; till, finally, Christ will prevail, Kingdom, the fiery splendors of which and renovate the world and make all rose before the mind of the captive things new. Providential judgments prophet of Babylon, many centuries and retributions will be employed; but ago, and the coming of which was the bright vision of the age when our Sav ior appeared. The error of the men of that age was, that they did not under stand its nature, and so failed to discern the signs of the times

We are exposed to the like error. There is before us a future of that King dom greater and more glorious then we can conceive. But Christian teachers and leaders do not agree in their con e ptions of what that future is.

In the result, in general terms, they agree. God is to be victorious, his foes destroyed, his Kingdom established, and all things reorganized But in the process through which these results are reached they disagree radically and fundamentally.

There are those, and they are the maiority, who anticipate a renovation of all things by the preaching of the Gospel, attended by the power of the Holy Spirit, pervading every department of society, Government, commerce, educa tion, the arts and sciences, and social life, all of which are to be thoroughly pervaded by the spirit of Christ, and he is to reign over a reorganized world. These results will not be gained without a conflict Opposition will arise from error and sin. The foundations of society will be assailed by pantheism and infidelity. Systems of atheistic materialism will exert a fearful power; sensualism and luxury will corrupt society and threaten its degradation and ruin. But out of every controversy and con-

of judgment and retribution came. will be made; error and corrupt organthe victory will be gained by intellectual and moral power; and to this issue all things tend.

Those who anticipate such a future will read the signs of the times accord ingly. They will expect developments of evil and fearful conflicts; but will not be afraid. The tendencies of the age to scientic atheism will not terrify them. They will expect a higher inspiration of God in the sphere of Christian scholarship, more thorough and radical investigation, and final victory. That evil should put forth all its power will not surprise them. They will only see that the final conflict and victory are hastening on. They will be ever elastic and joyful, and see in the events of the age the signs of the near advent of the great day of victory. The Gospel will be proclaimed in every land, and the kingdoms of this world will become the Kingdom of our Lord and of his Christ.

But there are not a few of those, and their number is increasing, who look for no such intellectual and moral victory. They look for a visible and personal revelation of Christ, to defeat his enemies, to raise and glorify the saints of past ages, and with them to judge the nations. After defeating and destroy ing the worldly organizations that have desolated the earth and debased and corrupted the nations, he will reorganize society under the rule of the risen saints, and with them reign at the head of a universal empire. In the details of this empire they differ. But in one flict the truth will come triumphant and thing they agree: that it will be a thepurified from all former errors; higher ocracy, administered by permanent ruland more powerful developments of God ers, not chosen by the election of the

world for its final and highest destiny.

Those who anticipate this future entertain no hope of the universal conversion of men and the reorganization of society by the preaching of the Gospel and the spiritual power of the Holy Spirit. Such influences and all missionary enterprises will but take out the elect of God from an unbelieving world, before Christ shall come to redeem the saints and destroy his foes, treading the great winepress of wrath, from which shall flow blood to the horses' bridles.

The holding of such views, of necessity, affects the power of discerning the signs of the times. All that denotes increase of wickedness, and tends to produce despair of success until Christ shall come in person, will be noticed and magnified. Some will even go to the extreme of declaring Christianity, with its present system of effort, an utter failure, so far as the enterprise of converting the world and reorganizing society is concerned, as was done by the president of one of our New England colleges.

Even if it is God's purpose to convert the world by the preaching of the Gospel and a great increase of moral and intellectual power, those who hold the views that we have set forth will not be likely to see any signs of it.

scientific atheism, the power of that infidelity that professes to aim at a moral standard higher than that of the Bible, the extensive corruption of schemes of and theological students which will in moral reform in the Old World and the time show its results. We call it a pro-New, the increase and spread of every cess of undermining because we believe form of sensualism, the extensive and that the principles on which the mis-

nations, but ordained for the great work intensified corruption of governments, by God. They do not agree in the de- the fearful extent of bribery in legislatails of the physical changes to be tures, and the power of wealthy corpowrought in this world at the coming of rations and political rings to shape legis-Christ; but they all concede that they lation at their pleasure, in spite of honwill be vast and stupendous, fitting the esty and justice. And, as they gaze on such fearful forms of evil, they will have no faith in the possibility of intellectual and moral developments that shall paralize the power of error and sin in every form, and triumphantly effect the regeneration of human society.

The present missionary enterprise was not originated with any such view of the future destinies of the Kingdom of God. Such were not the views of Edwards, Bellamy, Hopkins, Fuller, Cary, Ward, Brainard, Martyn, and other great pioneers in the work of modern missions. Those who now sustain the work of missions, as a general fact, do not hold these views.

As yet, as we have said, their power seems to be increasing. The more recent commentaries, that are tending to supersede Scott, Barnes, and others of that school, are tending to undermine the views on which the missionary enterprise now rests. This is true of Alford, Ellicott, Lange, and his colaborersespecially Dr. Lillie, Auberlen, and Riggenbach. To this we must add the writings of English and American millennarians-the older and the more recent. Brown, in England, has written an able work in defence of the spiritual coming of Christ; but there is at present no adequate counterpoise to the weight of the authority of the leading They will rather note the increase of commentators whom we have mentioned. This state of things is not salutary or safe. There is a gradual process of undermining going on in our young men hopes it inspires well-founded.

At all events, if it is not so, we need to know it. The fundamental thing at this time is to have a true conception of what God intends to do, and in the light of this to study his providence, in order that we may truly discern the signs of the times.

What are the professors of our theological seminaries intending to do on this matter? What our leading divines and pastors? Do they not see the current of which we have spoken? they nothing to say about it?

It is not a mere question of prophetical interpretation, though it involves it. But it requires a thoughtful analysis of the existing system of this world as presented in the Bible-a system composed of successive generations of depraved men, exposed to temptation, and able to revolt from any standard, however high, even as, in fact, they will revolt from the millennial standard The advocates of the personal reign of Christ raise the question, Can permanent governments be organized from such materials? Can there be a perfect state of society till there shall be incorruptible governments; and can this be till the risen saints reign? Is not society based on successive generations of men who are wholly depraved at the outset and need regeneration, too unstable in its elements ever to form a social organization perfect, permanent, and free from decline? Nothing like it has been saints on the earth with Christ seen. New England has had declines, and does not even now hold her own. Nor does any part of Christendom do better.

Think of New York and her corruptions. How is this great commercial metropolis ever to be made thoroughly

sionary enterprise rests are true, and the | capitals. Think of the bribery of legislatures, the purchase of judges, and the frauds at elections, astounding and undeniable. Look at the increasing tendencies to the various forms of sensualism and self-indulgence. Look at the extent to which the spirit of the world pervades and paralyzes the churches. Consider the assaults of error on the very foundations of society. If, then, Christendom has not as yet been able to hold her own, how can the elements of society in idalatrous nations, debased by the evil influences of past ages, be so elevated as to furnish the materials of a true and stable social system? Is not a new dispensation needed? Are not higher and personal revelations of God indispensable? Are not perfect and permanent rulers, organized under Christ, the only hope of the world?

That these questions cannot be truly answered in the negative we do not say. That there are not intellectual and moral forces that can meet all the exigencies of the coming ages we would not imply. But we do affirm that the views of the future renovation of the world by moral power commonly entertained are not sufficiently profound and radical. Tho magnitude of the forces of evil to be encountered and overcome is not thoroughly estimated, nor the degree of intellectual and moral power needed by the Church to solve the great problem of the renovation of human society and the introduction of the reign of the

To answer the questions of those who teach the personal coming and reign of Christ, we must, at least, carefully consider their full import, and gain truer and more thoroughly developed ideas of what is involved in the perfect renovation of human society, and of the forces Think of the controlling by which it is to be produced. By this' forces at Washington, and at the state as well as by a more profound study of prophecy, we may, under the guidance Holy Scriptures. We say that the rightconceive of the glorious future which lies before the mind of God, and in sympathy with him truly to discern the signs of the times. Shall it be done?-Independent.

For the Visitor. Good Fruit a Test of Character.

"Every tree that bringeth not forth good fruit is hewn down and cast into the fire." The first duty towards a Christian life is an evengelical repentance; that is, a forsaking of all evil deeds, and turning in with the offers of mercy upon the terms of the gospel. And by that gospel we are taught to love one another, and to do good unto all men. Hence, we begin at once to pro duce some good fruit.

We read in the Holy Scriptupes, "that by their fruit ye shall know them." Though it has been said by some that the tree cannot be judged by the fruit, as trees have been known whose hearts were entirely rotten, and yet those trees produced the very best of fruit. And from this evidence they contend that a man can appear righteous outwardly and his heart be full of wickedness; that he may be a sinner, and yet bear good fruit. This may be admitted in a temporal point of view, but the rule will not work but in one way. For instance, we will ask for a good man that follows evil practices, and if that man can be proved to be a righteous man, we will yield our position We contend that the decayed body has nothing to do with the fruit of the Spirit; that the man can be much decayed in the body, while his heart may be afflicted with disease; yet it does not prevent that man from preducing the good fruit that is represented in the he have rejoicing in himself alone, and

of the Holy Spirit, be enabled truly to eous man will be engaged in works of righteousness; that he will obey or observe the holy commandments of the Lord; he will produce good fruit. But, on the other hand, the sinner or ungodly man will produce evil fruit. The moralist may produce some good fruit; and yet we may see enough in his deeds or conversation to know that he is not following our Lord Jesus Christ, and to know that he has never been regenerated or born of the Spirit; that he is not altogether the man of God. We see him standing off, looking upon the followers of Christ when engaged in the Holy Ordinances of our blessed Savior; and we think from experience that he says within himself that these are some of the fruits of righteousness that I have never produced, and at some future time I will take a part in this good work. I can say from my own observance that these are facts. It is the nature of man to put off serving the Lord from time to time; and many times it is put off till too late. Many have lived all their days in an unregencrated state, in which it is impossible for man to be saved; for Christ said to Nicodemus, "Verily, verily I say unto thee, except a man be born of water and of the spirit, he cannot enter the kingdom of God." "The fruit of the spirit is love, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." (Gal. 5: 22, 23.) Hence, we that profess to be of the regenerated class, should ever be engag d in doing good, in working out our salvation, and in the observance of all the ordinances and commandments of our blessed Savior, " For if we live in the spirit, let us also walk in the spirit." "But let every man prove his own work, and then shall

bear his own burden." Therefore, it is the duty of each individual to try to make the necessary preparation for death and for the welfare of his neverdying soul. Let us, then, manifest ourselves to the world in every good work, and let our light shine; for we read in the word of God, that they that are the followers of Jesus shall be as a "city set on a hill that cannot be hid." Hence, the fruit of man's moral conduct will be exhibited to the world, whether it be good or bad; and by their fruit they shall be known. Man can bring good fruit in many ways: in doing good to his neighbors, in treating his persecutors with kindness, in administering to the necessities of the poor, in visiting the sick, in feeding the hungry, and in complying with his own promises. The apostle admonishes and says: "Let us not be weary in well-doing; for in due season we shall reap if we faint not." And again: "He that soweth to his flesh shall of the flesh reap corruption but he that soweth to the spirit shall of the spirit reap life everlasting." Hence, it becometh us to be engaged in a spiritual work, building upon the prophets and apostles, Jesus Christ himself being the chief corner stone. For he speaks to us in the 15th chapter of St. John and says: "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth that it may bring forth more fruit." In the 4th and 5th verses he says: "Abide in me bear fruit of itself except it abide in the vine; no more can ye, except ye from the simplicity that is in Christ;" abide in me. I am the vine, ye are the and as Jesus refers to it as being wise, branches. He that abideth in me and I it is likely it was the serpent through in him, the same bringeth forth much which the temptation was offered to fruit, for without me ye can do nothing." Eve.

not in another's. For every man shall | And again. "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love." Hence, we see that it is impossible for the branch to bear the good fruit except it abides in the true vine. We must be changed from the natural to a spiritual life before we can inherit eternal life.

A. S. M.

Boone's Mill, Franklin co., Va.

#### BIBLICAL CRTICISMS.

"Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." Matt. 10: 16.

As the nature and habits of the serpents which abound in our country are such as show no very striking marks of wisdom, the propriety of our Lord's language does not seem to be apparent to all, and the question has been asked, wherein does the serpent show any remarkable wisdom, that Christains may learn from it? It is said in the history of the fall, that "the serpent was more subtile than any beast of the field which the Lord God had made." (Gen. 3: 1.) Whether it was an animal of the serpent kind that the temptation to Eve was presented through has been doubted by some. But as Paul refers to the serpent as the medium of the the temptation in 2 Cor. 11: 2, where he says, "But I fear, lest by any means, as the and I in you. As the branch cannot serpent beguiled Eve through his subtilty, so your minds should be corrupted

seems to have been pronounced upon all the days of thy life. (Gen. 3:14) much instinct or animal wisdom. previous to the fall. Again; there is avoiding danger. ble for their subtilty as some of the east.

As the heart of serpents is very near selves. And it is said that they renew when they are old, they have the secret of growing young again; that some of them shut their ears against enchantments, laying the one ear upon the ground, and stopping the other with their tail; that they are remarkable for their agility and suppleness; that one kind hides itself in the sand, in order to bite the horse's feet that the rider may be thrown. Some of the things attributed to the serpent are no doubt are not to err in that direction.

If it was the serpent that was made Scripture authority for attributing much the agent through which Satan accom- subtlety to them. We have already seen plished the fall of man, it is highly that they are said by divine authority probable that it has undergone a great to be more subtle than any other beast change. There is no doubt but what of the field. And in Jacob's propheall animals have undergone a consider- cies concerning his sons, he says of able change since the introduction of Dan, "Dan shall be a serpent by the sin into the world; but a special curse way, an adder in the path, that biteth the horse's heels so that his rider shall the serpent; for it is written, "And the fall backward." (Gen. 49: 17.) It is Lord God said unto the serpent, because said to be sharp-sighted as a serpent was thou hast done this, thou art cursed a proverb among both the Greeks and above all cattle, and above every beast the Romans. It is evident both from of the field; upon thy belly shalt Scripture and Natural History, that at thou go, and dust shalt thou eat least some kinds of serpints possess Then as the serpent has probably been when our Lord admonishes his disciples much changed, it is very probable that to be wise as serpents, he probably has it is not as subtle or wise as it was reference to them exercising wisdom in But then, lest in quite a number of serpents, and perhaps avoiding danger, they might flee from those of our country are not as remarka- duty and commit sin, he also admonish. es them to be "harmless as doves."

The following practical remarks upon their head, they are most easily killed the words of our Lord we have been by being struck on the head. Hence considering, with some others in the they are said to wrap up their head in same connection, are worthy the considthe rest of their body, that their heart eration of all Christians, and especially may be protected. It is also said that ministers: "Those who would do good they vomit their poison before they have need to pray for wisdom, good sense drink that they may not poison them- and sound mind. Our Lord tells his disciples to be 'wise as serpents, and their sight by looking on fennel; that harmless as doves.' He tells them that when they are persecuted in one place, they may lawfully 'flee to another.'

"There are few of our Lord's instructions which it is so difficult to use rightly as this. There is a line marked out for us between two extremes; but one that requires great judgment to define. To avoid persecution by holding our tongues, and keeping our religion entirely to ourselves, is one extreme. We fabulous. But there must have been court persecution, and thrust our religion some ground for such things being at upon every one we meet, without retributed to serpents. And we have gard to place, time, or circumstances, is

another extreme. In this direction also we are warned not to err any more than the other. Truly we may say, 'who is sufficient for these things.' We have need to cry to the only wise God for wisdom.

The extremes into which most men are liable to fall in the present day, is that of silence, cowardice, and letting others alone. Our so-called prudence is apt to degenerate into a compromising line of conduct, or downright unfaithfulness. We are only too ready to suppose that it is of no use trying to do good to certain people. We excuse ourselves from efforts to benefit their souls, by saying it would give needless offence, or would even do positive harm. Let us watch and be on our guard against this spirit. Laziness and the devil are often the true explanation of it. give way to it is pleasant to flesh and blood, no doubt, and saves us much trouble. But those who give way to it often throw away great opportunities of usefulness.

"On the other hand, it is impossible to deny that there is such a thing as righteous and holy zeal, which is 'not according to knowledge.' It is quite possible to create much needless offence, commit great blunders, and stir up much opposition, which might have been avoid ed by a little prudence, wise management, and exercise of judgment. Let us all take heed that we are not guilty in this respect. We may be sure there is such a thing as Christian wisdom, which is quite distinct from Jesuitical subtlety, or carnal policy. This wisdom let us seek. Our Lord Jesus does not require us to throw aside our common sense, when we undertake to work for him. There will be offence enough connected with our religion, do what we will; but let us not increase it without cause. Let us strive to walk circumspectly, not as fools but as wise men." (Eph. 5: 15.)

## Family Gircle.

#### TOO MUCH MONEY.

It is a great calamity for persons to have too much money, especially in early life. Young persons should learn rather than earn. Every dellar that a boy earns and lays up above his living, before he is of age, is quite likely to dwarf his power and usefulness for coming years. Many persons are too anxious to earn wages, and too impatient to submit to learn trades. What is the result? They become cobblers and bunglers, and work for half pay all their lives, while others who are willing to give their time for a few years and thoroughly master good trades, arts and professions. will, with less natural abilities, command positions and employments that mere bunglers can never attain to, and will earn more money in one year of active "service than they would have earned in the five or seven years during which they learned their trade, had they worked for wages all the time. Things that can be learned in an hour can be done by any one; and he who devotes himself to such pursuits must compete with all the ignoramuses in the neighborhood who choose the same pursuits. He who learns to do work that no one else can do, or to do it better than others can, may command his position, and name his own terms.

The earning of large wages by young persons is a positive evil. Hundreds of young girls who work in shops and factories, and earn from twenty to forty dollars per month, will at the end of the year have less money and less health, and less comfortable clothing than their grandmothers had who did housework for fifty cents a week half a century ago. They fool away

J. Q.

silks, bonnets, confectioneries, and house or the grave. knickknacks, and after a few years, instead of being like their grandmothers, strong-limbed, full waisted, ruddy, healthy, glad-hearted and noble women; thrifty, prudent, economical, experienced and skilled in the arts and mysteries of household life, with a little money in hand, and a noble pile of blankets and bedding with which to begin domestic life, and become the happy wives of noble men, and the loving mothers of blooming children; they are broken in health, feeble in judgment, ignorant of the arts of honest life, skilled in flirtation and foolery, enamored of novels and love-stories, homeless, penniless, and friendless, with a heap of tawdry finery and worthless and unserviceable, half-worn clothes; with "nothing to wear" which is comely and decent; and with neither wisdom, experience, nor health to bear the strain and care pertaining to the lives of those who lay deep and broad the firm foundations of a happy Christian home. sides, having been accustomed to spending large amounts of money, they have never learned economy; and the poor man that marries one of them will find his nose on the grindstone for life, as he is forced to carn money to be wasted in gaudy finery, which is soon worn, torn, soiled, and cast aside, by a woman who knows not how to save or mend, but who scatters and spends continually without reason or restraint.

It is far better for girls and boys to be kept on short allowance, and thus to live frugal, prudent lives, than it is for them to have too much money, and so learn habits of extravagance and waste which will burden them with needless labors all their days, and perhaps drive

their earnings for ribbons, laces, them sick and penniless to the poor-

Among the hundreds of men that crowd our prisons, and women that throng the chambers of death and hell, are few who have learned honest trades. Industrious persons with trades know what they can do, and know just where to go for steady and remunerative work. But others who in early life spend much and earn little, who are too proud to learn trades, and too lazy to do drudgery, of course look out for an easier way of getting a living; and wbile men, by theft, swindling, robbery and murder, work cut the legitimate result of early idleness, extravagance and pride; women plunge into the depths of shame and infamy, and bid adieu to hope and joy for time and for eternity.-The Christian.

### ON DRESS.

But we may be assured, the wisdom of the world will find out abundance of objections to this. Accordingly it is objected, first, If God has given us plentiful fortunes; if we are placed in the higher ranks of life, we must act suitable to our fortune. We ought, then, to dress according to our rank, that is, in "gold and costly apparel." Not to insist that none of you are of of this rank, I answer, Where is this written? Our Savior once occasionally said, "Behold, they who wear gorgeous apparel are in kings' courts;" but does he say they ought to be there; he neither enjoins nor countenances it. And where is this either enjoined or allowed, by him or any of his apostles? Bring me plain, scriptural proof for your assertion, or I cannot allow it.

But did not God give express command by Moses, that some even among his chosen people should be adorned in them to dishonesty and shame, or send the most exquisite manner, with gold, and precious stones, and costly array? beyond any other king or general in Jewish high priest, can certainly affect own guards. no person in England, unless the Archhend he does not plead the precedent.

Secondly, the Jews and we are under the whole Mosaic dispensation was chiefly visible and external; whereas the glory of the christian dispensation is of an invisible and spiritual nature.

But what, then, are gold and precious stones for? why have they a place in the creation? What if I say I cannot tell? There are abundance of things in the creation which I do not know the use of. What are crocodiles, lions, tigers, and scorpions for? Why have so many poisons a place in the creation? of them are for medicine; but whatever they are for, in whatever manner they may be useful, they are certainly not to be used in such a manner as God has expressly forbidden.

But if they were not thus adorned,

Indeed he did; he expressly command- Europe? There is no need to repeat ed this with regard to Aaron and his his name. But does he gain his honor successors in the high priesthood. But and love by the costliness of his appato this I answer, first, this direction rel? So far from it, that he rarely uses which God gave, with regard to the any other dress than the uniform of his

But if all men were to dress like him, bishop of Canterbury. And I appre- how would tradesmen live? I answer (1), God certainly considered this, if he ever gave these commands. And he different dispensations. The glory of gave these commands. And he would never have given them, had he not seen that if they were universally observed, men in general would live better than they otherwise could; better in this world, as well as that to come. But (2) there is no danger at all that they would be universally observed. Only a little flock in any civilized nation will observe them till the knowledge of God covers the earth. - Com.

## Youth's Opartment.

For the Visitor.

## A Few Thoughts for the Young.

Dear Brothers and Sisters: As it has kings and generals would be despised by been a disagreeable day, and I did not their subjects and soldiers. Supposing get to meeting, I thought I would write they would, that is nothing to you; for a few lines for the Visitor. Youth is you are neither kings nor generals. But the time to serve the Lord. If we would it is absolutely certain they would not, put off serving the Lord till we grow if they were not despised on other ac old, our hearts will grow hard, and we counts. If they are valiant and wise, will think we can live without serving they will never be despised for the our Heavenly Father. Many put off plainness of their dress. Was ever joining the church till it is too late. general or king more esteemed or be- Some never think of trying to do right loved by his subjects and soldiers than till they get sick and think they will king Charles of Sweden? And it is never get well; then it is too late for sure he were no gold or costly apparel, them to be baptized. Some think of not so much as a common officer. But nothing but pride and fashions till the we need not go so many years back. time comes for them to leave this world, Who is the prince that is now honored and then they are as plain and humble by both his subjects and soldiers, far as any of us. Some will say the water

is too cold: if their hearts are warm, | Lord and Master, so that we can enjoy they will not think the water is too cold; but they want some excuse. Some will say that their husband or wife is not ready yet. If they would join while they are single, they would not have that excuse to make. And when they die, the husband or wife cannot go with them; and I think they ought not to wait for one another; for if one would join, the other would, perhaps, follow soon. We all know we have got to die, sooner or later; for every day brings us nearer to our graves, prepared or unprepared. We must die, and if we die and do not repent, how would we feel at that great day when we all will be judged, and the righteous shall shine as the sun.

Oh, it will be an awful day when brothers and sisters, and husbands and wives shall be parted! Then the wicked will pray for the rocks and hills to fall on them and hid them from the face of our Father. Then there shall be weepus all try and be faithful until death. of scorn at us, and laugh and say, there goes that plain old dunkard. They can make fun now; but they may see the said Uncle Jack. day that they will be sorry for that; for they too must die, and be laid low in their graves, and there to moulder back to their mother dust. But, when they are well, a great many of them do not think of dying till the time comes; then, sometimes, it is too late. For youth must die as well as the aged. What are those few days here on earth of trials and troubles, to endless happiness in the world to come, where there will be no sickness, nor pain, nor death, but all be as one body, and sing the same song of deliverance. Oh, what a world! Now, let us try and follow our brother Willie, who was crying.

that blessed hope of eternal life. is the prayer and wish of your unworthy

LOMIE A. MILLER. Ladoga, Indiana.

### NAKE YOUR OWN SUNSHINE.

A STORY FOR MAMMA TO READ ALOUD.

"Oh, dear, it always does rain when I want to go anywhere!" cried little Jennie Moore, "It's too bad; now, I've got to stay in-doors all day, and I know I shall have a wretched day."

"Perhape so," said Uncle Jack; "but you need not have a bad day unless you choose."

"How can I help it? I wanted to go to the park and hear the band, and take Fido and play on the grass, and have a good time, and pull wild flowers, ing and gnashing of teeth. Now, let and eat sandwiches under the trees; and now there ain't goin' to be any sun-We know there will be many of the shine at all; and I'll just have to stand worldly people who will point the finger here and see it rain, and see the water run off the duck's back all day."

"Well, let's make a little sunshine,"

"Make sunshine!" said Jennie; "why, how you do talk!" and she smiled through her tears. "You have'nt got a supshine factory, have you?"

"Well, I'm going to start one right off, if you'll be my partner," replied Uncle Jack. "Now, let me give you these rules for making sunshine: First, don't think of what might have been if the day had been better; second, see how many pleasant things there are left to enjoy; and, lastly, do all you can to make other people happy."

"Well, I'll try the last first," and glorious time it will be in that bright she went to work to amuse her little

the time she had him riding a chair and laughing, she was laughing too.

"Well," said Uncle Jack, "I see you are a good sunshine maker, for you've got about all you or Wilie can hold just now. But lets try what we can do with the second rule."

"But I have'nt anything to enjoy cause all my dolls are old, and my picture books all torn," and—"

"Hold," said Uncle Jack; "here's an old newspaper. No, lets get some fun out of it."

"Fun out of a newspaper! why, how you talk."

But Uncle Jack showed her how to make a mask by cutting holes in the paper, and how to cut a whole family of paper dolls, and how to make pretty things for Willie out of the paper. Then he got the tea-tray and showed her how to roll a marble round it.

And so she found many a pleasant amusement, and when bed-time came she kissed Uncle Jack, and said:

"Good night, dear Uncle Jack."

"Good-night, little sunshine-maker," said Uncle Jack.

And she dreamed that night that Uncle Jack had built a great house, and put a sign over the door which read:

SUNSHINE FACTORY.
Uncle Jack and Little Jennie.

She made Uncle Jack laugh when she told her dream; but she never forgot what you must remember, A CHEERFUL REART MAKES ITS OWN SUNSHINE.—
The Little Folks

Have you a friend—a comrade dear?
An old and valued friend?
Be sure your term of sweet concourse
At length will have an end;
And when you part, as part you will,
Oh, take it not unkind,
That he who goes is happier
Than you he leaves behind.

#### EDITORIAL.

#### To our Friends and Subscribers.

CASH TERMS.—The terms for the Visitor have hitherto been pay in advance. And we reflect with pleasure upon our business relations with our subscribers. They have, as a general thing, been punctual, and, though we have lost some by delinquent subscribers, we presume few publishers of periodicals, who have done busines with the public as long as we have, have lost less. But there has been a tendency in the last year or two, in some localities, to fall into the credit system. We feel as much as ever like avoiding this, and of adhering to the cash system or pay in advance. We think this is decidedly best for all parties, and for reasons so plain we need not state, much less explain them. Nevertheless, we want to be generous, and even charitable. We want the poor supplied, and those gratified who may want the Visitor but may not be able to pay for it at the beginning of the year. We want our agents to use discretion, for our object is to do good-to edify the church and to win souls to Christ. But we think it best, as a rule, to adhere to the cash system, and not to depart from it, except where there is a proper cause. We have said, we want to be charitable: when, therefore, there are poor members of the church, or poor persons out of the church, who cannot pay for the Visitor, and who would be likely to be profited by reading it, let their names be forwarded, and we hope something can be done for at least some of this class.

## Correspondence.

FAYETTEVILLE, Fayette Co., W. Va., Sept. 12th, 1871.

Bro. Editors: I will drop a few lines of church news. Our communion sea son came off on the 3d and 4th of this month. Had fine weather, good turnout, and we felt that we had a refresh ing season from the Lord. At this time love and union seem to prevail throughout the brotherhood in this section, and the good cause, through the blessing of God, seems to be prospering. There has been quite a number of additions to the church by baptism during the past few months. The lack of a sufficient ministerial labor is felt very much. There are many calls for preaching that cannot be attended to; and the field en larging. Would that the Lord would put it into the hearts of our dear ministering brethren, South and East of us, to come over into "Macedonia" and help us. As with our temporal harvest, so in respect to our spiritual labors. Here, the summer season is the busiest, owing to the fact that traveling among the mountains in the winter is often difficult-so much so that we don't often venture far during that season. Laboring in this part of West Virginia in the ministry is labor indeed; not riding in easy carriages or railroad carsbut on horse-back, over rugged mountains, along lonely bridal paths, through miles and miles of forest, and often on foot, up and down steep and rocky cliffs, where it is impossible for horses to go; and sometimes crossing rapid streams in an old-fashioned Indian canoe, dug out of a large tree. Why this toiling, and climbing, and sweating? Is it for gold? Ab, no ! not for sordid wealth; but for souls-yes, souls! more precious than the mines of ten thousand worlds like J. S. FLORY. this.

### SALEM COLLEGE.

Dear Brethren: We desire to inform you and the brethren that our school is in a progressing condition; and is doing far better than we anticipated. The school opened this term with about seventy-five students. At present there are about ninety in attendance, with a fair prospect for a number more. We invite brethren to send their children here, and we will do the best for them that we can. We are located in a quiet, healthy village, with a goodly number of brethren and sisters living in and about the town. We have three teachers in our school, who are doing thorough work, and give entire satisfaction. The school is wholly under the control of Brethren, and is opened every morning by reading a portion of Scripture, singing a hymn, and prayer. The exercises are conducted by one of the teachers, who is a brother, and when prayer is made all are required to kneel. The entire board of trustees are members of the church; and we think, brethren, if you would come and see us, you would be very well satisfied with the school, and the manner in which it is conducted. And as it is the only institution of learning in the State established by the brethren, we hope to make it a success.

This school was established by the Northern District of Indiana, and its first term commenced December 14th, 1870, with but seven or eight students, and closed with twenty-two. The second term commenced March 20th, 1871, with twenty, and closed with eighty-seven students. The third term commenced September 6th, 1871, with seventy-five students, and with what number it may close is yet in the future; but its increase has been visible from the beginning, and we hope that, with the co-operation of the brotherhood, our labors may not be in vain.

By Order of the Board.

K. HECKMAN, Sec.
Bourbon, Ind., Sept. 27th, 1871.

#### We shall see Him as He is.

Not as He was, a houseless stranger, With no home to shield His head; Not as seen in Bethlehem's manger, Where the horned oxen fed.

Not as in the garden groaning, Planged in deep, mysterious woe; All the guilt of man bemoaning, While the precious blood-sweats flow.

Not as seen on Calvary's mountain, Where He offered up His soul; Opening wide that sacred fountain, Which alone can make us whole.

Not as He was, a pale and breathless Captive in the shades beneath; But as He is, immortal, deathless, Conqueror o'er the powers of death !

Yes! we shall see Him in our nature, Seated on His lofty throne-Loved, adored by every creature-Owned as God, and God alone!

There countless hosts of shining spirits Strike their harps, and loudly sing To the praise of Jesus' merits, To the glory of their King!

When we pass o'er death's dark river, We swall see Him as He is-Resting in His love and favor, Owning all the glory His.

There to cast our crowns before Him-Oh! what bliss the thought affords! There forever to adore Him-King of kings and Lord of Lords!

## OBSTUARIES.

-

Died, in East Coventry, Chester county, Pa. the 31st of May, 1871, from Catarrh fever, ADAH., infant daughter of brother John Y. and sister Mary A. Eisenberg, aged 6 months and 9 days. Ada has gone to dwell with the angels.

Death has claimed our little darling, Set his seal upon her brow, And the cheeks that bloomed as roses Are as pale as marble now.

In East Coventry, Chester county, Pa., on the 5th July, 1871, from the effects of Scarlet fever, FREDDIE ISETT, only son of brother John Y. and sister Mary A. Eisenberg, aged 5 years, 5 months and 16 days. Gone, but not torgotten.

Yes, our Freddie's from us taken, Though our loss is but his gain : Now his spirit dwells in heaven, Free from sorrow, care and pain. Little darling angel, blest, Rest in peaceful slumber, rest.

Freddie was much beloved by all who knew him. In all his afflictions, he bore them very patiently for nearly six months, still hoping to join the family in their duties, (for a very manly boy he was.) But God saw fit to remove him to a better world than this, where sickness and death never enter. It seems almost impossible for us to cherish the thought that we shall see his face no more in this world. We miss him daily: but still do not sorrow as those without hope. He is gone to that place of happiness, as his last words were: "I am coming— I'll meet you (meaning his little sister) in that happy land." He leaves dear parents, a kind sister, and many friends to mourn their sad loss.

Services by brothers Isaac Price and Peter Hollowbush, from Luke 12. 40.

AN UNCLE.

(Companion please copy.)

Died, in the Losicreek Church, Juniata co., Pa., June 28, 1871, sister MARY DETRICK, aged 71 years, 7 months and 3 days. Disease, Cancer and Dropsy. She was a faithful member for many years. The religious services were performed by brothers Ezra Smith, Landis and She was the mother-in-law of the others. D. G. VARNER. writer.

Covington, Ohio.

Died. Sept. 11th, in the Tuscarawas Branch, O., CYRUS W. BOONE, son of R. A. and Amelia Boone, aged 1 year. 4 months and 28 days. Funeral text: "It is well."

In the same, Oct. 4th, NATHAN PRICE, son of sister Magdalena Shroyer, formerly Price, aged 21 years, 1 month and 4 days. He was thrown from a horse, and had his neck broken. He was a much respected friend, and many were the hearts affected by the mournful scene. Would to God we might all weep for our sins as we wept for our dear friend. Funeral text: "Prepare to meet thy God." Both the above were improved by the brethren.

N. LONGANECKER.

Died, in Preble county, O., Sept. 22, 1871, JOSEPH L. PARKER, aged 49 years, 10 mo. and 22 days. Br. Parker was raised in Highland county, O., and was received into the Fall Creek Church when a young man. He was much attached to the church of his choice, loved the brethren, and took much interest in the cause of Christ, desiring to fulfill all the commands. He called for the Elders and was anointed, and then departed in peace, in hope of immortality. The funeral services were performed by the writer and other brethren.

Died. in Miami county, O., Oct. 1, 1871. sister MARGAEET ANN NEAL, wife of Francis Neal, aged 27 years and 12 days. Sister Neal was a consistent member of the church, and died as she had lived in the glorious hope of immortality. The funeral services were performed by the undersigned.

EDITOR,

ful illness, brother JOHN HOWARD, of Lyndon, Ross county. He was one of the early settlers of the county, and long a faithful and are not, should obtain them, that we all may beloved brother in the Lord. Aged about 69 years. Funeral services by the writer, from Lob 14:14.

A. J. Hixson.

Died, in the Pokagon Church, Cass county, Michigan, Sept. 12, 1871, brother JOSEP II HARTER, aged 73 years and 8 months and 8 days. The deceased was an active and worthy member of the church, and in his death the church and the community, as well as his family, has sustained a loss that will be likely to be plainly felt. He had got a fall from a tree when he was picking fruit, and lived about four weeks. He appeared to be getting better, but took something like a Sinking Chill, and died very suddenly. His tuneral was attended by a very large number of sympathizing friends. The religious services were performed by brother Lock Miller of Portage Lud Jacob Miller, of Portage, Iud.

JOHN STRETCH.

Died, in the Lickcreek Congregation, Owen unty, Ind., October 4th, 1871, Elder JACOB SOMMERS, aged 77 years, 6 months and 1

day.

Funeral services by Elder Hochstetler, Dan'l Summer and the writer, to a large congregation of people, from 2 Timothy 4:7,8. The disease not known, as he died suddenly-being sick only several hours. He is supposed to have been born in Fayette county, Pa. He was a soldier in the war of 1812, and afterwards married Martha Ocherman—his only wife, who is still living. He emigrated to Tuscarawas county, Ohio, with his family, about 1831 or '32, where he became a member and a minister of Sugarcreek Congregation, where he ministered many In 1852 he moved to Owen county, Ind., where he was ordained as an Elder of the church, and remained faithful until death. He lived with his companion over 50 years; was the father of thirteen children-three sons and ten daughters; raising them u l, and also an adopted daughter. Two of the daughters are dead. He was the grand-father of 102 children, and great-grand-father of 36. Of the former, 18 are dead, and of the latter 3. His descendants number 151, of whom 23 are dead. This calculation was made thre years ago; at this date, the number is much greater.

Our old deceased father and brother has not labored very much among us for the last three or four years, on account of a pain in his hip, which prevented him from getting about much, but he would still encourage us whenever an opportunity offered. And we do truly hope that he has fought the good fight. We may well say

with the Poet:

Rejoice, for a brother deceased. Our loss is his infinite gain: A soul out of prison released, And freed from its bodily pain. With songs let us follow his flight, And mount with the spirits above; Escape to the mansions of light, And lodge in the Eden of love.

Brethren, sisters and friends: Let us pause and think. Have we enlisted under the banner

Died, Aug. 26th, 1871, after a long and pain- of King Jesus? are we soldiers in the army of fight that good fight; all keep the faith; all finish our course—so that we may all obtain that crown of glory laid by for the Saints.
Written by request of the friends of the

deceased.

DAVID CULLER.

(Companion please copy.)

Died, in the Bush-creek Church, Randolph county, Indiana, April 27th, 1871, GEORGE BOOTS, son of sister Nancy and brother Aaron Boots, aged 17 years, 11 months and 1 day. The deceased youth had a spell of lung fever in the winter, and formed a resolution that when he got well he would be baptized. There not being a suitable opportunity, having no regular meeting in the neighborhood, he put it off for a more convenient season. He got up in the morning, and was putting on his shoes, when he fell from his chair, was taken up unconscious, and remained so until 5 o'clock in the evening, when he breathed his last. This is another solemn warning not to put off our duty toward God, but to press on while the door of mercy is open. Funeral occasion by Elder George W. Studebaker, from Rom. 2:6-selected by the mother.

Died, in the Bachelor-Run Church, Carroll county, Ind., Sept. 1st, 1871, brother DANIEL OVERHOLSER, aged 70 years, 7 months and 8 days, leaving a widow, 11 children, 36 grandchildren, and 6 great-grand-children. who are mourning the loss of a faithful father in Israel, Funeral from Rev. 14:13, by the brethren.

C. EIKENBERY.

Died, in the Sandy Church, Stark co., Ohio on the 27th of September, 1871, our beloved bro. MICHAEL BOWMAN, aged 85 years, 9 months and 11 days. He leaves a companion, a sister in the church, and many friends and connections to mourn their loss. Brother Bowman was a faithful member of the church for over 50 years. Shortly before he died he called the Elders of the church and was anointed. On the 20th his remains were followed to their last resting-place by a large number of relatives and friends.

Funeral occasion improved by brother David

Byers, from 2d Timothy 4:7,8.

The text was selected by by our aged brother himself as his fineral text; also, the 593 hymn.

S. B. STUCKEY.

(Companion and Pilgrim please copy.)

Died, Apr. 23, 1871, SAM'L A. C. J. SMITH-SON, son of friend and sister Alice Smithson, aged 10 months and 23 days. Funeral services by sister S. R. Major, from Thess. 4:18.

Died, July 19th, 1871, sister ALICE SMITH-SON, wife of friend James Smithson, aged 22 years, 11 days. She united herself to the church quite young, and lived a consistent life. In death she was resigned, and welcomed the change triumphantly. Occasion improved by the writer, from Thess. 4:15.

A. J. HIXSON.

Notice. - Several obituaries crowded out.

# The Farmers' Monthly

## BTODE 43872.

THE FARMERS' MONTHLY is a new paper for the Farm, the Garden, and the Household. In the

## FARM DEPARTMENT

it is intended to give practical information for farmers on all subjects connected with agriculture. Discussions on different modes of farming will be inserted from time to time. Live Stock matters will receive a due share of space. The

## HORTICULTURE DEPARTMENT

will be filled with interesting matter for the Fruit Grower and the Gardener.

In order to make these departments as interesting as possible, farmers and fruit growers all over the country are requested to contribute short, practical articles on the various subjects of their experience. The

## HOUSEHOLD DEPARTMENT

will be filled with a variety of matter useful to every family. A valuable feature of the paper will be a special space devoted to health. The Markets will also be noted.

Altogether the paper will be such as every farmer needs, while those engaged in other callings in life will find many things in it interesting and useful to themselves.

TERMS, One Dollar a year. Six copies, five dollars. Thirteen copies, ten dollars. Twenty copies, fifteen dollars.

Agents wanted to introduce the paper and get up clubs.

## H. J. KURTZ, PUBLISHER,

No. 8 North Jefferson Street,

DAYTON, O.

## The Farmers' Monthly.

THE SELECTION OF SEED. Nearly all the principal varieties of the cereals have been originated from a few ears of extraordinary size and quality gathered by intelligent observers at harvest time and propagated from until large quantities of seed were obtained. The potato oats, which turned out to be a most valuable variety, was originated by a gentleman of Cumberland, England, from a single plant of an extraordinary size and weight found growing in a potato field. The most approved varieties of wheat bear the name of some intelligent farmer who originated them. The Chevalier barley, a most excellent variety of this cereal, was named after M. Chevalier, a French agriculturist, who originated it by selecting the finest ears in a field of barley at harvest time. A vast improvement of seed and consequent increase of acreable produce might very easily be effected, if farmers would annually select the best ears of the cereals at harvest time and propagate from them. The acreable produce of all kinds of crops may be greatly increased by selecting and using the best seeds.

### LIME AS A FERTILIZER.

Manures may be classed under three principal heads: first, those which supply some essential element to the plant; second, those which act as mere stimulants: and lastly, those which do not act directly on the plant, but act on substances already in the soil, rendering them more suitable for plant life. Lime belongs to this last class almost entirely, as there are very few soils that do not contain sufficient lime for any direct demands that plants are likely to make on them.

In order that plants may feed on the inorganic matter in the soil, or, indeed, on any matter, it must be brought into a soluble state.—Plants feed only on liquids and gases; they have no power of assimi-

lating solid food.

The inorganic portions of plants are built up chiefly of potash, soda, lime, magnesia, combined with silicic, phosphoric, and hydrochloric acids, as well as with many organic acids. The carbonates, so generally found in the ashes of plants, rarely exist in the plants themselves, being mostly formed from salts of organic acids during the process of burning. A small portion of the above mentioned bases already exist in the soil in a soluble state, but are much more abundant in the insoluble condition. If, however, we add caustic lime to a soil, it renders these insoluble substances soluble, and prepares them for the use of the plant.

All soils formed from the decomposition of granite contain an abundance of potassa and silica, the most important elements for the

## THE SINGER,

## THE STANDARD SEWING MACHINE OF THE WORLD.

OVER 650,000 IN USE.

Over 200,000 Machines now being Sold Annually.

# The Singer Manufacturing Co.

Is the only Company in the world that manufactures machines for all kinds of work.

Every Family should have a Singer Sewing Machine.

## The Best is always the Cheapest.

These Machines will Hem, Fell, Tuck, Cord, Quilt, Trim, Bind, Gather, and sew on at same time, Puff, Fringe, Pipe, Hemstitch, Ruffle, Embroider, and Braid, and sew from the finest of gauze or gossamer tissue to the heaviest beaver with equal facility.

Sold for eash, on good promissory notes or on monthly payments, to suit the circumstances of the poor and rich alike.

The same qualities which render our new machine so admirable and efficient for use in the family also commend it as indispensable for every grade of light manufacturing.

For Shoe and Gaiter Fitters, Seamstrosses, Tailors, Manufacturers of Shirt Collars, Shirts, Cloaks, Mantles, Clothing, Hats, Caps, Corsets, Linen and Silk Goods, Umbrellas, Parasols, etc., it is without a rival.

In addition to the Family Machines, our machines for the use of manufacturers of all kinds are indisputably superior to all others; having machines expressly for Carriage Trimmers, Saddlers, Shoemakers, Tailors, etc., etc.

For good, reliable and energetic men who can furnish satisfactory references we have permanent and profitable employment.

## NOFSINGER & JOSSELYN.

72 and 74 West Washington Street, Bates House Block, Indianopolis, Ind. and 70 Woodward and 177 Jefferson Avenues, Detroit, Michigan.

Exclusive dealers in the above machines for the States of Michigan and Indiana, Ontario, Canada, North-Western Ohio and Southern Illinois.

N. B.—All machines needing repairs or adjustment should be sent to our Indianapolis office.

## Sewing Machine Sales for 1870.

The magnitude to which the manufacture of sewing machines has attained is shown by the returns of the manufacturers for the year 1870 to the owners of the leading patents, on which they pay a royalty. According to these returns the number of machines sold by each manufacturer in 1870 is as follows:

The Singer Manufacturing Company Wheeler & Wilson Manufacturing Co. Howe Machine Company Grover & Baker Sewing Machine Co. Weed Sewing Machine Company Wilcox & Gibbs Sewing Machine Company Wilcox & Gibbs Sewing Machine Company Gold Medal Sewing Machine Company Gold Medal Sewing Machine Company Empire Sewing Machine Company Empire Sewing Machine Company Finkle & Lyon Manufacturing Company Parham Sewing Machine Company Parham Sewing Machine Company Bartlett Reversible Bartraw & Fantom Manufacturing Co. Lamb Knitting Manufacturing Company Mekay Sewing Machine Association C. F. Thompson 127,833 83,208 75,156 57,402 35,002 28,890 14,573 17,660 8,912 5,806 3,560 2,420 1,766 500

100 It will be seen by this table that the popularity of the Singer machines far exceeds that of all others, their sale being one-half greater than

even that of the famous "Wheeler & Wilson" machine. This is owing to the fact that the Singer Company have lately commenced making, besides their old and well-established manufacturing machine, what is known as their "New Family Machine," which is selling at the rate of nine to one better than their old style. Their total sales for 1869 were 86,781 machines against the 127,833 of 1870, showing an increase of one-half in the latter year.—New York Sun.

## Sewing Machine Sales for 1870.

From the sworn returns made to the owners of the valuable sewing machine patents, it appears that the sales of the Singer Manufacturing Company, for the year 1870, are over forty thousand in excess of those of 1869, which were 86,781; and they claim the sale during 1870 of over forty four thousand more machines than that of any other company. Their "New Family Machine" would seem to be as great a favorite for family sewing as their manufacturing machine has long been for manufacturing purposes.—New York Evening Post.

### SEWING MACHINES.

The Singer Manufacturing Company reports sales of 127,833 machines in 1870 against 86,781 in 1869, showing a gain of 41,652, mainly in the sale of what is known as the "New Family Machine."—New York Tribune.

| RECOCDES  | 9 1   |
|---|---|
| FOR SALE AT THE OFFICE OF   | THE   |
| "GOSPEL VISITOR"  | 177 K KE  |
| will be sand parpert at the arms of the   | 4:12 17   |
| Ochlschleger's German and English   |   |
| Dictionary, will promiden on of the German part in English chamsters  | \$1.75  |
| The same-with promineration of ling!  | i   |
| lish in German char eters   | 1.75  |
| Nonresisfanco piner.  | 25  |
| Nead's Theology   | 1.45  |
| Parable of the Lord's Support   | 50-   |
| Plain Remarks on Light Mandedays  | 10  |
| Wandelnde Scele [ German ]  | $\begin{bmatrix} 1,15\\ .60 \end{bmatrix}$  |
| Discussion on trine immersion (Moonia   | w).70   |
| Debate on immercion   | ,75   |
| Brethren's Hymn Book [new edition) Plain sheep binding  | 75  |
| Per dozen, by e-pre-  | 7,25  |
| er dozen, by express  | 75  |
| Plain morocco   | 7,25  |
| Per dozen, by entress   | 10,00   |
| Plain morocco, pocket book form<br>Per dozen, by express  | 12,00   |
| New German H in Book.   | 12,000  |
| Sheen hinding plan single   | ,50   |
| Per dozen, by express   |   |
|   | 5,00  |
| German and English bound togethe  | r.  |
| German and English bound togethe Turkey morocco   | r.<br>1,25  |
| German and English bound togethe Turkey morocco Per dozen, by expr Arabesque plan   | r.<br>1,25<br>12,00<br>1,00   |
| German and English bound togethe Turkey morocco Per dozen, by expr Arabesque plan   | r.<br>1,25<br>12,00<br>1,00   |
| German and English bound togethe Turkey morocco Per dozen, by expr Arabesque plan Per dozen, by expr Sheep binding blain  | r.<br>1,25<br>12,00<br>1,00   |
| German and English bound togethe Turkey morocco Per dozen, by expr Arabesque plan   | 7.<br>1,25<br>12,00<br>1,00<br>9,00<br>1,00   |
| German and English bound togethe Turkey morocco Per dozen, by expr Arabesque pla n Per dozen, by expr Sheep binding plan Per dozen, by expr Hymn Books, On lection. German and English  | r.<br>1,25<br>12,00<br>1,00<br>9,00<br>1,00<br>9,00   |
| German and English bound togethe Turkey morocco Per dozen, by expr Arabesque plan Per dozen, by expr Sheep binding plan Per dozen, by expr Hymx Books, On the tin. German and English English, single   | r. 1,25 12,00 1,00 9,00 1,00 9,00 1,00 9,00   |
| German and English bound togethe Turkey morocco Per dozen, by expr Arabesque plain Per dozen, by expr Sheep binding plain Per dozen, by expr Hymn Books, O bettin. German and English English, single "per dozen Kost's Domestic Medicin 1044 pp 8vo  | 7.<br>1,25<br>12,00<br>1,00<br>9,00<br>1,00<br>9,00<br>,75<br>,40<br>4,25<br>2,15                           |
| German and English bound togethe Turkey morocco Per dozen, by expr Arabesque plain Per dozen, by expr Sheep binding plain Per dozen, by expr Hymn Books, O lection. German and English English, single per dozen Kost's Domestic Medicin 1014 pp 8vo Names put on Hymn Books to ord   | 7.<br>1,25<br>12,00<br>1,00<br>9,00<br>1,00<br>9,00<br>,75<br>,40<br>4,25<br>2,15                           |
| German and English bound togethe Turkey morocco Per dozen, by expr Arabesque plan Per dozen, by expr Sheep binding plan Per dozen, by expr Hymn Books, O bletin. German and English English, single per dozen Kost's Domestic Medicin 1014 pp 8vo Names put on Hymn Books to ord  | 7.<br>1,25<br>12,00<br>1,00<br>9,00<br>1,90<br>9,00<br>1,90<br>9,00<br>,75<br>,40<br>4,25<br>2,15<br>er for |
| German and English bound togethe Turkey morocco Per dozen, by expr Arabesque plan Per dozen, by expr Sheep binding plan Per dozen, by expr Sheep binding plan Per dozen, by expr Hymx Books, Or lection. German and English English, single "per dozen Kost's Domestic Medicia, 614 pp 8vo Names put on Hymn Books, to ord 15 cents a piece. Themiddings by that for books, &c. | 7.<br>1,25<br>12,00<br>1,00<br>9,00<br>1,00<br>9,00<br>,75<br>,40<br>4,25<br>2,15                           |
| German and English bound togethe Turkey morocco Per dozen, by expr Arabesque plan Per dozen, by expr Sheep binding plan Per dozen, by expr Hymn Books, On lection. German and English English, single per dozen Kost's Domestic Medicin 1014 pp 8vo Names put on Hymn Books to ord Scents a piece. Remittance's by thankfor broke, &c.  | 7.<br>1,25<br>12,00<br>1,00<br>9,00<br>1,00<br>9,00<br>75<br>,40<br>4,25<br>2,15<br>er for                  |
| German and English bound togethe Turkey morocco Per dozen, by expr Arabesque plan Per dozen, by expr Sheep binding plan Per dozen, by expr Hymn Books, O lection. German and English English, single per dozen Kost's Domestic Medicin 634 pp 8vo Names put on Hymn Books to ord Scents a piece. Remittance's by pant for broke, &c.  | 7.<br>1,25<br>12,00<br>1,00<br>9,00<br>1,00<br>9,00<br>75<br>,40<br>4,25<br>2,15<br>er for                  |
| German and English bound togethe Turkey morocco Per dozen, by expr Arabesque plan Per dozen, by expr Sheep binding plan Per dozen, by expr Hymn Books, On lection. German and English English, single per dozen Kost's Domestic Medicin 1014 pp 8vo Names put on Hymn Books to ord Scents a piece. Remittance's by thankfor broke, &c.  | 7.<br>1,25<br>12,00<br>1,00<br>9,00<br>1,00<br>9,00<br>75<br>,40<br>4,25<br>2,15<br>er for                  |
| German and English bound togethe Turkey morocco Per dozen, by expr Arabesque plan Per dozen, by expr Sheep binding plan Per dozen, by expr Hymn Books, O lection. German and English English, single per dozen Kost's Domestic Medicin 634 pp 8vo Names put on Hymn Books to ord Scents a piece. Remittance's by pant for broke, &c.  | 7.<br>1,25<br>12,00<br>1,00<br>9,00<br>1,00<br>9,00<br>75<br>,40<br>4,25<br>2,15<br>er for                  |
| German and English bound togethe Turkey morocco Per dozen, by expr Arabesque plan Per dozen, by expr Sheep binding plan Per dozen, by expr Hymn Books, O lection. German and English English, single per dozen Kost's Domestic Medicin 634 pp 8vo Names put on Hymn Books to ord Scents a piece. Remittance's by pant for broke, &c.  | 7.<br>1,25<br>12,00<br>1,00<br>9,00<br>1,00<br>9,00<br>75<br>,40<br>4,25<br>2,15<br>er for                  |
| German and English bound togethe Turkey morocco Per dozen, by expr Arabesque plan Per dozen, by expr Sheep binding plan Per dozen, by expr Hymn Books, O lection. German and English English, single per dozen Kost's Domestic Medicin 634 pp 8vo Names put on Hymn Books to ord Scents a piece. Remittance's by pant for broke, &c.  | 7.<br>1,25<br>12,00<br>1,00<br>9,00<br>1,00<br>9,00<br>75<br>,40<br>4,25<br>2,15<br>er for                  |

The "Brothren" can find their

sille of

HATS

of-best quality at reasonable rates at

No. 6 East Third St. Dayton, 0.

Send \$5,50, or clubs of 6 \$5,00 each, and eceive goods per express.

THE BRETHRENS

Encyclopedia.

sions of the Brithten at their 1 mm of Meetings See. By Ulder HLNRY KITTA.

The work neatly bound to geta r with ... "Alexander Mack's Writing..."

Address: HENRY KURTZ

COLUMBIANA, Collembiana Co. G.

1780 187 Are you afflicted or sick?

USE DR. FAURNEY'S BLOOD CLEAN-LR OR

## PANACEA.

Established 1780 package form. Fearbland nearly 20 years ago ligare form. The factor was brought to its present high degree of parfection some years later by Dr. Peter Fairney. Chicago, Illinois, who common the trade west of Ohio. Unsurpasse remed, and care being an alterative and thanks or tonic and purge combined, for discuss arising from impure blood, such as sick-to aduche. Dy papsia, Costiveness, Janudice, Liver Company, Erysipelas, Chills and Feber, Worns. Pumples, Sciofula, Tetter, &c. Great partition. Have similar and the company of the surprise of the company o

"Dr. P. Fahrney's Health Messenger" gives the history and tises of the Bicob Casanses, testimonials, and other information, sent free of charge. Address

Dr P Fahrney's Brothers & Co.
Wayneshoro, Franklin county, Pa

TO THE BRETHREN AND FRIENDS

I have still on hand a number of my books containing a discussion with Dr. J. J. Jackson (Disciple) on trine homer on, an account of his conversion and change a trout so on the Lord's Supper, an essay on the new birth and a dialogue on the decrine of non-resistance, with an address to the reader. The whole containing 2°2 pages nearly bound, which I offe on the following term:

tion made to agents.
B. F. Moonaw,
Bonsack, Ronnoke Co., Va.





## THE.

# GOSPEL VISITOR,

A MONTHLY PUBLICATION,

EDITED BYT

HENRY KURTZ AND JAMES QUINTER.

VOL. XXI. DECEMBER, 1871. NO. 12.

FERMS: One Dollar and twenty five cents per year in advance.

DAYTON, OHIO:
H. J. KURTZ, PRINTER & PUBLISHER.



## CONTENTS.

| Unconscions inflnence           | 35  |
|---------------------------------|-----|
| The washing of the saints' feet | 353 |
| The sin that is unto death      | 369 |
| The called of Jesus Christ      | 368 |
| The mother and her daughters    | 369 |
| Grace                           | 37. |
| Biblical Explanation            | 37; |
| THE FAMILY CIRCLE—              |     |
| Shut the Door                   | 377 |
|                                 |     |
| Close of volume XXI             |     |
| Correspondence                  |     |
| Notice                          | 380 |
| In Memoriam                     |     |
| POETRY—                         |     |
| Lines                           | 38  |
| Obituaries                      |     |
|                                 |     |

## Letters Received.

From Geo W. Petz. C G Lint, S Harris, Jos Zahn, Daniel Miller, John Knisly, Larkin Rand, J D Younker, M Shook, M H Disbrowe, James Winkle, J O Converse, Jos Rittenhouse, Emanuel Hoover, Wm Sadler, J S Flory, Wm H Kelly, Anan Hensel, D E Price, M Zigler.

#### WITH MONEY.

John Keiser, Nicholas Smith. John Stoner, Samuel Stoner, Leonard Stephen, W K Simmons, J HWirt, J Fike.

## PUBLISHER'S NOTES.

We have now finished another year of labor. Another year of affliction, also, is gone. A loved one has fallen by our side. It was a hard stroke, but we try to bear it patiently. We try to be cheerful. We have lost some pecuniarily, also; but this may be recovered again. We hope those who are indebted to us for books or papers for this year will pay us at once, as we nced the money.

to have a new supply from the binder in a few days.

As the new year is coming on, we ask all our dren. old subscribers to renew their subscriptions, and try to get others to subscribe. Get at least onc, if you can do no better.

The clubs for the Children's Paper have been changed a little; and the December number is offered free to all new subscribers for 1872. See terms in prospectus. The Children's Paper is the only one of its kind published in the Brothrhood. It costs but a trifle; the children like it, and it wil -do them good to read it.

The first number of the Farmers's Monthlya specimen copy—is just out. Of course, all our brethren who follow the business of farming want an agricultural paper. We ask you to try ours one year. It is cheap, and in nice form for binding. As to the reading matter, we think it will be found equal to the best of its class The first number was gotten up somewhat hurriedly, and we beg our readers not to judge too hastily if they do not find something on every subject desired. We call particular attention to the Household and Health Department. This part of the paper alone is worth more to any family than the whole paper costs.

All names and subscription-money for the Gospel Visitor, and all communications and subscriptions for the Children's Paper and Farmers' Monthly must be sent to the publisher and all checks and drafts and postoffice orders must be made payable to him. Subscriptions of \$2 or under, if carefully mailed, at our risk. On sums of over \$2 and less than \$5 the cost of postoffice order (10 cents) may be charged

## The Farmer's Monthly.

The Farmers' Monthly, a new paper of 32 octavo pages and cover, devoted to Agriculture, Horticulture, the Household and Health.

TERMS: Single copy, per annum, \$1; Six copies, \$5; Thirteen copies, \$10; Twenty copies, \$15. Send for Circulars and specimen copies. Address

H. J. KURTZ, Dayton, O.

### The Children's Paper. TERMS REDUCED

The terms for the Children's Paper have

|       | ilicett as follows. |                         |                  |                                   |                            |                |  |  |
|-------|---------------------|-------------------------|------------------|-----------------------------------|----------------------------|----------------|--|--|
| сору  | per                 | year to                 | one one          | addre                             | ss                         | \$(            | )  | 30   |
| copie | s "                 | 6.6                     | 4.6              | ، عر                              |                            |                | 1  | 00   |
| 44    | 66                  | 64                      | 66               | + 6                               | •                          |                | 3  | 00   |
| "     | 66                  | 4.6                     | 44               | 4.6                               |                            |                | 1  | 00   |
| 4.6   | 46                  | . ?                     | 4.6              | 4.6                               |                            |                | 4  | 50   |
|       | copy<br>copie       | copy per copies " " " " | copy per year to | copy per year to one copies " " " | copy per year to one addre | copies " " " " | copy per year to one address\$  copies " " " " " " " " " " " " " " " " " | copy per year to one address\$0 copies " " " " 1 " " " " " 4 |

We ask the cooperation of the brethren We are again out of Hymn-books, but expect and sisters everywhere in introducing the Paper and in getting subscribers for it as well as in furnishing reading matter for the chil-

Specimen copies on receipt of stamp. Address all orders to

H. J. KURTZ. Dayton, O.

#### ADVERTISEMENTS.

A limited number of select advertisements will be inserted on the cover at the following rates;

First insertion 12 cts. per line. Every subsequent insertion, 10 cts. per line.

7 words constitute a line.

# THE GOSPEL VISITOR.

Vol. XXI.

DECEMBER, 1871.

No. 12.

### UNCONSCIOUS INFLUENCE.

Then I said, I have labored in vain; I have spent my s'rength for naught and in vain; yet surely my judgment is with the Lord, and my work with my God. Isaiah 49 . 4.

This language is supposed to be the language of Christ, as he is the character that is speaking in this part of Isaiah's prophecies. Messiah here laments the limited success that attended his ministry. I have labored in vain. This is truly strange language to be uttered by our Lord. Did he ever, and could he ever labor in vain? Could he, with all his diligence, self-denial and zeal, labor in vain? Surely the dif ficulties must have been many, and the work exceedingly difficult to perform, if our Lord accomplished nothing. Such, indeed, was the state of things that our Lord had to meet. The field in which he labored was most unpromising. His labors were among the Jews. previous period in their history it had been said, "Ephraim is joined to his idols-let him alone" (Hosea 4:17.) They were hard to reform. Much labor had been done to improve their condition, but it had been done in vain. Alas! to what a degree of hardness can the human heart attain when the Lord himself can accomplish but little in reform-

I have labored in vain.

some—a few that reviewed him. On the day of Pentecost there were but one hundred and twenty disciples assembled in Jerusalem. This number, however, did not include all that believed on Jesus; for Paul declares that Jesus was seen after his resurrection by "above five hundred brethren at once." (1 Cor. 15:6) But what are five hundred disciples, and the one hundred and twenty, with whatever other number we may safely add, to be gathered by such a ministry as that of our Lord's for three yeas? He himself prophetically described work, and he says, I have labored in vain. The meaning of this language is, that comparatively little success attended his arduous and faithful labors. "He came to his own, and his own received him not." (John 1:1.) The Jewish nation to which he belonged, and to which he first proffered his salvation, as a body rejected him. A few, and few only, of the nation received him. His success was by no means equal amount of holy work the which he performed; that is, the immediate success which attended his ministry. For it is to his personal ministry that the language alludes. It cannot allude to the final results of his work, for he accomplished a work the greatness This lan- and importance of which no language must not be construed to guage can describe. He started a mean that the Savior's ministry met moral reformation which has never with no success whatever. The ceased, and which will never cease history of that ministry shows that its operations until it has purified this was not the case. There were the world and recovered from sin a

host of saints as great in number as affirm. The language of the Mes-"the stars of heaven and as the siah, as given by the prophet, is sand which is upon the sea-shore." very suggestive, and we shall make And though his success was compardit the basis of some practical atively small, it was said of him thoughts on unconscious power. By that he should "see of the travail unconscious power, we mean the of his soul and be satisfied." (Isaiah moral influence that is often exerted 53:11.)

and felt assured that he would ap and his work into the hands of God, feeling assured that he would abun dantly reward him for all his labors. departments of Christian labor. He further knew that his cause was destined to succeed and triumph in the end, though much of his first give expression to his feelings, "I little good. It is very strange that the most faithful and self-denying labor, accompanied by all the influ little or no good.

by Christians of which they are not Yet surely my judgment is with the conscious at the time, their weak-Lord, and my work (marginal read ness and humility leading them to ing, reward) with my God. Here is undervalue their labors, and to language which indicates that the think they have accomplished noth-Redeemer had confidence in God, ing, while in the judgment of the Lord it is very different. The greatprove of his work and reward him ness of the work to be done, the forfor it, though his work was rejected midable character of the obstacles of men. So we are not to regard in the way, and the extreme anxthis language of our Redeemer as liety of Christians to see the work expressive of discouragement on his accomplished, and the very limited part. He knew that the want of success their labors meet with, often success was not to be attributed to lead them to say, "I have labored him, and so he committed himself in vain; I have spent my strength for naught and in vain." This is the case with Christians in the various

1. The minister of the gospel would often exclaim, if he would labor resulted in comparatively but have labored in vain; I have spent my strength for naught and in vain." In his humility, he may be unconscious of the influence he is ence of the most holy life, may for exerting. His labors may be ardua time seem to be productive of but ous and numerous, attended with much self-denial. In the perform Whether it was owing to our ance of his ministerial duties he Lord's extreme modesty and humil may have to expose himself to the ity that he said, I have labored in inclemency of the weather, and to vain, I have spent my strength for many deprivations and sufferings; naught and in vain, or whether it and after all his efforts to do good, was because he had accomplished so but little if any success seems to little comparatively to what his ar crown his labors. This is trying, duous labors and untiring diligence indeed, and he exclaims, "I have should have accomplished, and, in labored in vain." And if our Lord the hyperbolical language of the had occasion to express the feelings east, he speaks as if he had done of his mind in those words of appanothing, we shall not positively rent discouragement, his ministers

experience. And the want of suc want of success of which our Lord complains, was surely not his fault. The hearts of the people are so hard, and they are so much attached to their various sinful pursuits, that even divine power, in its ordinary operations, cannot effectuate their reformation. "How hardly shall they that have riches enter into the kingdom of God," said Jesus. And the same may be affirmed of other classes of sinners.

But let not the humble and faithful minister of the gospel be discouraged. When his message is refused, and when men turn away from the offers of salvation, let him comfort himself as the Redeemer did: "Surely my judgment is with the Lord, and my reward with my God." His labor is not in vain, though he at the time may think it is. The gospel is to be preached to all nations for a witness. God has a design in having it preached. And "whether men will hear or whether they will forbear," the truth is to be preached. "For as the rain cometh down and the snow from heaven. and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please; and it shall prosper in the thing which I sent it." (Isaiah 55: 10, 11.)

The following suggestive and ex pressive language of our Lord imme diately follows that which heads our The way wardness, indifference, friv-

need not think it strange if they article: "Though Israel be not find this language adapted to their gathered, yet shall I be glorious in the eyes of the Lord, and my God cess may not always be owing to shall be my thought." Our Resome deticiency in themselves. The deemer is to be glorified in the preaching of the gospel. And he who preaches the gospel faithfully glorifies the Lord, and he shall not lose his reward.

> 2. Sabbath school teachers constitute another class of laborers in the vineyard of the Lord who will be very likely to exclaim at times, "We have labored in vain; we have spent our strenth for naught and in vain." In this field of church-labor much patience is needed, not only in performing the work, but in waiting until the precious seed of truth planted in the youthful mind grows to maturity and produces the golden harvest. That is a beautiful figure the apostle James uses when he refers to the husbandman to encourage Christians to wait patiently for the coming of the Lord. He says: "Be patier.t, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." While this language is well calculated to encourage all Christians, it is especially adapted to all who are laboring to disseminate the seed of the truth. We are very anxious, almost impatient, to gather the harvest; and because we do not see immediately the desirable results of Christain labor, we are prompted to exclaim, "I have labored in vain; I have spent my strength for naught and in vain."

olity and mischievousness of child lished and wept over in arxious ren often present serious obstacles to the pious and self-denying labors of the Sabbath school teacher in his labors to impress the minds of the young with thoughtfulness, seriousness and the fear of the Lord. Much of the labor in the Sabbath-school bestowed upon the young may seem to be thrown away, and but few may seem to profit by the pious instruction given them; neverthe less, let not the teacher be discouraged, but, with our Lord, in the expressive language we are apply ing, let him say, "Surely, my judg ment is with the Lord, and my re ward with my God." He is not only laboring for the good of the children, but he is also laboring for the Lord; and although those for whom he has labored and prayed may not be gathered into the fold of the great shepherd, or be his crown of rejoicing in the day of the Lord, he will not lose his reward. "God is not unrighteous to forget your work and labor of love." (Heb. 6:10.)

3. There is another field of Christian labor, where the fruits of holy effort do not often come to maturity at as early a day as are often looked for, and where this delay often prompts feelings similar to those uttered in the language, "I have labored in vain; I have spent my strength for naught and in vain." And this is the family. Parental reward with my God." admonition and prayers often seem

prayer. Oh, who has ever felt such grief but a Christian parent? Years of anxious effort often fail to accomplish that for which the effort was made, namely, the conversion of children. And the parent, much discouraged, and with atter grief, exclaims, "I have labored in vain." Oh, no, dear mother, you have not labored in vain, nor spent your strenth for naught Though your dear children may never rise up and call you blessed, as the honored instrument of bringing them to the Lord, and though you may have to close your eyes in death without seeing them in the church of Christ, you will carry with you the consoling thought that you did what you could, and all you could, to bring them to Jesus. But, say not you "have labored in vain, and spent your strength for naught." You may be unconscious of the influence your efforts have had upon them. The happy effects of your efforts in their behalf may be hidden from you. The seed of truth that you planted in their young minds may have taken root, and may yet bring forth fruit unto everlasting life. But of this be assured, that if you have labored faithfully, you have not labored altogether in vain. You, too, say with our Redeemer, "My judgment is with the Lord, and my

4. We may finally remark, that to fail in accomplishing the conver- no labor performed by the faithful sion of those who lie so near the servants of the Lord will be withparent's heart. How often is the out its reward. Though, at present, mother's heart made to feel the it may seem unsuccessful, it will in keenest pangs of grief at seeing the the end do good, and be rewarded. daughter becoming more vain, more If we are working for the Lord, worldly, and more indifferent to and doing all we can do, we shall Christianity the more she is admon- not labor in vain. At some time and in some way all work that God | branches out of these bodies. Hence las called us to perform will be rewarded. Our acceptance with God will not depend so much upon our as success in our own estimation, or in of the estimation of the world, as upon the cheerful, loving and self denying spirit in which the service we have rendered has been performed. If, then, we are serving the Lord in spirit and in truth, in whatsoever calling we are serving him, we can say, "My judgment is with the Lord, and my reward with my God." Then we can take comfort to ourselves, though our success will have been comparatively small.

J. Q.

For the Visitor.

## THE WASHING OF THE SAINT'S FEET.

Is the washing one another's feet a religious ordinance taught by the Savior to be observed by the saints?

I answer, yes; and will refer the reader's attention to the scripture for the proof of it; and thereby ignore the theory which teaches that the rule of faith and practice is that which the church teaches to be the true system to be observed by her members. This theory teaches that the church was before the scriptures or word of God; and hence the church has given her children the scripture, and must look to her to be taught what is and what is not to be observed by her members. False as this thing is, it is nevertheless the doctrine of the Roman Catholic and Episcopalian churches openly avowed and declared by them; and more secretly held and maintained by all the Pedo-Baptist shall not deprive them.

it is these members practice what these respective sects teach, whether the scripture teaches it or not.

The theory that the church was before the word was revealed, and hence that the church has given the church the scriptures, is, to use the mildest term, absurd and anti-scriptural. All Bible readers know that God gave His law, written on two tables of stone, before he set up His church or service in the Wilderness; and that John the Baptist (until whom the law and the prophets were) preached the baptism of repentance for the remission of sins, baptizing those who brought forth fruit meet for repentance; and that the Savior preached repentance and the Sermon on the Mount-the foundation on which the spirit and principle of Christianity rests-before he built His church on the rock against which the gates of hell shall not prevail. The church being the union found by those who believe and practice the same system of teaching; hence the Roman Catholic church is composed of those who believe Catholicism; the Episcopal church of those who believe and practice Episcopalianism; the Mormon church believe and practice Mormonism; and so on, to the end of the chapter of isms. But the church of Ged is the unity in the spirit of all those who hear and believe the doctrine taught by the Savior on the Mount, with all the practical precepts taught by Him, and are as such baptized upon their faith in the name of the Father, and of the Son, and of the Holy Ghost. And those observing all His precepts have the promise of eternal life, of which the powers or gates of hell

there was a number (or order) in primitive patriarchs to bring water, the church, the character of which or to have it brought, that their is not certain. I think it was composed of those who set themselves Bible reader will deny; but that it apart altogether for the praise of was a religious act I do deny; and God-who continued in supplication do declare that "washing feet," and prayer day and night. (1 Tim. associated with the service of God. 5:10.) Into this number, be it is an institution of God himself, and widow under sixty years of age, church in the wilderness. must have lodged strangers. It is Christian religion. not said these must have been saints She must have relieved the afflicted, whether saints or sinners. But she laver of brass, and his foot also of must have washed the saints' feet; proving conclusively that "washing shalt put it between the tabernacle feet" is a religious ordinance in which the saints only can engage. was so done under Paul's administration, and will be so continued by their hands and their feet thereat. the saints of God to the end of this When they go into the tabernacle time.

accordance with an Eastern custom, to do them a real service by washever put on the Son of God. The idea of God being in Christ and commanding men in the form of a man to wash the dirt off of the feet of a dozen of men, may be refreshing to infidels, but Christians put a falsity of the foregoing view.

guests might wash their feet, no what it may, Paul will admit no is as old as the setting up of His and she must have other qualifica- hence the ordinance, as instituted tions. She must have been the wife by Jesus His Son in the night in of one man. It is not said that he which he was betrayed, is not a new must have been a saint. She must one, but the old order continued in have brought up children. It is not a changed form, suited and adapted said that these must be saints. She to the worship of God under the

"And the Lord spake unto Moses, saying: Thou shalt also make a brass, to wash withal; and thou of the congregation and the altar; and thou shalt put water therein; for Aaron and his sons shall wash of the congregation, they shall wash It is affirmed by some that the with water, that they die not; or Savior washed his disciples' feet in when they come near to the altar to minister to him offerings made by fire unto the Lord; so shall they ing their feet because they were wash their hands and their feet, that dirty. Of course, these associate they die not; and it shall be a statwith it the wearing of sandals, &c. ute forever to them, even to him and This is, perhaps, the lowest estimate to his seed throughout their generations." (Exodus 30: 17-21.)

Here, dear reader, we have "feetwashing," religiously to be observed. by the appointment of Jehovah himself, laid in His church in its very organization, with the penalty of higher estimate upon the object of death to the disobeying it attached. the Divinity of the Son of God. Under its revised form by the Sav-"Ye are not all clean," proves the ior the penalty is similar. "Thou shalt have no part with me, is death That it was the custom of the to the soul. Of how much impor-

eet, Peter would have known all bout it. He at once would have concluded his Master had assumed he office of priest, and all would nave been plain to him-having, no loubt, often seen the priest under he law do the same. But to reverse he order and wash his disciples' eet was more than he knew; and ience the Savior says to him, What I do thou knowest not now, out thou shalt know hereafter." So I come to do thy will, O God. He taketh away the first, that he may establish the second." (Heb. yet know, but will yet know, byand by; and, as a Christian learner, will patiently wait, and, if need require, will submit to the washing of his hands and his head.

authority did the Savior change the Melchisedec. separate from sinners, Melchisedec.

ance is this institution? The Sav- arise after the order of Melchisedec, or not changing the institution but and not be called after the order of n the manner of observing it, is Aaron? For he of whom these vhat puzzled and bewildered Peter. things are spoken pertaineth to an-Iad he, after pouring water into a other tribe, of which no man gave pasin, washed His own hands and attendance at the altar. For it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning priesthood. Thus the priesthood being changed, there is made, of necessity, a change also of the law. I have set these scriptures from Hebrew 7 before the reader in this order, to aid him in his comprehension of the necessity of a change of the law.

In Christ, the priesthood being changed, He, of necessity, must also introduce the change in the law. We notice the following changes: In the law the service of God was a 10.) This is what Peter does not literal or bodily service, and consisted in the various offerings of the people. These were brought to the priest and by him offered to the Lord - sprinkling the blood and pouring it out, &c., &c. In the gos-The question arises, upon what pel the service is a spiritual one. "God is a spirit, and they that wororder of God himself? The answer ship him must worship him in spirit is in the scriptures. God sent his and in truth" This consists in faith, Son into the world to deliver his with an humble heart and contrite will, to save man; and as such gave spirit, to offer our bodies a living him a commandment what he should sacrifice to God. This is holy and say and what he should speak, (or acceptable to the Lord, and is our do,) and committed all things into reasonable service. This service or his hands; and to accomplish this offering we make directly to God, great work, he must be made a without the interposition of any high-priest, not after the law of a personal priest made after the order earnal commandment, but after the of a carnal commandment; but power of an endless life-a high through and in the name of our priest forever after the order of great high priest after the order of

and made higher than the heavens. In the ceremonial law were the For if perfection were by the Levit feasts of the Passover, the feast of ical priesthood, what further need weeks, and the feasts of tabernaas there that another priest should cles, with many other minor ones

The feast of the Lord's Passover an example that they should do as being to celebrate their deliverance from the destroying angel who passed over the Israelite houses, and the passing out from Egyptian bondage, &c.; the feast of weeks being celebrated in commemoration of the giving the law on Mount Sinai; and the feast of tabernacles was celebrated in commemoration of Israel's tabernacling in the wilderness forty years. The design of these being fulfilled, the use of them no longer exists, and is dropped in the gos pel; and the feast of the Lord's supper, a full meal, with unleavened bread and wine; the supper in commemoration of passing out from under the heavy yoke of the law (a yoke which the fathers could not bear) into the glorious liberty of the people of God; and in anticipation of the marriage supper of the Lamb in the evening, or closing up of the gospel dispensation, when and where the redcemed of the earth will unite with all the ransomed of God to feast on the joys and pleasures of heaven, and in eating the bread and drinking the cup of communion of the body and blood of Christ, showing forth his death till he comes.

In the law, the priest offered the sacrifices of the people; in the gospel, the Savior offered his own body and sacrificed his own life for the people. In the law, the priest sprinkled and poured out the blood of the sacrificed animals; the Savior shed and poured out his own blood. In the law, the priest must, ent. his hands and his feet, that he die and having obtained more light upon not. The Savior, before he offers the subject, I, therefore, propose to give himself a sacrifice for the sins of the my views upon the question more fully, world, washes his disciples' feet, and so far as the latter question is coutells them that he had given them cerned.

he had done. Because we shall be kings and priests unto God, and to bring our offerings to the Lord, we must wash one anothers' feet, to be D. P. SAYLER. happy.

## THE SIN THAT IS UNTO DEATH.

"Flee fornication. Every sin that a man doeth is without the body, but he that committeth fornication sinneth against his own body. What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own." "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Paul-1st Cor.

There seems to be some anxiety in the religious world at the present time, and amongst the brethren particularly, upon the subject of "the unpardonable sin," or the sin which St. John says is "unto death." The brethren who read the "Companion" will doubtless remember an article written by me, and published in that paper some time since, in which I endeavored to illustrate that very intricate and difficult question. I am still fully convinced in my own mind that I gave in that Essay the only scriptural grounds that can be given, and the only true explanation of which the subject is susceptible, so far as the unbeliever or unregenerate man is concerned. But with regard to the believer or regenerated man, I must confess that I was not at that time so well satisfied with my own explanation, nor my own views upon the subject, as I am at pres-Having examined the question before he serves at the altar, wash more closely of late than heretofore, The present inquiry, then, is, what sin is that which, if a brother sin, "it is unto death," and for which we are not commanded to pray.

Paul says, "If we sin winfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation and wrath of God which shall devour the adversary." And again: "If, after they have tasted of the good word of God, and of the powers of the world to come, and been made partakers of the Holy Ghest, they shall fall away, it is impossible to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to open shame!"

The Savior plainly informs us that "All manner of sins and blasphemies shall be forgiven unto the sons of men except the sin against the Holy Ghost," but whosoever sinneth against the Holy Ghost hath never forgiveness in this world nor in the world to come.

The Jews who rejected Christ as the Messiah—the Son of God—and refused to accept the signs and miracles which He performed in their midst by the power and influence of the Holy Ghost, as evidences of the fact, but ascribed them to the influence of Satan, and thereby charging him with being possessed of an evil spirit, notwithstanding they had never been converted; yet they were most certainly guilty of an unpardonable sin according to Christ's own language.

It has always been very plain to my mind how an unconverted man might commit the "unpardonable sin," but I confess that it was not quite so clear how a converted person might do it until recently. The injunction which stands at the head of this article most clearly illustrates this subject.

"Flee fornication. Every sin which a man committeth is without the body, but he that commits fornication sinneth against his own body. What! know ye not that your body is the temple of the Holy Ghost;" and "if any man shall defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

I know of no language in the English vocabulary which the apostle (or I either) could have employed to make the matter more forcible and clear to the understanding than that which is here employed. "The sin against the Holy Ghost" has always been acknowledged by all Bible readers to be an unpardonable offence; but the great difficulty has heretofore been to determine what that sin was. If, then, we are able to show in this Essay that, beyond the possibility of controversy, that fornication is that sin, then we shall feel that our labor has not been in vain, but that we shall have accomplished a good work in :wo particulars: 1st In throwing light upon the subject; and 2d. In warning persons of the danger of the commission of such crime.

The apostle Paul distinguishes this from all other sins, by saying that "Every sin which a man committeth is without the body, but he that committeth fornication sinneth against his own body, which is the temple of the Holy-Ghost, the which he that defiles, him shall God destroy."

St John says, "If any shall see a brother sin a sin which is not unto death, that he shall straitway ask the Lord, and He shall forgive him; but there is a sin which is unto death which he does not say that we shall pray for.

St. Jude speaks of fornicators, and calls them ungodly characters, "filthy dreamers, who defile the flesh," and compares them to "wandering stars—

raging waves of the sea, foaming out the degrading sin of licentiousness; but, their own shame, and reserved unto on the contrary, I most firmly believe blackness and darkness forever, twice that many, yea thousands, who have bedead, plucked up by the roots."

Now, the whole world of mankind is represented to be "dead in trespasses and in sins"; but these fornicators are twice dead, plucked up by the roots. Can anything be more plain?

But let us hear the opinion of the wise man, Solomon, in the matter. Sol omon in his Proverbs says: "When wisdom entereth into thy heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, to deliver thee from the strange woman, which flattereth with her tongue; her lips drop as a honeycomb; her mouth is smoother than oil; she sitteth at the door of her house, on a seat in the high places of the city, to call passen gers who go right on their way; whoso is simple, let him turn in hither. To him that wanteth understanding she saith, 'Stolen waters are sweet, and bread eaten in secret is pleasant,' but he knoweth not that the  $d\epsilon ad$  are there. Lust not after her beauty, neither let her take thee with her eye lids. She forsaketh the guide of her youth, and forgetteth the covenant of her God." Remove thy way far from her, and come not nigh to the door of her house, for her house inclineth unto death. She bas cast down many wounded-yea, many strong men have been slain by going down to the chambers of death. Bibles, where we have had the instruc-None that go unto her return again, tions of ministers and of Christian parneither take they hold on the paths of ents from our earliest recollection, and life." (Proverbs of Solomon.)

Solomon the wise man would, in the (and especially for those who profess to language which we have cited above, be the children of our Lord Jesus cut off all hope and forever exclude the Christ,) how it is possible for them to idea of a possibility of again returning be ignorant of the nature of the crime. to virtue after having once fallen into All must know and understand that it

come entangled in this vortex of moral pollution, have at last had their eyes opened to the damning nature of their crimes, and therefore have sought and obtained forgiveness, and have afterwards become good citizens and good, pious men and women; but these had never known "the right ways of life"; they had never been "enlightened, and tasted of the word of God and of the powers of the world to come, and been made partakers of the heavenly gift and of the Holy Ghost"; for Paul positively says of such, that it is impossible to renew them again unto repentance; for, "if we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sin"; but like Esau, who sold his birthright for a mess of pottage, found no room for repentance, although he sought it carefully with tears. A person may, and often does, commit sins under excite. ment or in the heat of passion; and while in this condition they have no control over their own bodies-they have no volition in the matter; hence, Paul says, "Every sin which a man committeth is without the body, but he that committeth fornication sinneth against his own body, which is the temple of the Holy Ghost." I cannot see how it is possible for any one in this her. Her house is in the way to hell, enlightened land of Christianity and of where the sin of lewdness has been I am not inclined to the opinion that specified as a gross and heinous crime,

is a grievous sin. The only matter left a loyal son of the Church of Rome wilfully?

The very nature of the crime itself answers, no; not unless we were uncon scious or forced from circumstances over which we have no control. Delicacy would forbid me from speaking of the various schemes and plans which must of necessity engage the mind and the thoughts of the individual before engaging in this crime. But there is one fact which must be apparent to all, that the plan must be matured in the mind before it is put into action by the body. It is last, then, conceived in the mind : and St. James says: "Lust, when con ceived, brings forth sin, and sin, when it is finished, brings forth death "

In conclusion, I would, then, say, in the language of St. Paul: "Flee forni cation. Every sin which a man com mitteth is without the body, but he that cummitteth fornication sinneth against his own body. What! know ye not that your body is the temple of the Holy Ghost, and if any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are."

JESSE CROSSWHITE. Jonesborough, Tenn.

## THE CALLED OF JESUS CHRIST.

What is a Christian? It is surely a matter of the very first importance to get a distinct, clear, intelligible answer to this question; and as it is impossible to get such an answer except in the word of God, we must seek it there We set aside as utterly untrustworthy all popu lar ideas, and ecclesiastical definitions of the term. A man may be a believer in a creed and a member of a Church without being a Christian. He may be

for enquiry, then, is: can a Christian which he claims to be the true Church, commit fornication without doing it and teaches that without her pale there is no salvation, while he is not a Christian. He may belong to the Courch of England, and regularly attend her services, and yet be a stranger to Christ. He may be conscientiously attached to any of the nonconforming bodies, and be able to give an intelligent reason for his preference, and yet be practically a stranger to the New Testament characteristics of a believer in Jesus He may be a Dissenter of Dissenters, repudiating a paid ministry, and all official ecclesiastical distinctions, and yet have none of the peculiar experience which belongs to a child of God And he may be theoretically acquainted with the Scripture doctrine of salvation, and be able to defend it with logical clearness against all assailants, and all the time have neither lot nor part in the matter. Nay, we go father still, that there may be no mistake on this vital question, and affirm that our illustrative example may be virtuous, moral, generous, a patriot, a philanthropist, a faithful friend, and an esteemed neighbor, and a respected, influential citizen, and yet have no right or title whatever to bear the sacred name of "Christian"

> But does not all this make the door of salvation painfully parrow, and the way of life discressingly difficult? Our answer to this objection is very easy: if this were the result we should not feel ourselves in any way accountable for it, simply because we are not about to draw a picture of the convential, or ecclesiastical, or possible Christian, but a faithful copy of the original as we find it in the portrait gallery of God's royal family. It is from false definitions of a Christian that the difficulty springs. Men imagine that they have to do something meritorious, or to conform to some

ecclesiastical system to entitle them to quently. In the conversation with bear the illustrious name; but we find nothing in the New Testament to justify this opinion. On the contrary, he is there represented as a new creature in Christ Jesus, as born from above, as God's workmanship, as a child of God, as the temple of the Holy Ghost. There are deeds, and there is conformity; but the deeds are the results, not the prerequisites, of the divine life in man; and the conformity is to the mind of Christ, who has already been received by faith. There are fruits, but they are the fruits of the Spirit, the beautiful evidences that the man is the true vine. my Father is the husbandman. Every taketh away; and every branch that beareth fruit, he purgeth it that it may the vine, ye are the branches. He that Adam, the Lord from heaven. abideth in me and I in Lim, the same draws the line sharply thus: "Born me—severed from me—ye can do noth- incorruptible." (1 Ep. i. 23) ing." (John xv. 1, 2, 4.)

the question. "What is a Christian?"

pel the key-note of the distinction be- Spirit of Christ, he is none of his. And evangelist John. The true Light, the because of sin; but the Spirit is life be-Word, "came unto his own and his own cause of righteousness. . . . For if ye ceived him, to them he gave power to ye through the Spirit do mortify the that believe on his name: which were as many as are led by the spirit of God, born not of blood, nor of the will of they are the sons of God. For ye have the flesh, nor of the will of man, but of not received the spirit of bondage again God. (John i. 11-13.) This dist to fear; but ye have received the Spirit tinction between the natural and super- of adoption whereby we cry, Abba, natural relationship is referred to subse. Father." (Rom. viii. 9, 10, 13-15.)

Nicodemus, Jesus said, "Except a man be born again-or from above-he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and Jesus answered, Verily, be born? verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (John iii. 3-6) No repetition of mere human birth, even if the thing were possible, could meet the case. "I am the true vine," says Jesus, "and It would be flish still, partaking of all the ordinary characteristics of the fallbranch in me that beareth not fruit he en nature—the first Adam; but those who shall enter into the kingdom are born of the Spirit, and are thus united bring forth more fruit. . . . . I am to and of one nature with the second bringing forth much fruit; for without again, not of corruptible seed, but of call from a state of nature, or merely Let us earnestly look at this subject fleshly relationship is, of course, pre in the clear light of revelation, that we suposed or alluded to in passages that may see from what and to what the treat of adoption into the family of Christian is called; and that will un- God. Thus, for example: "But ye doubtedly give us a perfect answer to are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in I. At the very threshold of the gos- you. Now, if any man have not the tween nature and grace is struck by the if Christ be in you, the body is dead received him not. But as many as re- live after the flesh, ye shall die: but if become the sons of God, even to them deeds of the body, ye shall live. For

Again, neither by Abrahamic descent, of God which is given you by Jesus nor by works of law, but, "Ye are the Christ; that in everything you are enwhat the human relationships or the Christ was confirmed in you; so that called in Christ Jesus might be. "We ye come behind in no gift; waiting for stumblingblock, and unto the Greeks (1. Cor. i 4-7.) These gifted witfoolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." (1 Cor. i. 23, 24) Again, "He hath called you out of darkness into his marvellous light." (1 Peter ii. 9.) These Scriptures rebuke the pride of self righteousness and the boastings of natural and ecclesiastical relation ship; and tell us very plainly that the called of Jesus Christ are called from a state of nature, sin, darkness, bondage, corruption, alienation, and death: and that whatever they are now, or hope to be in the ages to come, is all owing to the wonderful kindness, the abounding lovingkindness of God in Christ Jesus. "Not ty works of righteousness which we have done."

II. To what are believers called? Again let the Word answer, for this is no theological essay of ours, but a reverent reference to what is written "To all that be in Rome, beloved of God, called to be saints." (Rom. i 7) "Un to the church of God which is at Cor inth, to them that are sanctified in Christ Jesus, called to be saints." (1 Cor i 2) Separated, set apart, consecrated, holy persons, in whom is the Spirit of God, and upon whom the holy name of Christ is named. These per "always on your behalf, for the grace Jesus, before the world began" (2

of God by faith in Christ riched by him, in all utterance, and in (Gal. iii. 26) No matter all knowledge; even as the testimony of preach Christ crucified, unto the Jews a the coming of our Lord Jesus Christ." nesses crowned their other graces by waiting for the coming of the Savior. No saint is biblically complete, therefore, who refuses to look for the revelation of the Lord in person; and no picture of a Christian which is destitute of this bright portion, harmonises with the inspired definition of the 'called' of Jesus Christ.

"God both called us to peace." (1 Co. vii. 15) "Brethren, ye have been called into liberty; only use not liberty for an occasion to the flesh, but by love serve one another." (Gal v. 13) Lowliness, meekness, long suffering, forbearance in love, and efforts to maintain the unity of the Spirit in the bond of peace, are among the things declared to be worthy of the vocation wherewith hehevers are called. (Ep iv); and if so, it is painfully obvious that a picture of the professing Church of the present day would be extremely unlike the photograph in Ephesians. "And let the peace of God rule in your hearts, t the which also ye are called in one body; and be ye thankful" (Col. iii 15) " Walk worthy of God, who hath called you into his kingdom of glory." (1. Thess ii 12.) "Fight the good fight of faith, lay hold of eternal life, whereunto thou art also called, and hast witsons are called to witness before the nessed a good profession before many world to the truth of God. They have wirnesses." (1. Tim v 12) "God to bear testimony to what Christ their nath saved us, and called us with a holy Lord is, has done, is doing and has un calling; not according to our works, dertaken to do. "I thank my God," but according to his own purpose and writes Paul to the 'called' of Corinth, grace, which was given us in Carist

are called might receive the promise of call indviduals out of the corrupt mass; eternal inheritance." (Heb. ix. 15.) to separate them; to give them light, life "Fer what glory is it if, when ye be in Christ; adoption, and other high buffered for your faults, ye shall take it patiently? but when you do well and suffer for it, ye take it patiently, that is acceptable with God. For even here unto were ve called; because Christ also suffered for us, leaving us an example that ye should follow his footsteps." (1 Peter ii. 20, 21) "Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are here unto called, that ye should inherit a blessing." (Chap. iii. 9.) "He hath called us to glory and virtue." (2 Peter i. 3) "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (1 John iii. 1.) "Sanctified by God the Father, and preserved in Jesus Christ, and called." (Jude i.) "These"—the beast and his allies— "shall make war with the Lamb, and the Lamb shall overcome them; for he is the Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful." (Rev. xvii. 14.) "Blessed are they who are called unto the marriage supper of the Lamb." (Cha. xix. 9.)

Now it is impossible intelligently to compare these two clusters of Scripture regarding the believer without seeing that he is called to be separate from a wicked world, fast ripening for judgment; that in this separated capacitythe world, but not of it-he is to bear testimony to the work, and character, and sovereign rights of his Lord; and peculiar glory awaits him at the period of Christ's appearing and kingdom. If the church and the world are one, or if during the present dispensation all na- body, according to the working whereby tions are to be evangelised by the min- he is able even to subdue all things unto istry of the Gospel, these Scriptures are himself." (Phil. iii. 20, 21.) "When

Tim. i. 9.) "That . . . . they who unintelligible. Why this carefulness to and holy privileges; to make them sons of God, and partakers of the glory to to be revealed at the second advent? Is it not all impressively eloquent in confirmation of the truth that the Lord is taking out of the nations a people for his name, by the operation of his Spirit, during his absence in heaven, and that when he returns to set up his kingdom they shall be manifested with him in his likeness and glory? Here are a few direct revelations on the subject, and they ought to settle this question: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." (1 John iii. 2) "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in For the earnest expectation of the creature waiteth for the manifestations of the sons of God." (Rom. viii. 16-19.) "As we have borne the image of the earthy, we shall also bear the image of the heavenly." (1 Cor xv. 49.) The reader will remember that the first and second man, Adam and Christ are here referred to. "For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious

Christ, our life, shall appear, then shall ve also appear with him in glory." (Col. iii. 4.)

We beseech the reader, with all Christian love and carnestness, to weigh well every word of the last quoted sentence. It is not more remarkable for simplicity of its words, than for the depth, and breadth, and grandeur of its meaning. If this single verse were understood-and it surely is plain enough -it would flash the conviction on every unprejudiced mind that popular theology required a thorough sifting and reformation. Christ is the believer's "life;" Christ shall "appear;" THEN shall those whose life HE IS, APPEAR WITH HIM IN GLORY." - Selected.

## The Mother and Her Daughters.

The readers of the Rainbow should all acknowledge their obligations to Mr. Brown and others who have so ably proved in its pages that Babylonianism is spread over Christendom at large, and consequently, that Babylon in the book of Revelation, is not the literal city, but the territory of apostate Christendom. After Mr. Brown's paper, I think that those who expect the literal Babylon to be rebuilt must close their lips forever. The spirit of the ancient Babylon is now spread widely over the Christian world; and therefore, the Christian world is called in prophecy-Babylon the Great. As long as Babylonianism was confined to a single town or district, the word "Babylon" alone was sufficient; but now that Babylonianism is diffused everywhere, the term, "Babylon" (simply) has been propheti eally altered into "Babylon the Great." The word "Great" being merely used to indicate and express the increased size of the Rabylonianised territory.

is never spoken of in the book of Revelation unless with the addition of the word "Great." The city by itself was simply "Babylon;" but when the Babylonian spirit had expanded Into a whole continent of apostacy, it then became Babylon the Great.

The advocates for the rebuilding of Babylon having thus been fairly answered by Mr. Brown and others, we may now briefly inquire as to the mean. ing of a very important phrase connected with the history of Babylon, in the seventeenth of Revelation. chapter Babylon the Great is said to be the "Mother of Harlots." That phrase has for a long time been very conveniently explained away by the year day commentators, and by those who so comfortably throw all the judgments of the book of Revelation off their own shoulders upon the Church of Rome. They will tell you with easy confidence, that Babylon is Rome, the Mother, and that the harlot daughters are the various churches, districts or parishes which are subject to the mother Church at Rome, in Italy. This sounds very plausibly-Rome the mother; Madrid, Lisbon, and Paris, being all Romanist, are supposed to be the daughters. But when we exercise a little criticism, or even a little physiological reasoning, we shall soon discover the falseress of this interpretation. The Roman Catholic cities, etc., of Christendom, cannot by any rule of logic be called the daughters of Rome. They are a part of the Roman Church itself; they are the body and limbs, while Rome is the head. They all, united with Rome, make one corporate body-one individual thing. Now, we all know that a daughter is not a part of her mother-she is a separate person; she has an individuality of her own quite distinct from that And we should remember that Babylon of her mother—and she is, in fact, no

more a part of her mother than any other human being. All this is undelet woman? That is indeed a question of importance. The mother of harlots; but who are the harlots? Not the provinces of the Roman Church, as we seemed from her mother.

She resembles her mother in appear ance; in a word, a daughter is a person who is born of another person, and re sembles her, but who, at the same time. is a perfectly distinct and separate indi vidual. Now, this definition will not apply in any way to the districts, the provinces, or the parishes of the Roman Church. Those districts, etc., are simply parts of their venerable mother, and they have no kind of individuality of their own. Individuality, indeed! why Rome would burn, or at least, excommunicate any Roman Catholic district that should dare to have an individuality of its own. It is the very essence of Pop ery that will admit of no separate personality. All its churches and districts must be a part of itself, members of that one indivisible body of which Rome is the head. There is no such thing as "mother and daughters" in the Church of Rome, either in practice or theory, all are one body and one in dividual.

The words "mother and daughter" may be used indeed, in a familiar and colloquial way when Roman Catholics are speaking of Rome and themselves. But in the theory and dogmatic teach ing of the Church of Rome, there is neither mother nor daughter, but simply one body, of which Rome is the head Nor could there be such things as "mother" and "daughter" in Romanism, because the limbs of an animal body cannot be identified with the daughter of that body, and Roman Catholic Ireland (for example) is only a limb of Rome, not a separate body.

The question then arises, Who are

let woman? That is indeed a question of importance. The mother of harlots; but woo are the harlots? provinces of the Roman Church, as we have shown, but separate Churches: Churches which have a s parate individual existence of their own, and which are just as distinct from the Church of Rome as a daughter is distinct from her mother. There must be family likness, in the first place, in order to constitute daughterhood, but there must next be a distinct and separate personality, as there is in the case of a daughter and her mother. deficate subject, and one in offence is hard to be avoided scarlet woman, Rome, is the mother. That means, that Rome is the original fountain head of apostate Christianity. From Rome the principal corruptions of Christianity have flowed forth. They did not, it is true, begin at Rome. Christian apostacy began in the East, even in St Paul's own time. 2 Thess. ii.) But when those corruptions had become as it were a deep and wide spread lake, the imperial power, the central force of Rome, diew them all up like the exhalations of a morass, and then returned them again in a perpetual shower, not to their native place alone, but to the whole of Christendom. Rome was the sun, not of righteousness, which drew up the mists of apostacy from one spot, and diffused them everywhere gently and imperceptibly-the unwholesome shower felt over the length and breadth of Christendom; or, to use another figure of speech, Rome was the mother of universal apostacy, and all the distinct Churches of Christendom derived their corruptions originally from her, sometimes directly, and then Rome was the direct mother, in the first degree; sometimes indirectly, and then GRACE. 371

harlots.

are all branched off from Rome, at one meant by spiritual harlotry at all? time or other, from the 13th to 16th We need not go any further on this is the attribute of almost every Protes- Rainbow. tant Church. So is that deplorable readiness to accommodate itself to the opinions of the world in order to please and to govern the world. So, above all, is that inveterate dislike for the glorious doctrine of the second coming, and the kingdom of Christ. Those three features of apostacy are manifest to all as to the Church of Rome itself, and they are to be found carefully disguised, in almost every sect of Protestantism. Who can deny or disprove this assertion ?

Rome was the mother in the second de- likeness, the original features, the longgree, the mother of the mother. In descended corruptions, are all visible in either case she became the mother of Protestartism. In Roman Catholic Italy you will find the mother, but in But in order to constitute daughter. Protestant England or Prussia you will hood, those harlots must be distinct in- find the daughters. Would any nation dividuals, quite separate from their that was really Christian, for example, mother; yet, at the same time, with a have gone to war as we have done, for strong family likeness, both to the pa- the sale of opium poison in China, and rent and each other. We are therefore for the five millions per annum which forced by necessity to arrive at the fol- we derive from that accursed trade? lowing conclusion, namely, that the The scarlet mother kerself has, in this Churches of Protestantism are the un- case at least, been far outdone in transfortunate daughters. We know, of gression by her Protestant daughter. If course, that the Protestant Churches this be not spiritual harlotry, what is

century. This cannot be denied, as it painful subject. We leave every reader is a matter of history. So far at least to draw the conclusion for himself. One they had one feature of daughter- conclusion, however, is quite inevitable, hood. They descended from Rome in namely, that the year day interpreters, one sense at least. But was this the who throw all the burdens and the whole? Had the Protestant Churches judgments upon the Church of Rome no other feature of daughterhood? will soon find themselves wofully mis-Have they not many teatures-many taken, if not actually condemned, like of the innate corruptions of the Roman those who "give flattering titles unto Church? The Roman blood rugs in men." (Job. xxxii. 21, 22.) Protesmany a vein which boasts that it is tantism and Popery will both soon fall pure. For example, the love of power under the personal Antichrist .- The

#### GRACE.

BY REV. LEMUEL S. POTWIN.

Is he not a benefactor who restores to a Christian word some of its lost beauty? Such a service will be attempted in this article.

Grace has lost its gracefulness. In its stiff and ungainly place in the theological dictionary it is labelled We must conclude, then, however re- "Undeserved Favor." In religious luctantly, that the harlot daughters are discourse the words Divine Grace to be found not in Rome herself, but in are a sort of "catch-all," including Protestant Christendom. The family almost everything good and helpful,

without designating anything in Kharites-Graces - three maidens

formalities of the dictionary.

keeps; is, so to speak, rather a fra- it." grance than a substance. We can Now for the restoration. What

particular. If Christians who use with beautiful faces and graceful this phrase so freely were asked im- motions. They were the goddesses peratively, "What do you mean by who blessed the world with gentle. it?" one would answer, "I mean winning ways and favoring smiles. the Holy Spirit," another, "I mean They smoothed the roughness of God's goodness," and another, "God's life with courtesy, and crowned the help," and so on. On being put to toiling with graceful honors. What reflection, they would all include in then, was grace among the polished the term every manifestation of Greeks? Not quite the same as God's mercy, from the grossest bod-beauty. They had another word ily comfort to the mest subtle for beauty of form and color and spiritual aid. But why all these, beauty of inanimate things. Grace or any, are called graces they was beauty of manner. He was cannot tell. For the very reason graceful who had a beautiful way of that the word has no striking indi-doing things, whether his face were viduality to their minds they employ handsome or ugly. How finely it as a convenient receptacle for "all adapted, then, was the word for the and sundry" ideas of Divine good-moral spere! How easily transferred to beauty of character?

The same word is applied blindly Here is the loss. Grace, in its to man's character. His virtues, religious use, has lost the idea of considered as the fruit of regenera beauty. So completely is this the tion, are called Christian graces, case that in reading the Bible many . Who can tell? If you say because people give the word a theological they are produced by Divine grace, sense in passages where it does not we are brought back to the indefin have even the moral meaning—e q.: iteness just spoken of, or to the cold "They shall be an ornament of grace unto thy head." (Prov. i, 9) "For Grace has a meaning of its own; the grace of his lips the king shall not strongly asserted nor easily de- be his friend." (xxii, 11) And probfined, but real. It is a word hard ably Zach, iv, 7: "He shall bring to weigh and measure. It imparts forth the head stone thereof with all the while more meaning than it shoutings, crying, Grace, Grace unto

catch some of its meaning if we fol- are Christian graces in human charlow one line of its history. acter? They are the virtues con-Before the Greek became the lan-sidered as ornaments to the soul, as guage of the New Testament it had we read of the ornaments of a meek grown exquisitely capable of ex and quiet spirit." This adorning is pressing the beantiful, both in its not external, but in the very attivocabulary and its whole structure, tude of the inner man. In this view One of its words of beauty was read the exhortation of Paul in his kharis, which, through the Latin charity appeal, "See that ye abound gratia and the French, gives us in this grace also," and see in it grace. Greek mythology had its the beauty of liberal giving. Read

in grace and in the knowledge of our Lord and Savior Jesus Christ," and see in them a beautiful conformity to Him who is altogether lovely"

How does this apply to God and his grace? Here I raise no dispute with theology. Grace means what theology claims, only more. Searching down to the root of the word, we cannot separate the idea of favor from the charm and sweetness that accompany it. Grace is not a dull stream, flowing from a barren rock. It is a sparkling pool, where grace. ful vines spread their shade and sweet flowers dip their petals. It is worth mentioning that the word "favor" in old English often meant good looks, as in the passage "Favor is deceitful and beauty is vain." smile of genuine kindness-what is more beautiful?

What, then, is God's grace? Not simply his favors for sinners, his mercy, his goodness. It is all these; but with them the idea that they are beautifully becoming to God. Grace is the harmony and graceful ness of goodness. It is not merely love, but beautiful love. It is love arrayed in its charms, love beaming with smiles, love bending over the needy. Human virtues are graces. God's great love is his GRACE-the one eternal beauty of his character

Now this view of the word may be exaggerated. The idea of beauty is not the main thing, but the dis tinguishing thing. To speak of the grace of God comes as near to call ing Jehovah beautiful as reverence will allow. Indeed, there is one passage of Scripture which in its English garb boldly breaks over this

those deeper words of Peter, "Grow away. That grand dirge, the Ninetieth Psalm, light up its close with the words, " Let the BEAUTY OF THE Lord our God be upon us." Can we not hear an echo of this in the New Testament benediction: "The GRACE of the Lord Jesus Christ be with you all."-Independent.

## BIBLICAL EXPLANATION.

BORN OF WATER.

Except a man be born of water and of the spirit, he cannot enter the kingdom of God.

This text of Scripture has given rise to very different interpretations, especially that part of it which refers to being "born of water." A large class of Christians understand this to refer to baptism; but some see no allusion whatever to baptism in it. And the fact should not be overlooked that some among that class of Christians that fully concede a great importance to baptism, do not think this text alludes to baptasm, but obtain their evidence for the importance of the rite from other passages of Scriptnre.

The idea of a man being born again clearly associates with it a great change in man's character, and also a moral change. And the idea that baptism can have any influence in producing that moral change, many men, from their peculiar habits of thought and education, are slow to believe.

Again: Some, in looking at religious rites, composed in part of natural elements, conclude that the power in those rites, if there be any restraint. Let us enjoy it while we power in them, must have been in can, before the "revisers" snatch it the elements in their natural state; and finding it difficult to believe that can only work in this or in that such power existed in them in their natural state before they were ap propriated to a religious purpose, they doubt whether it can exist in them even after they are applied to religious purposes. Now, to look at the rite of baptism, or any other Christian rite candidly, the question, has not God chosen natural things as means for conveying a moral influence to the human heart? should be previously considered, and considered, too, in the light of Scrip tural facts. Let us, then, look at the moral effect of preaching the We may instance the preaching on the day of Pentecost: The apostles spoke by the aid of the Spirit in the different languages the people present used. The languages used were the natural languages of the people, made up of words which were the natural signs of the ideas conveyed by the apostles to the hearts of the people; and these words were accompanied with a moral power which carried conviction to many hearts.

· The power is not inherent in the natural elements which God selects to accomplish his purposes, but be communicates supernatural power to them, and thus adapts them to his purposes. There was healing virtue in the water of the pool of Bethesda, but that healing virtue was not inherent in the water, or to be found in all water, as is well known, but it was communicated in an exwhich the bealing virtue was imparted.

One of Israel," and to feel that he Then, baptism being adopted by

way as our sense of propriety may suggest or approve of. He chooses his own means to accomplish his purposes; and those means are not at all such, at all times, as human wisdom would dictate, as is evident from the following language of St. Paul: "God hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence." The question is not, then, whether the wisdom of man would have suggested such a rite as baptism in a moral system of his own devising, but whether the wis. dom of God has suggested it in the divine system of Christianity, and what degree of importance is to be associated with it in that system?

We design the foregoing remarks as an introduction and help to the understanding of the question, what do the words "born of water," in the conversation of Christ with Nicodemus, mean? That they have reference to baptism appears clear to us from the following considerations:

1. Christ, through the agency of his disciples, had, previously to this interview with Nicodemus, administered the rite of baptism to those traordinary manner to the water of who were admitted into his kingthat pool, and it healed those who dom. For it is evident this convercomplied with the conditions upon sation with Nicodemus took place after our Lord entered upon his ministry, as Nicodemus addresses We are not to "limit the Holy him as a "teacher come from God."

the phrase "born of water."

night, to conceal his regard for him from the Jews, as it is not unlikely his faith in Christ if he would enjoy the blessing of his kingdom. For it that meaning. our Lord said, "Whosoever shall be this adulterous and sinful genera. holy angels." (Mark 8:38.) Now, this profession was made in baptism, and this profession our Lord would be very likely to urge upon Nicode. mus, if he saw there was a fear of man in him, which he probably did. This makes it still more likely that being born of water means baptism

3. Though the words born of water, in the light of the facts already stated, may seem to mean baptism. some think that that interpretation of the words concedes to the ordin ance of baptism too much importance, and hence seek another mean ing for the words born of water. There is no doubt that this consideration has led many to seek some other meaning for the words than that which they seem most naturally to suggest to the mind. For among the ancients, who attributed great

Christ as a religious rite in his king- other hand, the prevailing sentiment dom, and his disciples administering of modern Christendom is that bapit in his name, and in connection tism has little or nothing to do with with repentance for the reformation salvation; and hence another interof men, the idea of baptism, with pretation of the words now prevails. the above fact before the mind, But, if the obvious meaning of the would seem to be the idea Nicode words does concede to baptism great mus would naturally associate with importance in the Christian system, is this the only passage that con-2. If Nicodemus came to Jesus by cedes great importance to this ordinance? Ly no means. So the im. portance that baptism is made to he did, then there was a necessity assume, in giving the passage under for his making an open profession of consideration its most natural meaning, should not deter us from giving

4. Baptism is presented to us unashamed of me and of my words in der different aspects in the commission that Christ gave to his discition, of him shall also the Son of ples after he arose from the dead. Man be ashamed when he cometh It is made to assume great imporin the glory of his Father, with his tance here, as well as in the words of our Lord to Nicodemus. "He that believeth and is baptized shall be saved." (Mark 16:16) In view of the solemn import apparently attached to baptism in this passage, is it wise for any person who can enjoy the rite of baptism to neglect it? Surely not. Take also the following passage: "The like figure whereunto even baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." (1 Peter 3:21.) To baptism here is attributed saving power. And who could be found that would be so bold as to deny that baptism in this parsage means the Christian rite known by that name?

5. But there is another passage bearing such a strong resemblance importance to baptism, the idea was to the words of our Lord to Nicodeuniversal that the words under con- mus, that we shall here introduce sideration mean baptism. On the it as confirming the view we are

ter. It is this: "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost." (Titus 3:5.) According to the teaching of our Lord to Nicodemus, a man enters the kingdom of God by being "born of water and of the spirit." And according to Paul's language in his epistle to Titus quoted above, a man is saved "by the washing of regeneration and renewing of the Holy Ghost." It will be noticed that in both passages salvation is attributed to two causes. The Holy Ghost is mentioned in each as one cause; born of water is the other cause in the words of our Lord; while the washing of regeneration is the other cause in the passage from Paul Now, can there be any doubt that the phrases Born of the water and the washing of regeneration, standing as they both do in connection with the Holy Spirit, refer to the same action? But the washing of regeneration surely refers to the rite of Christian baptism; and then it would appear that born of water refers to the same. That the language of Paul to Titus refers to the rite of baptism is very generally admitted by commentators Even Dr. Adam Clarke says that the passage from Paul undoubtedly refers to baptism, though he thinks the words of our Lord, born of water, do not. It seems very strange to us that he should refer one pas, sage to baptism and not the other, for we cannot but think they refer to the same thing.

6. It appears that the words born

sustaining of the words born of wa- | Hooker, in his Laws of Ecclesiastical Polity, in referring to those of his time who explained the words to mean something else than baptism, says: "To hide the general consent of antiquity, agreeing in the literal interpretation, they cunningly affirm that certain persons have taken those words as meant of material water, when they know that of all the Ancients there is not one to be named that ever did otherwise either expound or allege the place than as implying external baptism. Shall that which hath always received this and no other construction be now disguised with the toy of novelty?" (Vol. I, p. 599.) Bishop Beveridge has the following: "But what he means by being 'born of water and of the spirit' is now made a question; I say now, for it was never made so till of late years; for many ages together none ever doubted of it, but the whole Chris. tian world took it for granted that our Savior by these words meant only that except a man be baptized according to his institution, he cannot enter into the kingdom of God; this being the most plain and obvious sense of the words, forasmuch as there is no other way of being born again of water, as well as of the spirit, but only in the sacrament of baptism." (Works, vol. ii, p. 180.)

7. A very large majority of modern commentators interpret words born of water, to mean baptism. We have about a dozen commentaries in our library, and they all but one explain the text to refer to baptism. Among those who explain it to mean baptism, are Henry, Dodridge, Olshausen, Stier, and of water were universally explained Wesley. Dean Alford, an English by the Ancients to refer to baptism, author and a distinguished scholar, says in regard to the text under consideration, it "refers to the token, outward sign of baptism, on any honest interpretation."

J. Q.

# Family Gircle.

## SHUT THE DOOR.

"Don't look so cross, Edward, when I call you back to shut the door; grandmother feels the cold, wintry wind; and, besides, you will have to spend all your life shutting doors, and might as well begin now."

"Forgive me, grandmother. But what do you mean? I am going to college, and then I am going to be a lawyer."

"Well, admittang all that," said his grandmother, "I imagine you will have a good many doors to shut, if you ever make much of a man."

"What doors?" said Edward.
"Do tell me, grandmother."

"Sit down a moment, and I will tell you about them," said the old lady.

"In the first place, Edward, the door of your ears must be closed against bad language and evil cunsel of the boys and young men you will meet in college, or you will be undone. Let them once get possession of the door, and I would not give much for your future prospects.

"The door of your eye, too, must be shut against bad books, idle novels, and low, wicked newspapers, or your studies will be neglected, and you will grow up a useless, ignorant man. You will also close them sometimes against fine things ex posed for sale in the shop windows, or you will never learn to save your

says in regard to the text under money, or have any left to give consideration, it "refers to the away.

"The door of your lips will need special care, for they guard an unruly member, which makes use of the bad company let in at the door of the eyes and ears. The door is very apt to blow open; and if not constantly watched, will let out angry, trifling, or vulgar words. It will backbite sometimes worse than the winter's wind, if it is open too long. I would advise you to keep it shut much of the time, till you have laid up a store of knowledge, or at least till you have something valuable to say.

"The inner door of your heart must be well shut against temptation, for conscience, the doorkeeper, grows very indifferent if you disregard his call, and sometimes drops asleep at his post; and when you may think you are doing very well, you are fast going down to ruin.

"If you carefully guard against the outside doors of the eyes, ears and lips, you will keep out many cold blasts of sin which get in before you think. This 'shutting of doors,' you see, Eddy, will be a serious business—one on which your well-being in this life and the next depends."—Liberal Christian.

## CLOSE OF VOLUME XXI.

This number closes another year of the Gospel Visitor—the XXIst. To the conductors of this magazine another year of labor is drawing to a close; and the same is true concerning our readers. How true it is that

"Time is winging us away
To our eternal home;
Life is but a winter's day—
A journey to the tomb."

years before the writer of this, and lication, and make it a messenger to also the reader, will close their labors on earth and go to the unseen world, to which their works shall follow them. For it is not only those who are pronounced "blessed," and "who die in the Lord," whose works shall follow them, but the works of the ungodly and disobedient shall follow them. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Solemn reflection! But few of us appreciate our destiny and the holi ness of the Divine law under which we of the present age and of Christendom are living, and by which we are to be judged.

Well, dear reader, we accept the Scripture as the Word of God, and, consequently, as the word of truth-We know, then, what we are to do. we are to occupy till the Master comes; we are to improve our talents; we are always to abound in the work of the Lord. Then, let us "gird up the loins of our mind," and work with a zeal commensurate with the greatness of our work, and with an interest inspired by the greatness of the recompence of the reward promised to the successful competitor in the Christian race. This we desire to do, and this we shall try to do; and such we hope are the desire and purpose of our readers. And some of us have been working together for some consid labor together? We do not feel

And it will not be a great many | we shall do so, to continue our pubspread the truth. We solicit a liberal patronage. This must principally come from the churche. This our brethren understand.

> Now, dear reader, we presume you feel somewhat as we do, that the Gospel Visitor is yet needed by the brotherhood. And if it is needed, it must be supported. And who are to support it? Those who appreciate and value it. And we hope the most of those who have been taking it do so. We, therefore, further hope that all our old subscri. bers will continue to support the Visitor. But there are many who are not acquainted with it, and who are not taking it, that would take it if they were properly approached and their names solicited. therefore, request all our friends not only to continue to give us their patronage but also to labor to extend our circulation.

## Correspondence.

Brother Kurtz: By request, I will give you an outline of my late mission of love to the Northwest part of West Virginia. My expected company failing to come, I set out alone, horse back, on the morning of the 8th of October. Meeting was held same day in this co. Arrived in the neighborhood of the Brethren in Braxton county; the evening of the 10th had two meetings with them. The evening of the 12th arrived erable time. Shall we continue to in the neighborhood of the brethren near Buckhanan, Upshur county; had like leaving our patrons, and we five meetings with them. In the afterhope they will not leave us. We noon of the 16th arrived in the neighpurpose, if it is the Lord's will that borhood of the brethren near Bealingthem; several additions by baptism recently been organized, and the cause is prospering finely; quite a number of additions during the past season. All seem to be alive and active in the good cause. On the 19th, arrived in the neighborhood of the brethren at Cor inth; had six meetings with them. Here, too, the cause is prospering in an encouraging manner. A goodly number of accessions to the church latelymostly converts from the Me hodists. On the 20th, at 2 o'clock, services commenced at Shilo, a new and commodibrethren. This Congregation is known by the name of Shilo. The brotherhood is more numerous here than any point I visited. At night there was a large concourse of people-considerable disorder among the spectators; but I felt as though the members had a feast

ton, Barbour county; had three meet | well, thanks to Him who is so good to ings and a communion meeting with me and mine. I was absent 23 days; preached 26 sermons, and attended two The Bealington Congregation has but Lovefeasts; and traveled by horseback over 400 miles. As a general thing, found the brethren and sisters in union and love, such as characterizes the true followers of Christ; also, zealous of good works, seeming to have the Master's cause at heart. Although my first trip in that direction, and nearly all strangers in the flesh, I could not help but feel at home among them; and I feel and pray that the Lord will bless them for their kindness and liberality shown me. Want of space forbids I should mention the names of all those ous house of worship belonging to the who did me special favors; hence, I will say to those who did me acts of kindness, as well as those who were willing to do so, God bless you all!

J. S. FLORY.

I left my home on the morning of of good things; indeed, to me it truly the 16th of September, and went on the was so. The attendance the following cars to visit the Congregation where day was very large. In the afternoon, bro. Henry Kurtz resides; and was met started on my return. Meeting at night at the station by bro. Fry and conveyed at School house, on Sugar Creek. Next to his house and took dinner. In the day preached the funeral of old brother afternoon bro. Kurtz came also, and in Wm. Yager, who died at the advanced the evening we attended meeting in a age of 86. He was baptized by the Baptist meeting house. There was good brethren a few days before his death order and attention. On Sabbath fore-On the 24th and 25th, two meetings noon we attended at the same house, with the brethren in Braxton county, which was well filled with attentive lis-On the 28 met with the brethren near teners. Took dinner with one of the Meadow Bluff, Greenbriar county; had brethren; after which I was conveyed church council. Two brethren were set to bro. Kohler's house by himself; took apart to the Deacou's office; the choice supper, and went to the Mahoning falling on bro. F. M. Hoobs and bro. meeting-house, where we had an inter-C. Forren. At this point met with bro. esting meeting. Lodged for the night Hutchison, colaborer from Fayett e co with bro. Jacob Kurtz. The brethren We had three public meetings at this and sisters appeared to enjoy themselves, place, two on Lick Creek, and one on and I did with them. Found them Sewell Mountain. Arrived at home on prompt, and the old brother still engaged the morning of the 31st, and found all in the cause of his Master. May the

good Lord bless them both, spiritually who was well acquainted with him, voland temporally.

WM. SADLER.

#### NOTICE.

There will be a series of meetings at the Maple grove Meeting house, 4 miles Northeast of Ashland, Ohio, near bro. John Beeghly, commencing on the evening of December . 6th, and continuing one week or longer. A general invitation is extended to all laborers in the vineyard.

By order of the Church.

## IN MEMORIAM.

Died, suddenly, of apoplexy, Sept. 24th, in Portage Congregation, Saint Joseph county, 1nd., our beloved bro Eld. JACOB MILLER, aged 59 years, 6 months, and 21 days.

This death has caused many tears and deep sorrow. Not only our beloved sister, his widow, and nine children, all grown up, and several of them members of the church, mourn the loss of him, so near and dear to them, but also the congregation in which he presided with so much ability, deep humility and love, for nearly thirty-five years; together with the many districts in Northern Indiana and Southern Michigan, who had so often been made glad and rejoiced in his labors of love, now mourn also, deeply feeling our loss Brother Jacob Miller was often called to visit the sick and the sorrowing for aid and counsel. His kind heart was ever ready to do good. His counsel was confided in as one blessed with wisdom from on high. All who knew him best loved him most, both in the church and out

St. Joseph Valley Register, the editor, yard, as thoroughly versed in the teach-

untarily giving a notice of his death as follows:

Sept. 28. - "Our community was startled and grieved on Monday morning at the announcement of the death of Elder Jacob Miller, which occurred at eight o'clock on Sunday evening, at his residence in German township. Regarding his sudden death, we were conversing with him only a short time ago about Mr. Colfax's recent illness, and he remarked to us then that he expected to be called away suddenly, although he was then apparently enjoying the best of health. The wishes he then expressed concerning his interment were conscientiously carried out.

"Elder Jacob Miller was born in Preble county, Ohio. He was the oldest of a family of sixteen children, only four of whom are now living. While he was yet quite young, his parents, who had emigrated from Virginia to Ohio, moved to Indiana, where he was raised and received his education.

"Early in life he became a convert to religion, and joined the church of the Brethren, and when about the age of twenty two was set apart to the ministry, according to the usages of the church, and was soon advanced to the office of Elder, and ever after, to the day of his death, was noted as one of the most zealous and efficient among them.

"His name was familiar among the Brethren from Maryland to California, and his extensive travels to preach the gospel, and being member of the district and Annual Meetings, made his personal acquaintance very great; and it is worthy of note that in all with whom he came in contact he inspired the greatest respect. An earnest Chris-We will insert a quotation from the tian and faithful worker in the vinengs of the Bible as a life long study could make him, the church has no member who will be more widely missed; nor has the neighborhood in which he lived a citizen whose influence there as everywhere was more on the side of good. He was a peacemaker by principle as well as belief, and became the arbiter of many a quarrel that otherwise would have marged into an expensive law suit and an endless feud.

"Years ago, he and his brother James. also an Elder, were instrumental in having a commodious church built in a beautiful oak grove, on the latter's grounds. His funeral took place on Tuesday forenoon from the church near his residence which, for so many years, had been the scene of his labors of love for the great Master, whose ardent and faithful follower he was. It was the largest that had ever occurred there The services were conducted by Elder D B Sturgis, of this city, assisted by Elders J Berkey and C. Wenger. The body was interred in the graveyard near the church, and just across the road from his residence."

C WENGER.

[Companion and Pilgrim please copy.]

### LINES

On the death of CYRTS W. BOONE.

[Selected by his Mother.]

Lovely Cyrus, thou hast ieft us.

Here thy loss we deeply feel;
But 'tis God that has bereft us—

He can all our sorrows heal.

We miss thee, O sweet Cyrus,
When the sun is shining bright,
When the evening shades are falling.
And through the quiet night.

We will strive to meet thee there,
When our Father's will is done,
And live with thee forever,
Around Heaven's eternal throne.

## **OBITUARIES**

Near Perrysville, Juniata county, Pa., Aug. 30th, DAVID, son of friend Ephraim and Magdelain Hertzler aged 4 months and 6 days, Text, "Shill not be judge of all the earth doright?" (Gen, 18:25)

In the Astoria Congregation, Fulton county, Ill., on the 21st of Aug., Eld. JACOB MACK, formerly from "ayette county, Pa., aged 67 years, 9 months and 18 days. He as he ried on the following day. His fineral was attended by a large concourse of people. Services by the brethren.

Near New Windsor, in the Pipe Creek arm of the church. Carroll county, Md., on May 1st, sister NANOY ENGLE, relict of our friend John Engle, deceased, aged 71 years, 8 months and 19 days. She had been a consistent member of the church for many years. She was the eldest daughter of our aged brother Christian Roop, deceased. Her last illness was bilious Pleurisy, which resulted in her death in the course of a few days. On the third her remains were consigned to their last resting-place in the grave-yard attached to the Brethren's meetinging house at Pipe Creek. She has left seven children and a large number of relatives to mourn t eir loss, which we hope was her great grain. Funeral services by the Brethren.

PHILIP BOYLE.

In the Libertweille Branch, Sept. 18th. sister MARY BYERTS, aged 63 years and 5 months. Funeral occasion improved by brother Peter Lutz and S. H. Brown, from Rev. 22:14.

On the 5th of October, our esteemed brother ALEXANDER SMITH, agad 76 years, less 7 days, after an illness of about 4 weeks, which he bore with Christian fortitude. He was a Deacon for a number of years. The church has lost a good counsellor; but our loss is his great gain. Funeral services by brother Peter Lutz, from John 1:12, 13.

D. H. GARBER.

In the Bachelor Run Church, Carroll county, Ind., Sept. 5th. sister SUSANNAH OVER-HOLSER, (wife of brother Samuel Overholser, deceased, who died some three years ago.) aged 66 years, 8 months and a few days. Funeral services by the brethren.

JACOB B. LANDIS.

Died, Sept. 22d, of typhoid fever, sister MARY FORNEY, wife of Elder Peter Forney, of Benton county, Iowa, aged 42 years and 9 days. She leaves a sorrowing husband, a large family of children, and a large circle of friends, to mourn her departure. On Mondar, the 4th, her remains were taken to the Brethren's buryground, followed by a large concourse of friends and neighbors. The occasion was improved by the Brethren. Sister Forney was an extraordinary sister. She was beloved by all, and had no enemy in the world. We truly sympathize with our beloved, hereaved brother. His loss is irreparable. May the Lord, "who gave and who taketh away," sustain him in his sad bereavement.

In New Windsor, Carroll county, Md., Oct. | 30th, 1869, LAURA, consort of William HOFF-MAN, aged 19 years, 2 months and 24 days On July 6th, 1870, JOHN SAMUEL, only child of the above parents, aged 8 months and 8 days. And on the morning of August 18th. 1871, of typhoid fever, WILLIAM HOFFMAN, aged 24 years, 4 months and 28 days. He was the sur-vivor of two only children of our brother Samucl and sister Mary Hoffman—their little son, Josep E. having died on the 22d day of Febru-ary, 1859. Our brother and sister having now witnessed the last of their dear offspring con-signed to the silent grave; and through these amictions have been brought to realize that the Patriarch expressed, "If I be bereaved of my children, I am bereaved." But the time is coming, in which they, like the Patriarch, will comprehend more fully why God in his providence has permitted it to be so. May he grant unto them the grace and resignation which we all so much need under circumstances of affliction. May he also sanctify this dispensation as another and a loud call to the many associates and friends of the deceased.

On the 19th his remains were followed to and interred in the grave-yard attached to the Brethren's meeting house at Pipe Creek, in the presence of a very large concourse of friends and neighbors. Funeral services by the ministering

brethren present.

PHILIP BOYLE.

Died, Nov. 8tb, 1871, in the Stillwater Congregation, at the residence of her son-in-law, Emanuel Hoover, Miami county, Ohio, formerly near Salem, Montgomery county, Ohio, after an illness of four months and sixteen days, ELIZ-ABETH BOOCHER, our beloved sister and mother in Israel, aged 75 years, 7 months and 6 days. Her busband, John Boocher, died near Salem, June 24th, 1861.

She has raised twelve children--one of them has gone before her. She had over one hundred grand-children, thirty-one great-grand-children, and many other friends to mourn her loss. We

hope our loss is her great gain.

Funeral services by the brethren, from Heb. 4.9. "There remaineth a rest to the peop e of God." Е. Н.

(Companion please copy.)

Died, in the Maple Grove Congregation, Nov., brother JOHN V. DESHONG, aged 69 years, 7 months and 21 days. After a short sickness, he took his bed on Tuesday, Oct. 31st. He left an aged companion and a worthy sister and and family to mourn his departure. Funeral services by the brethren and the writer, from Isniah 38: 18, attended by many friends and neighbors. WM. SADLER.

Died, in Huntington county, Ind., Sept. 10th, 1871. NANCY, daughter of bro. A. H. and sister Mary Snowberger, aged 1 year, 2 months and 5 days. In consequence of the illness of the mother, the funeral services were postponed, and were attended by Elder Samuel Murrey on Nov. 5th, 1871. Text, Job 1:21-last clause of verse.

Farewell, vain world-I'm going home; My Savior smiles and bids me come; Bright augels beckon me away, To sing God's praise in endless day.

Died, in the Iowa River Church, Tama co., Iowa, March 12th, 1871, NANCY, wife of bro. John Henricks, age 1 41 years, 10 months and 11 days. Funeral preached on the 21st, at bro. Henrick's house, by her request, by bro. Hall, of Taina co. Bro. Murrey, of Marshall co., by request of the family, spoke from 1st Tim., 2d chapter, 14 and 15 verses, and Heb., 11 chapter, from 1! to 17 verses. Also, preached in Perry co., Ohio, by bros. Henry Davy and E. Stoner, from Rom., 5 chapter and 21st verse.

Also, died in the Ebenezer Church, Aug. 24th, 1871, NANCY, infant daughter of the above parents. Funeral services by bro. Hall, from 1st Cor. 15 chapter and 55 and 56 verses.

Sister Henricks had poor health for several years. She had requested to be buried at the stone church in Marshall county, that being one reason; and another was, that she had one sister in Ohio that they expected to attend her funeraltherefore it was delayed so long. The sister from Ohio came too late for the funeral. but saw her buried.

Died, Oct. 15, 1871, in the Salimony church, Huntington co., 1nd., MILTON FRANKLIN, son of sister Lovina and brother Samuel Hoover, aged 2 years, 7 months and 19 days. Funeral services by David Bare and David Grider. Text, John 14:6.

Our Milton, so dear, has left us; And why has he left us so soon? The Savior, no doubt, must have loved him, And he has taken him home.

He sleeps in the valley so sweet-But his spirit has taken its flight. Lo his form is but dust 'neath our feet, While he is an angel of light.

A. H. SNOWBERGER.

Died, in Kansas, in August last, brother STE-PHEN MILLER, formerly of Ohio, aged 45 years, 8 months and 3 days. At the request of the friends, funeral services were performed in Covington, Ohio, on the 1st Sunday of October, the children of the deceased living near this place. On this occasion the parents, children and many of the friends participated.

Died, in Kosciusko, Indiana, October 13, 1871, sister MARY ROTHENBERGER, wife of brother Elder Philip Rothenberger, after a brief illness of six days, aged 65 years and 4 months. Funeral services by C. Brumbaugh and S. Phiels from Rev. 14.13.

In the Panther Creek Branch, Woolford co., Ill., on the 15th Oct., DOLLEY CUMMINS, wife of hro. Moses Cummins, and daughter of Philip Spitzer, of Rockingham county, Va., aged about 70 years and 10 months. They re. moved from Shenandoah county, Va., to Illinois

about two years and a half ago.

One more mother in Israel has passed away. She had two strokes of the palsey in about three days, which proved fatal. After the first attack she selected the 7th chapter of Matthew to be read at her funeral, and also selected her speaker. She was followed to her last r sting place by a large concourse of relatives and friends. Nearly all her children and some of her grand-children have united with the church. Text, 13th and 14th verses of the chapter she had selected. Improved by the writer and others. John H. Gish. others.

## INDEX.

| Abstinence the moral duty of     |     | Close of volume XX1              | 379 |
|----------------------------------|-----|----------------------------------|-----|
| total                            | 274 | Called of Jesus Christ, the      | 365 |
| Address, a short-to the unskil-  |     | Correction288,                   | 320 |
| ful reader                       | 26  | Correspondence30, 59, 90, 117,   |     |
| Adoption, Waiting for the        | 33  | 157, 186, 253, 283, 350,         | 378 |
| A few thoughts for the church    | 270 | Dead, she is not-but sleepeth    | 211 |
| Angels are hovering round us     | 134 | Dead, yet living                 | 314 |
| Annual Meeting, our late         | 200 | Death of sister Nettie Kurtz     | 191 |
| Appointments,                    | 224 | Death of Ira Calvert             | 286 |
| As the twig is bent              |     | Decalogue, the—as a legal sys    |     |
| A view of the Past, a look at    |     | tem                              | 207 |
| the Present, and a hope for      |     | Declaration, a short and sincere | 243 |
| the Future                       | 60  | Dedicatory                       | 48  |
| Baptism                          | 196 | Departed saints interest specia- |     |
| Baptism mode and design of       | 209 | tors of the faithful on earth    | 289 |
| Baptize, Dr. Tyng teaching a     |     | Devil's disgnises, the           | 190 |
| Baptist how to                   | 27  | Dew drops                        | 115 |
| Believer to a downcast           | 73  | Downcast believer, to a          | 73  |
| Bible, science and the           |     | Drunkards, what can we do        |     |
| Biblical Criticisms28,250,       |     | with the                         | 81  |
| Broken purposes—thoughts for     |     | Dunkers                          | 237 |
| the New Year.                    |     | Duty, prepare for                | 99  |
| Biblical Explanation             |     | Earth, the meek shall inherit    |     |
| California and Oregon Mis-       |     | the                              | 79  |
| sion                             |     | Editorial89, 116, 221, 285, 317, | 349 |
| Can we be governed by our feel-  | -01 | Editor's Table                   | 31  |
| ings                             | 80  | Electricity and Magnetism        | 233 |
| Care for the converts            |     | Encouragement to repentance      | 131 |
| Character of a Christian in par- |     | End, the                         | 267 |
| adoxes and seeming contra-       |     | Errata160,                       | 224 |
| dictions                         | ~ ~ | Exploration of Southwestern      |     |
| Charity                          | 0 . | Virginia                         | 90  |
| Cheerfulness.                    |     | Expository36,                    | 105 |
| C ildren's rights in sermons     |     | Field, the lillies of the        | 218 |
| Christ, the Kingship of          | 161 | Finger marks                     | 190 |
| Curist knocking at the door of   |     | Foolbardiness                    | 113 |
| sinners' hearts                  |     | God, the Lamb of                 | 78  |
| Christ, the destruction of anti- |     | God, obey-without delay          | 292 |
| christian powers at the com-     |     | Godliness and contentment        | 257 |
| ing of                           |     | Gog, the man of sin              | 7   |
| Christian usefulness             | 4   | Good fruit a test of character   | 342 |
| Christian conduct, rules for     | 15  | Gospel, humility recommended     |     |
| Christians, out of work          |     | as a means to spread the         | 185 |
| Christian newspapers the need    |     | Go, teach all nations            | 104 |
| of the times                     | 115 | Grace                            | 371 |
| Christian's happy future, the    |     | Happiness, Religion the source   |     |
| Christian's central thought, the | 333 | of                               | 295 |
| Christian warned, the            |     | Hints to preachers               | 110 |
| Church union                     | 168 | Home influences as means of      | 110 |
| Church singing                   | 186 | grace                            | 86  |
| Church news.                     | 285 | Hope surpassed                   | 65  |
| Clouds                           | 139 | How much owest thou my           | 30  |
| Commission, the Savior's last    | 321 | Lord                             | 155 |
| Confession, the great            | 97  | Immersion, origin of single      | 260 |
| Contentment, Godliness and       |     | Innovations in public worship    | 173 |
| Converted children               | 155 | Introduction                     | 3   |
| Conversion and its fruits        | 183 |                                  | 380 |

| Jerusalem, a Jew's story of the | 1   | We shall see Him as He is        | 351  |
|---------------------------------|-----|----------------------------------|------|
| fall of                         | 84  | Religion the only true source of |      |
| Jesus, looking unto             | 129 | happiness                        | 295  |
| Kindness, the law of            | 268 | Religious newspaper, I must      |      |
| Kingship of Christ, the         | 161 | have a                           | 189  |
| Laborers in the vineyard        |     | Remarks149,                      | 302  |
| Lamb, the-of God                |     | Rules for Christian conduct      | 15   |
| Laving up treasures             | 330 | Salem College145,                | 297  |
| Life, the music of              | 138 | Savior's last commission         | 321  |
| Light, the—of the body—the      | 100 | Science and the Bible            | 203  |
|                                 | 23  |                                  |      |
| light of the soul               |     | Scolding                         | 111  |
| Lights, shine as                | 205 | Scriptures, teaching the         | 248  |
| Lillies of the field, the       |     | Self-denial                      | 249  |
| Looking unto Jesus              |     | She is not dead, but sleepeth    | 211  |
| Lord's supper, the53,           | 229 | Shine as lights                  | 205  |
| Lord, How much owest thou       |     | Shut the door                    | 377  |
| _ my                            | 155 | Signs of the times, on discrim-  |      |
| Love of the brethren            | 276 | inating the                      | 338  |
| Luther and his ninety five the- |     | Sin that is unto death, the      | 362  |
| ses                             | 107 | Smoked glass views               | 272  |
| Luther's motto                  | 309 | Sonship and fellowship           | 308  |
| Man, the outer and inner        |     | Stray thoughts                   | 72   |
| 3.5                             | 160 | Strength, our everlasting        | 76   |
| Meek, the-shall inherit the     |     | Stumblers, the                   | 201  |
| earth                           | 79  | Teaching theology in the Sab-    |      |
| Mission report                  | 63  | bath school                      | 213  |
| Mode and design of Baptism      |     |                                  | 247  |
|                                 |     |                                  | 47.1 |
| Music of life, the              | 138 | The moral duty of total abstin-  | 274  |
| Muzzling the mouth              |     | ence                             | 18   |
| Mother and her daughter, the    |     | Thoughts for the New Year        |      |
| Nations, go teach all           |     | Treasure, laying up              | 330  |
| Notes of travel                 | 56  | THE FAMILY CIRCLE:               |      |
| Notices62, 93, 126, 160,        | 285 | Be patient with the little       | 101  |
| Notice                          |     | ones                             | 12:  |
| Oath, the theory of the civil   | 17  | Household affairs                | 156  |
| Obedience, spontaneous          | 193 | A mother's prayer                | 188  |
| Obey God without delay          | 292 | Novel life, or woman at home     | 216  |
| Obituaries32, 63. 95, 127, 192, |     | A story for the boys             | 217  |
| 227, 225, 287, 319, 351,        | 381 | The boy that grew to be a        |      |
| 0 100 1100 1 751 1              | 125 | gentleman                        | 218  |
| Origin of single immersion      | 260 | Maternal responsibility          | 279  |
| Our everlasting strength        | 76  | Care of Children                 | 282  |
| Out-of work Christians          | 114 | Pure language                    | 282  |
| Past, present, and future       | 68  | Rear not children in pride       |      |
| Plain talk                      |     | The little outcast               | 316  |
| Prepare for duty                | 99  | Too much money                   |      |
| Psalm, the twenty-third         | 88  | On dress                         | 346  |
| POETRY:                         | 00  | Unconscious influence            | 358  |
| Lines on the death of Ira       |     | Watch and be ready               | 107  |
|                                 | 210 |                                  | 164  |
| Calvert                         | 319 | Warning, a                       | 247  |
| Lines                           | 188 | Witnesses, the two               |      |
| Listening                       | 32  | Weary not in well doing          | 265  |
| The agony in the garden         | 94  | Washing of the saints' feet, the | 991  |
| The prayer and the life         |     | Youths Departmene:               |      |
| The lively hope                 | 255 | A few thoughts for the           | 0.42 |
| The Bible                       | 287 | young                            | 347  |
| To day-to-morrow                | 7   | Make your own sunshine           | 348  |

#### BRETHREN'S HYMN BOOK.

#### NEW EDITION.

| (Containing between five and six hu      | ndred |
|--|-------|
| pages, and over eight hundred hymns.)    |       |
| Sheep binding plain, single \$           | ,75   |
| " " per dozen                            | 7.25  |
| Arabasque, plain                         | ,75   |
| " per doz                                | 7.25  |
| " extra finish                           | .85   |
| " per doz                                | 8,00  |
| Turkey Morocco, single                   | 1,00  |
| " per doz,                               | 10,00 |
| Pocket book form                         | 1.25  |
| " per dozen                              | 12,00 |
| Sent by mail prepaid at the retail price | 2.    |
|  |       |

When ordered by the dozen, add 1,25 per dozen for postage.

#### THE NEW GERMAN HYMN BOOK.

This book will contain about two hundred pages and about three hundred hymns. It will be bound with the new English book; and both together will be sold at the following

| Turkey morocco, single             | \$1,25 |
|------------------------------------|--------|
| per dozen                          | 12,00  |
| Arabesque plain, single            | 1,00   |
| per dozen                          | 9,00   |
| Sheep binding plain                | 1,00   |
| per dozen                          | -9.00  |
| The German book alone will be sold | at the |
| following prices:                  |        |
| Sheep binding plain, single        | \$0.50 |
| per dozen                          | 5,00   |

JAMES QUINTER.

Covington. Miami Co., O.

## Attention, Agents!!

THINK OF THIS.

## WONDERFUL SUCCESS!!! 30,000

copies of Brockett's History of the Franco-German War sold first 60 days. It pow contains a full history of the Red Rebellion in Paris, making nearly 600 pages and 150 elent illustrations, and will sell five times faster han heretofore. Price only \$2 50. Incomplete works, written in the interest of the Irish and French, are being offered with old illus-rations, and, for want of merit, claiming to be official, etc. Beware of such. Brockett's, in both English and German, is the most impartial, popular, reliable, cheap and fast selling work extant. Look to your interests, strike quickly and you can coin money. Circulars free, and terms excelled by none. Address

! W. GOODSPEED & CO., 37 Pa k Row, N. Y., or 148 Lake Street, Chicago.

## A TREATISE

On the Salutation, Feetwashing, and the Lord's Supper. By Elder David Bosserman. Terms, 10 cents single, 80 cents per dozen. Those desiring them will please send the money with the address and they will be sent immediately. Address

DAVID BOSSERMAN, Gettyshurg, Pa.

## PHRENOLOGICAL JOURNAL AND LIFE ILLUSTRATED.

The PhrenoLogical Journal is a large illustrated monthly Magazine devoted to

ETHNOLOGY .- The Natural History of Man: nations and races

Physiology.-Heart, Lungs, Bones, Muscles,

PHRENOLOGY.—Temperaments, Intellectual, Social and Religious.
PHYSIOGNOMY, with "Signt of Character and

Social and Rengious.
Physiognomy, with "Signt of Unarace.
How to Read them."
Psycot.ogv, or, the "Science of the Soul."
Published at \$3 a year. Specimen numbers by first post, 25 cents.
S. R. WELLS, Publisher.
389 Broadway, N. Y. BY We will send the Phrenological Journal and the Farmers' Monthly for 1872 for \$3.34 Address H. J. Kurtz, Dayton, O.

## Book about Advertising.

Contains an account of the experiences of men who are known as successful Advertisers. Also, a List of over 3,000 Newspapers, and estimates showing the cost of Advertising.

112 PAGES. Mailed to any address on receipt of 25 cents. Address AMERICAN ADVERTISING AGENCY, No. 41 Park Row, N. Y.

#### Debate on Trine Immersion

Between Elder James Quinter and Elder McConnell of the Disciple church. Price \$1,25. Sent by mail postpaid. A small number of copies only for sale. Address H. J. Kurtx, Dayton, O.

## FAMILY BIBLES

We have for sale a very good Family Bible with the Apocrypha, the Psalms in meter. Family Record, References, and Illustrations. The print is large. Price \$4,00 by express.

GERMAN & ENGLISH NEW TESTAMENT. We have also for sale the German & English Testament, one column German and the other English. Price 00 cents, by mail 60 cents. Address

H. J. KURTZ, Dayton, O.

## Scripture Parables

IN

## VERSE

WITH

## Explanatory Notes.

This little book containing the Scripture Parables in verse with notes and engravings. and some choice hymns is selling readily, pages. Price 15 cents.

Per dozen, by mail, \$1.10. By express, \$1.

H. J. KURTZ, Address: DAYTON, O.

## DEBATE ON IMMERSION.

A Debate on Immersion between Elder James Quinter, and Rev. S. P. Snyder. Price Address J. Kurtz, Dayton O,

## BOODIA.S

FOR SALE AT THE OFFICE OF THE "GOSPEL VISITOR,"

| will be sent postpaid at the annexed rate                     | 9:      |
|---|---------|
| Deldschlæger's German and English                             |         |
| Dictionary, with pronunciation of the                         |         |
| Frman part in English characters .                            | \$1.75  |
| The same with pronunciation of Eng-                           |         |
| lish in German characters                                     | 1.75    |
| Nonresisturce paper   | 20      |
| " bound   | 25      |
| Nead's Theology   | 1.45    |
| Wisdom and Power of God                                       | 1.45    |
| Parable of the Lord's SupperPlain Remarks on Light Mindedness | 10      |
| Wandelade Seele [ German ]                                    | 1,15    |
| Wallfahrt nach Zionsthal                                      | . ,60   |
| Discussion on trine immersion (Mooma                          |         |
| Debate on immersion   | ,75     |
| Brethren's Hymn Book [new edition)                            | , , ,   |
| Plan sheep binding  | 75      |
| Plain sheep binding   | 7,25    |
| " arabesque   | 75      |
| Per dozen, by express   | 7,25    |
| Plain morocco   | 1.00    |
| Per dozen, by express   | 10,00   |
| Plain morocco, pocket book form                               | -1.25   |
| Per dozen, by express   | -12,00  |
| New German Hymn Book.   |         |
| Sbeep binding, plain, single                                  | ,50     |
| Per dozen, by express   | 5,00    |
| German and English bound togethe                              | r.      |
|   |         |
| Turkey morocco Per dozen, by express                          | 12.00   |
| Arabesque plan  | 1,00    |
| Per dožen, by express   | 9,00    |
| Sheep binding plain   | . 1,00  |
| Per dozen, by express   | . 9,00  |
| HYMN BOOKS, Old Selection.                                    |         |
| German and English  | ,75     |
| English, single   | ,40     |
| English, single per dozen                                     | . 4,25  |
| Kost's Domestic Medicine, 624 pp 8vo                          | 2.15    |
| Names put on Hymn Books to ero                                | ler for |
| 15 cents a piece.   |         |
| Remittancés by mail for books, &c.                            | at the  |
| risk of the sender.   |         |
| Address H. J. KURT  | Z,      |

# LOOK HERE.

DAYTON, O

The "Brethren" can find their style of

HATS

of best quality at reasonable rates at

SAMUEL COLLINS'

No. 6 East Third St. Dayton, 0.

Send \$5,50, or clubs of 6 \$5,00 each, and receive goods per express.

### THE BRETHREN'S

# Encyclopedia,

Containing the United Counsels and Conclasions of the Isrethree at their Annual Meetings &c. By Elder HUNRY KURTZ.

The work neatly bound together with "Alexander Mack's Writings," s
1 copy sent by mad postage paid......\$1.70

Of these bound there are but few left and as the "blacks" are out of print, when these few are disposed of, hence friends who wish to have, copy had be the send orders soon. Of the Encyclopedia in potential form (without Mack) we have yet some more than of the bound ones, and to have "a more peedily spread throughout our brotherhood, we will reduce the price and send them potential for seventy five cents [\$0.75]

Address: HENRY AURTZ, Columbiana, Commbiana Co., O.

1780 1871

Are you afflicted or sick? Use DR. FAHENEY'S BLOOD CLEANSTR OR

## PANACEA.

Established 1780 pickage form. Established nearly 20 years ago liqual form, which was brought to its present high degree of parfection some years later by Dr. Peter Fahrney Chicago, Ulimois, who conducts the trade west of Olno. Unsurpassed remedy an learn being an alterative and calbartic, or total and purge combined, for diseases arising from repure blood, such as sick-headache. Dyspen donour being an Arandoce, Liver Complaint, Exsipelas, Chills and Fever, Worms, Pimpos, Scrofula, Tetter, &c. Greet reputation. Assure testimonials. Ask for that made at Wayarshoro, Pa. or Chicago, Ills. Beware of initiation. Genaine retails at \$1,25 per him.

"Dr. P. F. brace's Health Messenger" eves the bistory and uses of the Broom Chransac, testimonials, and other information, sent freof charge. Address

Dr P Fahrney's Brothers & Co.
Waynestoro, Franklin county, Pa.

### TO THE BRETHREN AND FRIEN?

I have still on hand a number of my books containing a discussion with Dr. J. J. Jack son (Disciple) on trine interession, an account his conversion and change, a treatise on the Lord's Supper, an essay on the new birth an addlegate on the doctrine of non-resistanct with an address to the reader. The whore containing 252 pages neatly bound, which offer on the fallowing terms:

tion made to agents.

B. F. Moomaw,
Bonsack, Roanoke Co., Va.